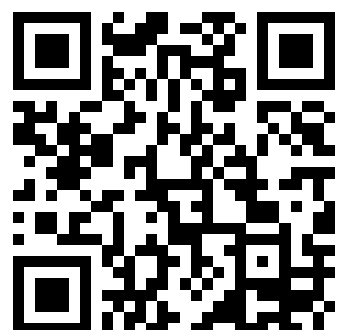
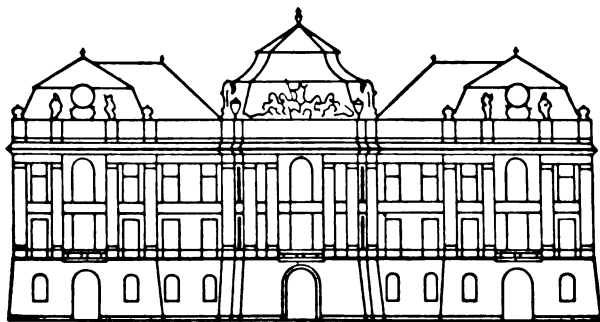

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65.P.33

65. P. 33.

B R I T A N N I A
ANTQUA ILLUSTRATA:
OR, THE
ANTIQUITIES
OF ANCIENT
BRITAIN,

Derived from the *Phœnicians* :

Wherein the Original Trade of this ISLAND is discovered, the Names of Places, Offices, Dignities, as likewise the Idolatry, Language, and Customs of the Primitive Inhabitants are clearly demonstrated from that Nation, many old Monuments illustrated, and the Commerce with that People, as well as the *Greeks*, plainly set forth and collected out of approved Greek and Latin Authors.

T O G E T H E R
With a CHRONOLOGICAL HISTORY of this Kingdom, from the first Traditional Beginning, until the year of our Lord 800, when the Name of *BRITAIN* was changed into *ENGLAND*; Faithfully collected out of the best Authors, and disposed in a better Method than hitherto hath been done; with the Antiquities of the *Saxons*, as well as *Phœnicians*, *Greeks*, and *Romans*.

The First Volume.

By *ATLETT SAMMES*, of *Christ's Colledge in Cambridge*.
Since, of the *Inner-Temple*.

— *Si quid Novisti rectius istis
Candidus imperti, si non, his utere mecum.* Horatius.



L O N D O N,
Printed by *Tbo. Roycroft*, for the Author, MDC LXXVI.

This Book, entituled BRITANNIA Antiqua Illustrata, &c. Is Licensed to be Printed by the Appointment of the Right Honourable

Sr. JOSEPH WILLIAMSON,
Principal Secretary of State to His Sacred MAJESTY.

March 8th. 167⁴.

Roger L'Estrange.

07





T O
The Right Honourable
Heneage Lord Finch,
B A R O N
O F
D A V E N T R Y,
A N D
LORD HIGH CHANCELLOR
O F
E N G L A N D.

MY LORD,



T was the constant Custome in all Ages, that Subjects of this High Nature, namely *History* and *Antiquity*, wherein are preserved and rescued from Time the Acts and Reliques of Great Persons, should be Dedicated to the Great, and not submitted to any ordinary Protection. This Consideration of it self might have carried me in the Publication of these my Labours, to make this
A Humble

The Epistle Dedicatory.

Humble Address to Your Lordship, whose Eminent Vertues, though they may be more Illustrious in that High Sphere wherein You are worthily placed, yet were they ever highly conspicuous, and You have been long since in the eye of the World what You are now in the Court of Honour. Let this Work therefore in all Humility be Dedicated to Your Lordship, and if my Endeavours have been any thing answerable to the Dignity of the Matter I have undertaken; if the Antiquities of this Nation be thereby more illustrated, the History cleared, and the Methods of former Writers rectified and amended, that is, if the Work in general be found useful and sound, and with its Novelty in some points carries truth along with it, I shall esteem it my chiefest glory that I have laid it at Your Lordships feet, entreating favour for those things only, which Your Lordship, out of Your Great Judgment and Goodness shall think some waies commendable; But if from my great Labour and Industry I promise to my self more than possibly will be allowed me, however the Work it self may serve to stand as a Testimony and Monument of that Publick Spirit eminent in Your Lordship, whereby at its first appearance in the World You readily encouraged so promising an Undertaking, which if well managed (as I hope in some measure it hath been) would undoubtedly be to the honour and benefit of Your Country. May God Almighty long preserve Your Lordship in that high Station in which You act, to the Honour of His MAJESTY, the Good of this Nation, and the desires of all Honest men. So prayeth,

My Lord,

Your Lordships most humble,

and devoted Servant,

Aylett Sammes.



T H E
P R E F A C E
T O T H E
R E A D E R.



Having for some years past wholly employed my self in the diligent searching into the Histories of our Nation, I found by experience, that the words of Livy in his Preface to his Roman Decades were most true, where he writeth, That the Beginnings of Nations, and the times next succeeding those Beginnings, as yielding least pleasure both to Writer and Reader, were generally neglected, and Men naturally basted to those Ages, which being not so far removed, yielded a pleasanter prospect, and seemed more closely to concern their knowledge. For how few are there who have taken the pains faithfully to collect, and in a distinct Method to order rightly the scattered Records of Ancient BRITAIN, which are only here and there to be pickt out of divers Authors, and not to be found, much less well disposed with an ordinary diligence or superficial enquiry? Most of our Modern Chroniclers content themselves with beginning from the Conquest, few go beyond it, as if with the general sort of Readers they were impatient until they came to the Battels of Cressly and Agencourt, the differences of the Houses of York and Lancaster, the Insurrections in Kent, or something of that nature, which being of a later Date, hath yet left an uncertain sound in our ears, and is expected to be sett off with no small flourishes or vulgar elocution. And indeed the design of such Writers is not to be discommended, who following the general stream of Mankind consult their own advantages; For in subjects of

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this nature, as the Antiquity and Original of Kingdoms, the question of the Poet may perhaps be easily asked, and as soon resolved in the same verse, *Quis legit hæc? nemo hercule nemo, Vel duo, vel nemo.* Few there are who will trouble their heads to enquire by what means their first Ancestors possessed themselves of those pleasant Lands, in the fruitfulness whereof they at present rejoyce, but content themselves to derive their knowledge as high as their own Families only, and discourse the Chronicles to the Beginning of their Pedigrees, as if there Nature and the World was at a stop, and all knowledge beyond that was mere Chaos and Confusion; But notwithstanding whatever might be objected of this like nature against this present undertaking, I have not been discouraged in going through with it; For if the Grecians, who had the best Historians in the World, were nevertheless called Children by their own Neighbours, because they knew not, or neglected their own Original; will it not be a shame for us also to be ignorant in the Antiquities of our own Nation, a Nation great in its Infancy, and like Hercules (one of its first Discoverers) deserving an History even in its Cradle?

But because there have been some who have already handled this Subject, and that not without great Commendation, I shall not insist farther upon the usefulness of the design in general, but only inform the Reader in short what he is to expect in this present work, which hath not been already fully discussed by others, lest perhaps it may be thought, that I have only trod in the steps of other men, and like those idle Imitators, whom Horace calls a servile sort of Cattel, have only jog'd on in the long beaten road of former Antiquities.

I confess, I might with greater security, and much more ease in the delivering of the Antiquities of the British Nation have followed Mr. Camden, out of whom merely to collect hath been counted praise-worthy, and whom to imitate is esteemed not only safe, but honourable. As his Learning was great, so is his Authority, and his very Name carrieth a certain veneration along with it, so that it may be questioned, whether his Antiquities add more lustre to him, or be to his Antiquities. His opinions have been long received, and therefore sit deep in the mind, and by some it is thought a piece of weakness only to dissent from him; however it be, I have chose rather to follow that which seems to the best of my judgment to be Truth, though never so naked and destitute of all advantages, than by taking in with the Common opinion, to run on further in a plausible Mistake, and to help to guild deeper what to me appeareth at best but a glorious Error. Neither can the followers of Mr. Camden be displeased with me, if they will but imitate his Candour and Ingenuity, whose performances they so worthily admire; who, when he had treated of this Subject, concludes in these words, which may serve for an Apology for me also:

Camden.

Thus you have (saith he) as touching the Original and Name of BRITAIN, mine Error or Conjecture, whether you will, which if it
swerve

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swerve from the truth, I wish it were by the truth it self reformed. In this intricate and obscure study of Antiquity, it is thought praise-worthy somewhat to erre; and remember we should withal, that such things as at the first sight being slightly thought upon are deemed false, after a better review, and further consideration, oftentimes seem true. Now, if any man should summon me to appear before the Tribunal of *Verity*, I have no other answer at all to make; And as for our Country-men the *Britains*, such as be of the Learned sort, I do most earnestly beseech and desire them to employ all their labour, industry, wit, and understanding in the searching out hereof, so long, until at last the Truth with her own clear bright beams may scatter and dissolve all mists of Conjectures whatsoever.

*But I do not arrogate to my self the first discovery of these Antiquities, neither would I, that the credit of so fair an hypothesis should depend upon so weak an Authority. Bochartus, a learned Frenchman in this last Age, having treated of the Phœnician Voyages through the whole World, and out of their Language plainly and easily derived the Names of most Countries and Places especially remarkable, at last bringeth them even to Britain and Gaul, and discovers their Trade throughout all these Western Coasts. But as he is more particular in his own Native Country, which he would chiefly seem to illustrate; so have I been in mine, making use of the same method in laying open the Original and Commerce of the Primitive Inhabitants of this Island, as he hath done largely of Gaul; For when I considered what Leland writeth of the British or Welch Language, namely, that the main body of it consisteth of Hebrew and Greek words, I began to collect with my self, how it should come to pass that the Ancient Britains could have any Commerce with the Jews, who were never known to send out Colonies, and of all People in the World were most fond of their own Country; Certainly I concluded, this could proceed from no other root but the Commerce of the Phœnicians with this Nation, who using the same Language with the Children of Israel in Canaan, even in those Primitive times were great Traders and skilful Mariners, and sent out their Colonies through the World; and this Mr. Camden himself toucheth on, where he gives the derivation of the British *Caer Eske*, now *Exeter*. For *Caer*, to tell you *Camden*, once for all (saith he) with our *Britains* is as much to say, as a City, whereupon they use to name *Jerusalem*, *Caer Salem*, *Lutetia* or *Paris*, *Caer Paris*, *Rome*, *Caer Ruffaine*. Thus *Carthage* in the *Punick* tongue was called, as *Solinus* witnesseth, *Cartheia*, that is, the *New City*. I have heard likewise that *Caer* in the *Syriack* tongue signified a City. Now seeing that the *Syrians*, as all men confesse, peopled the whole World with their Colonies, it may seem probable that they left their Tongue also to their Posterity, as the Mother of all future Languages.*

What

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What can be more plain than this? and yet this is but one example of ten thousand; but I hope that in the following discourse I have plainly made out, that not only the Name of Britain it self, but of most places therein of Ancient denomination are purely derived from the Phœnician Tongue, and that the Language it self for the most part, as well as the Customs, Religions, Idols, Offices, Dignities, of the Ancient Britains are all clearly Phœnician, as likewise their Instruments of War, as Slings, and other Weapons, their Sitted Chariots, and their different Names, and several Distinctions; Out of the same Tongue I have illustrated several Monuments of Antiquity found out and still remaining in Britain, which can no other waies be interpreted, than in the Phœnician Tongue, where they have a plain, easie, and undeniable signification. And as to that Concordance which was between the Ancient Britains and Gauls in point of Language and some other Customs, I have shewn that it proceeded not from hence, that they were the same People, but from their joynt Commerce with the Phœnicians, and that in most probability Britain was first planted by a German Nation, and not by the Gauls.

Mr. Burton, in his Learned Commentary upon Antonine's Itinerary, treating of Rutupis now Richborough, asks the question how it came to pass, if the Modern derivation of that place be true, namely, from the Welch Rhyd Tufith, as Mr. Cambden conjectures, that on the Coast of Barbary there should be a Town and Harbour of the very same name mentioned by Pliny. Pudet, saith he, à Britannis Africæ nomen mutuari, It is a shame to derive the name of a place in Africa from Britain; But they who shall seriously read and consider, that not only Rhutupis, but many other places in Britain have the same Names with others in Africa, and that the Phœnicians from Africa traded into Britain, they will unquestionably conclude, that to derive, on the other hand, Names in Britain from those in Africa, is not only rational but necessary, and that it is impossible that such vast and constant similitude could happen by chance or blind fortune; For it ever was, and will be a Custom in the World, and is constantly used in all our Colonies at this day, that places receive their Names according to the resemblance they have with other places of those Countries from which the Planters proceeded.

It is not to be expected, that I should have comprehended every thing that might have been produced to the perfection of these Antiquities; It is sufficient if there be enough to evidence the truth of them, and if any thing be omitted through want of Intelligence, or through over-hastiness neglected, as who is able at once to make a total discovery, It will be a spur for others, to make a further progress with greater felicity.

As for the other Antiquities, namely of the Greeks and Romans, though at first sight they may not seem proper for a Treatise of Britain, and I may appear to some to have neglected the Counsel of Pliny, who adviseth to have
often

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often recourse to the Title of ones Book, yet they that shall consider that few things are therein touched, which concern not either, Monuments, Altars, Gods and Customes, used by those Nations in Britain, and many other things which serve for the explication of divers Usages in this Island, though there for brevity sake omitted, will charitably conclude that they also were not written without some consideration. This I think may be sufficient to advise the Reader before-hand concerning the Method and design of these Antiquities. It will be needles to add, that the Map of the Ancient World was designed only at one view to set before the eye the Progress of the Phœnicians, and the Names of Countries as by them called, and not to shew the exactness of Longitude or Latitude, much less to represent Cities or Nations as they are known by their Names at this day.

As for the Historical part, I have only this to say, that it is faithfully collected out of the most approved Authors, and digested into the plainest and easiest Method; Neither have I been so Nice as to refuse all before the Romans time, for seeing that the Names of our Celtick Kings, Samothès, Bardus, &c. are mentioned; not by Mr. Selden only, but other learned Antiquaries, I thought that the story of them was not to be neglected, if it were only to inform the World of the cheat and forgery of Anniius in his pretended Berosus; As for Brute and his Successours, seeing their Names are made use of in Laws and Statutes of this Realm, in Titles relating to the Crown since the Conquest, and seeing upon the Trojan pretence in general descents of Ancestry, and other Exploits, are yet continued, and will not easily be quitted, I have taken the pains to rehearse them also. Some perhaps will censure me for needles curiosity in observing Chronology through the fabulous part of this Work, scarce allowing the recital, much less the nice timing of their Actions to be tolerable; But seeing it is necessary we should know the Story of Brute and other Kings, for the reasons above-mentioned, so likewise it is very convenient, that the Ages in which they are supposed to have lived should be marked out with certain Stops and periods; For in continued discourses, not distinguished by successive and distinct Calculations, the head is apt after reading to confound the whole, and by strange Parachronisms to run one story into another, and misplace the actions of Ages very absurdly; For what though the History of the British Kings were allowed a fable, yet how ridiculous does it appear to bear the Tale of Brute told in the daies of the Saxons, or to see K. Arthur placed above Julius Cæsar? It is fitting in Fables, as well as true Relations, to understand their times, which make to the detecting of deceit, as well as the declaring of truth.

In the manner of Composing I have not used any jingling of words and Phrases in ostentation of writing, but have fitted my words to the matter, and not the matter to them, having an eye more to the benefit of the Reader, than his extravagant delight. It is the miserable fate of an History to be turned
into

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into Romance, for it never reacheth to the delight of the one, and loses the usefulness of the other. It is an easie matter to frame the Idea's of Princes as it best pleaseth ones self, or best suiteth the present Humour, and then to descant politickly on their Actions, and praise or censure their proceedings; I have all along followed the footsteps of my Authors, and though I have not burthened the Margent with every quotation of them, yet they who shall examine into the contexture of the whole shall find, that throughout I have carefully observed their very words and sense, and kept my self close to their meaning; And though in some places the History may seem short and abrupt, it is the fault of Time, which hath eaten in and left unsightly gaps in the body of it; for I have not Epitomized any thing worth the relating, but endeavoured to draw the lines of Ages so far distant after the largest proportions I could possible. In writing the Lives of the Roman Emperours that possess this Island, I have purposely avoided the relating of their forraign Actions, as not desiring to write an History of Rome, but Britain, and where there is little to be found of the particular proceedings, I have studiously sought for some Monument or Inscription whereon his Name hath been preserved among us, and such found, have faithfully inserted. I will not omit that I have taken notice all along of the foundations of Cities, Castles, &c. and the reasons of their Names, and times of their buildings, and such other things remarkable, so that along with the History you will meet with the most memorable Antiquities of the whole Nation. What pains and Study it hath cost me in the compiling I will not stand to commemorate; I shall count my Labours sufficiently recompenced, if it be received with as much Candour, as it was written with sincere endeavour for the use and benefit of my Country. And I doubt not but my mistakes will be pardoned, and the smaller faults passed over both in writing and printing, especially when I consider, that I fall into the hands of the most Ingenuious part of the Nation, the Nobility and Gentry, for whose use it was principally intended.



A
DESCRIPTION
 OF THE
 Renowned Island
 OF
BRITAIN
 IN GENERAL.

CHAP. I.

A Description of Ancient BRITAIN.



BRITAIN, the most Renowned Island of the whole World, was called by the Ancient *Greeks* ΑΒΡΙΩΝ, afterwards it took the name of *BRITANNIA*, but more truly, *BRETANICA*, from the Adjacent Islands called, *BARAT-ANAC*, or *BRATANAC* בריטאניא by the *Phoenicians*, from the abundance of Tynn, and Lead-Mines, found in them. It was alwaies esteemed a very considerable part of the World, even in the height of the *Roman* Empire, and much celebrated in the Writings and Monuments of the *Gracians*; and, as if the Genius of this Nation did prompt the Inhabitants, and insensibly lead them to Trade and Traffick, we find that besides that, the Island received its name from it, insomuch

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inſomuch, that, in the firſt Ages, it was frequented by the Ableſt Merchants, and Skillfulleſt Marriners, the *Phœnicians*; who carefully, and ſtudiouſly concealed this Treafure from the World, being exceeding jealous, leaſt the ſource and head of their Trade being diſcovered, the buſie *Græcians* might put in for ſharers; And leaſt the fruitfulneſs of the Soyl, the pleaſant and delightful ſituation of the Country, might tempt thoſe of their own Nation to neglect their Barren Soyl, and betake themſelves to this more temperate and bleſſed Clymate; we read, that, by a publick Ediſt of thoſe States, care was taken to prevent it, yea, all poſſible means uſed too, to ſtop the current which was viſibly turning that way.

In this condition *BRITAIN* continued during the time the *Phœnicians* flouriſhed, ſending forth its Commodities to the Straights, and to all the Mediterranean Seas, as likewiſe thorough *Gaul*, by Land, to *Narbo*, where the *Phœnicians* held a publick Mart.

About the declining of the *Phœnician* State, the *Græcians* began to Trade into theſe parts, and they, who before had only heard of the *Bratanacks*, which in the ſame ſence they called *Caffiterides*, or the *Tynn* *Iſlands*; now learnt the way to them, and conformed themſelves to the Name the *Phœnicians* had given them, calling them firſt the *Bretanick* *Iſlands*, afterwards *Britanes*.

Upon the encrease of the *Roman* Empire, and the fall of *Carthage*, the Trading began to decreaſe, and the *Græcians*, for fear of that powerful State, diſcontinued their Voyages into the Western Seas. And it may be ſuppoſed, that *Britain* lay idle during the ſpace of a hundred and ſeventy years, till *Julius Caſar*'s arrival.

From this Time begins Mr. *Cambden*'s Antiquity of this Nation, and the firſt Diſcovery of it, not admitting its Name to be known much earlier in the World; Nevertheleſs I queſtion not, but they that ſhall read the enſuing Chapters, concerning the *Phœnician* Voyages into theſe parts, will be better ſatiſfied touching the great trade of *Tynn* and *Lead* exported from them. If the love of my Country has not blinded me, it ſeems far more evident that it received its Name from its Trade (for which in all Ages it has been renowned) than from any barbarous Cuſtome of painting, or dying their Bodies, wherewith the Adherents to that opinion have too ſeverely, and with too many Circumſtances, branded the Inhabitants thereof.

In evidencing this Opinion, I have not made uſe of any of the *Britiſh* Hiſtories, becauſe their credit in the World is but ſmall, but have grounded it upon the Authority of *Greek* and *Roman* Authors, ſome of which, as *Timagenes*, *Polybius*, and *Festus Avienus*, had made great Enquiries into *Phœnician* Records, and for that reaſon were more able than others, to give a true account of the Trade of that Nation relating to *Britain*. So that for the preſent, granting the *Bretannick* *Iſlands* to be ſo well known to the Ancient World, it will not ſeem fabulous, that *Orpheus*, but more truly *Onomacritus* called them of old, The Seat of *Queen CERES*; as afterwards they were ſtiled, *The Granary of the Western World*.

Neither will it ſeem Ridiculous what Mr. *Cambden* mentions, namely, That they were ſuppoſed to be the fortunate *Iſlands* ſo much celebrated by the Ancient Poets, where the *ELYSIAN FIELDS*, and *HELL* it ſelf might be placed. Let us conſider, that upon the firſt diſcovery of them by the *Phœnicians*, they were to the then known World, juſt as the *West Indies* were at firſt to Europe, and that by the ſmall progreſs the World had made, ſo early, in the art of Navigation, the Voyage to them was as long, and as difficult. Add to this, the many Stories the *Phœnicians* might relate to them, eſpecially to the credulous *Greeks*, and in a fabulous Age, when the digging in Mines might be interpreted, *A diſcent into Hell*; and *Chule*, in the *Phœnician* Tongue, ſignifying *Night* and *Obſcurity*, might be called, *The Kingdom of Darkneſs*. No doubt on the other ſide; The pleaſant ſituation of *BRITAIN*, the Remoteneſs of it from the buſie and careful World, the flowry Vallies curiouſly deck'd by Nature, watered by Rivers, and defended by Woods, Hills, &c. To paſs over many other advantages wherewith this *Iſland* is bleſſed above other Nations, when they came to be related, by the *Phœnicians*, to that Nation, it created in them the *Idea*'s of another World, and might be the ground-work of thoſe *Elyſian Fields*, and *Places of Reſt*, to which Vertuous Souls were carried after their departure out of a temporal Being.

This

Timagenes.
Polybius.
Festus Avienus.

Onomacritus.

Cambden
Brit.

This was the Opinion of the Ancient *Greeks* concerning *BRITAIN* in those daies, when they had the knowledge of it by Hear-say only, from the *Phanicians*, which doth evidently appear, if we consider, that upon the Real discovery of it by them, and their better Acquaintance in these parts, they left not off to hunt after those Imaginary places, still believing (according to the Ancient Tradition) that they were here only to be found. And this gave occasion to the Story of *Isacius Tzetzes*, a *Greek* of no small Repute and Credit with *M. Cambden*; namely, *That JULIUS CÆSAR was carried from Gallia into 1 know not what Western Islands, where the pleasantness of the place invited him to tarry, had he not been obliged to depart by the Inhabitants, and so forcibly carried back by the same Spirits that conveyed him thither.* And, although this be but a Fable, yet it shews the Opinion of those Times, and the strong belief they had, that here were the *Fortunate Islands*, and the *Elysian Fields*.

This Famous Island is in Length, from *Dunsby-Heate*, the farthest Promontory in *Scotland*, to *Dover*, DC and odd miles, and in Breadth, from *Dover* to the Point of *Belirium*, or the Lands-end, CCLXXX, or as some reckon it, from the *Lyzard Point* in *Cornwal* (which lyeth on the Latitude of 50 degrees, and 6 minutes) to the *Strayth-head* in *Scotland* (in the Latitude of 60 degrees, and 30 minutes) it extends in Length DCXXIV Miles, and from the Lands-end in *Cornwal* (situated in 14 degrees, and 37 minutes of Longitude) unto the Island *Tennet* in the East of *Kent* (lying in 22 degrees, and 30 minutes) it is in Breadth CCCXL Miles.

Mr. Cambden, who measures it according to its Compass, makes, from the Point *Tarvisium* to the Cape *Belirium* DCCCXII miles, from *Belirium* to the Fore-land of *Kent* CCCXX miles, from the Fore-land to *Tarvisium* DCCIV miles. But in his Account, he allows for the turnings and windings of the Shoars, so that in Compass it is MDCCCXXXVI miles, almost two hundred less than what *Cæsar* reported in his daies.

For its Greatness it was esteemed by the *Romans*, at the first discovery of it, to be a *NEW WORLD*, and if we curiously look upon the Form of it, as all *Europe* represents a great Dragon, so this Island hath some resemblance of a huge Snake, whose Head, with a wide and gaping Mouth, looks towards *Normay*, and part of *Denmark*, and his Tail to the West.

Ptolemy describes it under five Parallels, whereof the first is the sixteenth from the *Æquator*, in the middle of which Parallel the most Southerly part of it is placed, being 52 degrees from the *Æquator*, and the most Northerly part of it is in the 62 degrees of Latitude. But *Ptolemy* herein has too much streightened it, and bending the North part of it far more to the East, towards *Germany*, than it should be, he has taken away from its Latitude. Some, to cure this, have carried it higher Northward, but gave it no more Latitude than it had before, to remedy which, others have thrust it two degrees more Southwardly.

The truest Calculation is, That the most Southwardly parts lie in the Latitude of 50 degrees and 6 minutes, in the beginning of the sixteenth Parallel, and eighth Clymate, and the most Northwardly, in 60 degrees 30 minutes, in the six and twentieth Parallel, or thirteenth Clime. So that the longest Day in the South parts will be 16 hours, in the Northern, 18 and a half. Upon the North and South, it pointeth to the Ocean, on the West, it hath *Ireland*, on the East, we may measure its extent by the Continent, for it lieth in the same Latitude with part of *France*, *Flanders*, *Zealand*, *Holland*, *Lower Saxony*, and *Denmark*, so that there can be no certain Rule given (as in lesser Kingdoms) of the temperature of the Air, the nature of the Soyl, the strength, growth, or proportion of the Inhabitants.

It is now, as it was when the *Romans* first discovered it, that there seems to be many Nations in it differing in the make and proportions of their Bodies. The more Northward we go, the People seem to be sturdier, bigger made, and in their Limbs more resembling the *Germans*, hardy and stout, and enured to Labour and Cold, and to be of the same nature with the *Danes* and *Saxons*, in the latitude of which Kingdoms they lie.

The Southwardly parts contain Men of neater strength, and more compact Limbs, and what they want of the proportion of the others, they make out in their quickness and agility, being hardy, and not unweildy, having not less strength, but a better management of it. In a word, they seem to joyn the quick and brisk temper of the *French*, with the staid and more fixed Humour of the *Germans*, and as the People differ in the temperaments of their Bodies, so in this vast Kingdom are many Countries, Cities, Towns, Villages, Colleges and Free-Schools for the promoting of Learning, Hospitals and Alms-houses for the Relief of the Poor and Maimed, not inferiour to any in any other part of the World beside. Divers Languages, Customes, and Usages, which are not contrary one to the other, but by the mixture of the Gentry, and the happy union of this Nation under one Monarch, do meet together in the making up of the best compacted Kingdom in the World.

The Languages in Britain are these.

1. **T**H E *first*, is the *ENGLISH*, which is most purely and elegantly spoken in the Southern parts, and especially at *London*, and it extends thorough all the hither parts of *Scotland*, being the General Language of the most refined sort of that Nation, who are called by the more Northern People, *Saxons*, as we are by the *Welch*.
2. The *second*, is the *BRITISH* Language, and is spoken by the Inhabitants of North and South *Wales*, although with great difference of Dialect.
3. The *third*, is the *CORNISH* and *DEVONSHIRE* Tongue, differing both from the *British* and *English*, and not to be understood by either; but it agrees most with the *British*, but especially of the *Britains* of *Armorica*, or *Britain* in *France*, and those Words they preserve common with both those Nations, seem to retain in them the foot-steps of the most Ancient *British* Language, and have in them the very Idiom's of the *Phœnician* and *Greek* Nations.
4. The *fourth*, is the Language of the Wild *SCOTS*, and differs very little from the *Irish* in the common Appellative Names, it agrees very much with the *Welch*, as doth likewise the *Irish*, which argues, that before the *Romans*, and afterwards the *Saxons* had incorporated themselves in this Island, the Language of all the Inhabitants was much the same, and that *Ireland* was rather peopled from *Britain* than from *Spain*, as some have imagined.
5. The *fifth*, is the Language of the *ORCADES*, or *ORKNEY* Isles, with those parts of *Britain* that shoot out upon them, there is spoken the *Gothic*, or *Danish* Speech, which argues them to have been formerly subjected to the Princes of *Norway*. It is a rough and unhew'd Language, and is the root of the Dialect spoken more refined by the *English*, more roughly by the *Dutch*, and the Inhabitants of Upper *Saxony* and *Denmark*. It is the very husk of the *Teutonic*.

Cluverius
Geogr.

The whole Island divided into *Britannia Major*, as *ENGLAND*, and *Minor*, as *SCOTLAND*, *England* being the Greater (and of more particular concern to our present discourse) is in Length, by the computation of some, CCC LXXXVI miles. *Cluverius* reckons, from *Weymouth* to *Berwick upon Tweed*, CCC XX, or LXXX *German* miles. So that in Compass it is about MCCC miles, reckoning the Creeks, and windings of Promontories. By computation it contains thirty Millions of Acres, and is the Three hundred thirty third part of the Habitable World, almost Ten times as big as the *United Netherlands*, and is to *France* as 30 to 82.

And thus much for the Extent of this ISLAND, upon which account it was called by the Ancients, a *NEW WORLD*, and upon a better survey of it, The Great Island. As for the temperature of the Air, as I said before, it is different according to the many Clymates it runs thorough. But concerning the Southwardly parts of it, or *Britannia Major*, I will only Cite some Impartial Judges.

First,

First, *Cæsar*, who was well experienced in the nature and climate of *Gaul*, writes, *Cæsa. Com.* That BRITAIN is a more Temperate Country, and is not subject to the sharp and nipping colds of the Continent. The Reason is given by *Minutius Fælix*, namely, *Minutius Fælix.* That it is refreshed by the warmth of the Sea, flowing round about it.

Experience teacheth us, that the extremity of cold in this Country is blown off from the Continent, and proceeds not from the North, but Northeast-winds; and as it hath not those Colds in Winter, it is not burnt up with immoderate Heats in Summer. Here are none of those violent Thunders and Lightnings which are so frequent on the Continent, nor do we ever hear of Serenes wherewith those hotter Climates are infested. The heat of the Weather is allayed by gentle Winds, and continual Breezes, and the Earth cooled and nourished with mild and moderate showers.

Tacitus speaketh very much of the temperate, and happy situation of it, for *Tacitus.* he saies, *There is nothing deficient in it but the Olive and the Vine, which only grow in hotter Countries.* But they that shall consider it more truly, namely, that there are many places at this day called *Vineyards*, in ENGLAND, where in all probability has been made Wine, will have small cause to complain of the Country in this particular, but will rather attribute it to the cheap and easie importation of that Commodity, and better improvement of the Ground.

But it is a great wonder to hear, what one *Brietius* of late hath written concerning the Temperature of the Air in BRITAIN, which, because it is the production of his own Brain, and never heard of before in the World, it will not be amiss to mention it.

[Every One and twenty year (saith he) the Plague rageth in BRITAIN, which proceedeth from the extream Heat of every Seventh year, which Heat is far greater the Third seventh, for then the Waters lying in holes, putrifie and corrupt, and certainly cause a Pestilence.]

This Cycle of One and twenty years, and the Plague ensuing upon it, as it smells too much of the Cabballistical number, SEVEN, to be true, and to be believed, concerning any Nations; so is there not the least appearance of any likelyhood in it relating to Britain. The Plague hath alwaies been observed more to be brought into this Island, than bred in it, and the Contagion hath been kept up by the Crowds of People, rather, than the malignity of the Air.

Tacitus, amongst the rest of his Observations upon the BRITAINS, saies, *Tacitus.* [That they generally lived to a great Age, which he attributes, especially to the Air, and Climate of the Country.] And perhaps the same Remarks might be made of the present Inhabitants; But certainly, if they are not so Healthy as formerly, it is not the fault of the Country, but the difference of Times, the Luxury of the People, the Trade of other Nations, crowding their Persons and Interest together, and bringing oftentimes the Infections, as well as Commodities, of other Countries.

Generally, the Soyl of this Country is very Fertile, abundantly watered throughout with Springs and small Rivulets, adorned with pleasant and fruitful Valleys, easie and gentle Hills; nay, the Ground which lies waste in ENGLAND, and neglected (by the Judgment of some) far exceeds the Soyl of many Provinces on the Continent.

What Opinion the Romans had of it, may be gathered out of the words of an Oratour to *Constantius*, the Father of *Constantine*. [It was no small damage (saies he) to the Commonwealth, to loose the very bare Name of BRITAIN, to forego a Land so plentiful in Corn, so rich in Pasture, so full of Mines, and veins of Mettals, so accommodated with Havens, and for Circuit so large and spacious.]

And as these things relate more particularly to the Southern part of this Island, viz. *Britannia Major*, in which the Romans were most conversant: so we may reckon the great price and value they put upon it by their care and diligence, defending it, fencing it in (like a precious Garden-plot) with a Wall of Eighty miles in length, from *Tinmouth* on the German Sea, to *Solway-Frith* on the Irish Sea, lest the *Caledonian* Boars (as one calls them) might root it up.

C

The

The *Saxons*, who followed them, did not think this sufficient, till they had secured it from the *Cambro-Britain* Foxes, and that with a Ditch of Ninety miles in length.

The *Normans*, who had forsaken *France* to take possession of it, had not less thoughts of it, as may appear in their *Doomsday-Book*, viz. the black Book of the *Exchequer*, wherein it is called, a *Paradise of PLEASURE*.

And, if we add to this the Judgment of the *Phenicians* and *Gracians*, we may see that in all Ages the Possession of it did highly esteem and commend it.

It would be endless to speak of all things particularly, which the whole ISLAND plentifully produceth, insomuch that as it is separated from the rest of the World, so it bringeth forth all things sufficient for the life of Man; And if I should here reckon up all the sorts of *Grain* it beareth, the abundance of *Cattle*, their several kinds and uses, the plenty and variety of *Fish*, *Fowl*, *Fruit*, *Roots*, &c. I should seem to Strangers, rather to number the works of Nature, than set forth the Plenty of an Island.

As it affordeth all *Food* necessary, so it yieldeth to the Inhabitants *Rayment* also, as likewise all Materials for *Architectures*, *Firing*, the necessities of *War*, and all Conveniencies that serve for *Profit*, or *Recreation*.

It produceth a great quantity of *Tynn*, *Lead*, and *Iron*, it wants not *Silver* Mines, likewise *Brass* and *Copper*, it hath *Quick-silver*, *Antimony*, *Sulphur*, *Black-Lead*, *Orpiment* Red and Yellow, *Allom*, the natural *Cinnabarum*, or *Vermillion*, *Bitumen*, *Chrysacolla*, *Copras*, the *Mineral stone* whereof *Petroleum* is made; *Cole*, *Salt-Peter*, *Salt-Soda*. And, as (if this was not sufficient) like a kind Mother, it yieldeth *Physick* to the Inhabitants, it hath many Medicinal *Springs* in it of great use and benefit, *Hot Baths* for the ease of *Maims*, *Bruises*, *Inward Aches*, and *Pains*.

Add to this the number and conveniencies of its *Ports* and *Havens*, and the most excellent Advantages it hath from all parts of the World to take in *Trade* and *Merchandize*, and we may safely conclude, there is not any One Kingdom in the World that can be compared with it.

No wonder therefore that it hath been possessed by several *Nations*, and coveted by many more, being a Country (as One saith of it) like the *TREE* in *Paradise*, good for *Food*, pleasant to the *Eye*, and to be Desired. And whereas some *Countries* are still held by their *Aborigines*, none thinking it worth the while to dispossess them, it is harder to find out the first *Inhabitants* of this ISLAND, than to number up the General Vicissitudes and Changes it hath underwent.

CHAP.

C H A P. II.

The first Inhabitants of BRITAIN.

IT is in Great Kingdoms as in Mighty Rivers, the higher we trace their Original, the more we are to seek from whence their principal Head and Source doth proceed; And as Objects, by distance, are contracted till they scarce become visible to the eye, and those things by far removal off, seem to be in one lump, which, in themselves are really separated: So it happens that, amongst many pretenders to the first Plantation of a Country, it is hard to discern, to which the Priority is to be given, and the Map of the Ancient World, by time, is reduced to so small a compass, that the many Colonies, like little Rivulets, seem to meet in one point, and have so darkened and obscured the lines and traces of Antiquity, that of necessity recourse must be made to Probable opinions, and conjectures, those Artificial Glasses, by which the foot-steps of time are laid more wide and open.

In the enquiring out *the first Inhabitants of this Island*, I do not intend to build any thing upon the *British* Histories, but will altogether wave them in this place, neither relying on their Authority, nor questioning their Truth, in which proceeding, I hope, I shall not incur the displeasure of any, seeing I shall put them in a Treatise particularly by themselves. Neither will any one, I hope, be offended, if contrary to the Judgment of some, I cannot suppose this Island to be Peopled so soon as it is usually imagined. And, I think, to the true stating of this matter, some Remarks and Observations will not be amiss, touching the encrease of Man-kind in the Primitive Ages of the World, nor do I take it to be beside my purpose, to make some reflections on the slow motion and progress of Colonies, occasioned by their ignorance of Passages, and the little knowledge they had of the conveniencies of the Countries they arrived at, all which they could never learn, until they had tarried and made some experiment of them; To which may be added many other circumstances, as the want of necessaries of Travel, and the small improvement of Navigation, as to long voyages by Sea.

Touching the great and extraordinary encrease of Mankind, supposed after the Flood, the Scriptures make no mention of it. *Noah* had but three sons, *Japhet* seven, *Shem* five, *Ham* four. The greatest number was *Jocktans*, who had thirteen, a thing not unusual even in our daies. Neither was the advantage of Polygamy so considerable, as to swell the numbers of them to so great a height as is supposed. *Jacob* with his Wives and Concubines had but twelve sons, and *Solomon* but one.

But we shall see the Product of Mankind better, if we take a measure and survey of them some hundreds of years after the Flood.

From the Flood to *Abrahams* daies are reckoned CCXCII years, and yet the Land of *Canaan* so fruitful, and so nigh to *Armenia* was not fully Peopled, as by his words to *Lot* may be gathered, [*Is not the whole Land before us?*] CC years after, *Simeon* and *Levi*, without any other assistance, destroyed a whole City.

Afterwards, when *Jacob* went into *Aegypt*, the pleasant Land of *Goshen* lay empty, and we may judge of the Inhabitants of all *Aegypt*, by the single Progeny of *Jacob* exceeding them, which Progeny, by a particular blessing of God, encreased; yet in CCC years to the number only of Six hundred three thousand five hundred and fifty, besides Levites and Children, which being added in proportion will not make at farthest, two parts of three of the Inhabitants, of either *London* or *Paris*, and are a very small quantity to the Peopling of a Nation.

The *Phenicians* afterwards driven out of their Seats, by the *Israelites*, possessed many parts lying upon the Mediterranean, in *Spain*, *Africa*, *Italy*, and other places of *Europe* and *Asia*, which could not be supposed to be very well Peopled. How then can we imagine that *Britain* (lying so far West, having such a vast Continent between it and *Armenia*, and being secluded by the narrow Streights, from being easily accessible by Sea) should be Peopled in so short a time when far nearer places lay empty, and desert?

If any one object and say, *That the Islands of the Gentiles* (among which *Britain* is one) *were given to Japhet and his Sons, and therefore Britain was not so long before it was Peopled*; Let them consider, that by *Japhet* and his Sons, is meant his Progeny, and that in order to the enjoying of his Patrimony, and taking their Possession thereof, the delivery of a Turf to him or his Sons was not necessary, but sufficient that his Seed inherited the Blessing.

Eusebius.
Herodotus.

Some there are, who to shew the great encrease of People in the East, after the Flood, have instanced in *Ninus* his Army, whom *Eusebius* saies, lived CCL years after the Deluge: His Army (by *Herodotus*) is reported to consist of One Million seven hundred thousand Foot, Two hundred thousand Horse, and of Sythed Chariots above Ten thousand, an incredible number in any Age, and which might startle us if the Author was not sufficiently known. But how came it to pass, that the *Assyrian* Empire, in One hundred years time, afterwards should be grown so low, as with its Confederates, not to be able to resist *Abraham* and his Three hundred men? What is become of all this Horse and Foot, that they did not at least, hinder him in prosecuting his Victory? Certainly, as *Herodotus* hath out-stretched himself in the number of the Army, so has *Eusebius* in his Chronology.

Justin.
Bishop Usher.

Justin makes *Ninus* to be later than *Tanais* King of the *Getes*, which *Tanais* lived about the time of the *Argonauts*, and Bishop *Usher* hath placed his Reign in the year of the World MMDCCXXXVII, and after the Flood MLXXXI, or thereabouts, so that we see almost a Thousand years difference in the circumstances of the Peopling of *Assyria*.

Thus much being said in short concerning the encrease of Mankind after the Flood, namely, that their Colonies were not so great and numerous, as sufficiently, to possess *Asia*, and all those pleasant and delightful Countries about *Armenia*, in the space of four or five hundred years. Let us consider whether it be reasonable to suppose our Fore-fathers, of so uneasy and restless a disposition, as to be continually wandering from place to place, and hunting after new Countries, having no Necessities to move them thereunto. Can we think that they could be drawn into the North, into the cold and barren Countries of *Sythea*, and *Germany*, to pass thorow the neck of *Scandia*, and overcome the ascents and difficulties of the Mountain *Taurus*, if they had not been reduced to it by those exigencies of affairs, by which, naturally, every Nation is obliged, upon the too great encrease of its Inhabitants, to cast out the worst of its People, and disburthen it self of the superfluity of them. Nor can we easily suppose, that one and the same Leader could induce his followers to accompany him into Countries, wherein they were to undergo the speedy and sudden changes of Weather. It is more reasonable to think, that Colonies crept on by degrees, and every succeeding Generation added one step to the progress of their Fathers, and so Mankind insensibly, in different parts, was accustomed to different Climates, which became easie and familiar to them, by reason that by long time, and short journies, they rather stole into them, than suddenly jump upon them.

But granting, that in the first Ages after the Flood, Mankind encreased faster than now it does, and that the Progeny of *Noah* did desire to disperse it self over the whole Earth, yet could they not do it because they wanted sundry Materials and Necessaries for it, the forging of Iron, the curious working of it is said to be found long after the Flood, an Art without which there could be no stirring, and supposing that every Colony did know the way of managing of it, it required time to find out Mines in order to the making of Instruments, which must be supplied in every Country, though not producing that Mettal, and sufficient quantities be provided before they could go on any further; In like manner they must tarry for the growth of

of Provisions in the places where they came, which would take up a year or two, before they could be produced. Neither could Countries in a moment be cleared from Wood, or cleansed from Fens, with both which the Earth did then abound.

Sir Walter Rawleigh reports, That, the Spaniards, in some parts of America, scarcely proceeded into the Continent ten miles in ten years, which if they (with all necessary Instruments) could not do, how can we expect that in the first Ages after the Deluge, Colonies could go on so fast, when they were to encounter with no less difficulties, and had not the same means to overcome them; And if by this measure we should calculate the progress of the first Planters we might not be far out of the way, but certainly as Europe extends in length 100000 German miles, so we might modestly assign so many years to the filling of it, which is four times the speed that Spaniards made in America.

Learned Sir W. Rawleigh.

Note, A German mile is four English.

But because it is reasonable to suppose that the first Colonies took the advantages of Navigable Rivers, which were more commodious for Situation, Carriage, and many other respects; so it is to be imagined, that following those conveniences they ran out in length far into a Country before they filled the main body of it, and so in Germany might proceed down the Rhine, and so come into these Western parts long before that vast tract of ground was thoroughly Peopled.

This is the only Reason that induceth me to believe, that this Island had Inhabitants at the first coming of the Phenicians, things being in this condition as to Land Affairs some hundreds of years after the Flood. But let us see what success the World had in Shipping in those Primitive Ages.

In the daies of Solomon, about the year after the Flood MCCLXX, the Phenicians were arrived to a great perfection in the art of Navigation, they made long Voyages, and imported many rich Commodities into those Parts; and without doubt the greatest improvement of Shipping proceeded from those quarters, which the Gracians themselves cannot dissemble, although they give the Honour sometimes to Danaus, sometimes to Phenix and Cadmus, whom they will have the Sons of Agenor, so making Phenix the name of a Man, which (indeed) is the name of a Nation, and a Nation, which in all likelihood had Shipping far before either Cadmus, or Danaus, as is gathered by their experience therein in King Solomons daies, who lived much about their time.

But the Gracians (who by the Egyptians were alwaies called Children) made it their business to fasten all the great Actions, and Inventions of the Ancients, upon something of their own Nation, and being better able to write than perform great Matters, they brought down the original of Arts and Sciences to their own low and pitiful Epochs.

Of this I shall have more occasion to speak in treating of the Name of Britain, wherein their fraud and vanity will be made more evidently to appear.

Some say, that Shipping was first invented in the Red-Sea, by King Erithras, who is supposed to be Edom, others in the Mediterranean at Tyre, but however it be, the Phenicians inhabited upon both those Seas, and it is most reasonable (according to Tibullus)

Prima Ratem ventis credere docti Tyrus.

Tibullus.

To give them the Honour of Invention, who made the greatest progress in it.

If this conjecture be right concerning King Erithras, that he was the first maker of a Ship, and was the same with Edom (as Scaliger supposes) then was Navigation begun in the year after the Flood CCCC, or thereabouts, and being brought into the Mediterranean by the Phenicians, there began an easie way of transporting of Colonies to all those Seas, upon which account, we may suppose they were Peopled long before the Inland Countries, and all the Islands of the Ionians, and all the borders of Greece and Epirus, to Italy and Spain on one side, and the Shoars of Africa on the other to the Streights, received their Inhabitants, before the Continent of Europe was half filled with its Inland Colonies.

Now

Πεντεκόντε-
ς.

Now adding Four hundred years more to the improvement of Navigation, to its first beginning, and it will be much about the time the *Phanicians* entered the Streights; about Four hundred years more the *Phanicians* had built great Shipping, and were accustomed to long and tedious Voyages, being hired by King *Solomon*. Now it is that we hear of *Danaus*, and his great Ship *Penteconteros*, or fifty Oars, in which he arrived out of *Egypt* into *Greece*, which Voyage may be gathered out of an INSCRIPTION upon an old Marble, part of which by time is worn out. It is thus.

Marmora
Arundeliana.

Ἀφ' οὗ ναῦ η ων ἦς Αἰγύπτῳ . . . ἰς τὴν Ἑλλάδα
ἐπλῦσε καὶ ὠνομάσθη πεντηκόντερος καὶ αἱ Δανάε θυγατέρες
. . . ὠνη καὶ . . . βα . . . ὄρεώ καὶ Ἑλική καὶ Ἀρχοδιχί
ἀποκληρωθεῖσαι ὑπὸ τῶν λοιπῶν αὐτ . . . καὶ
ἐθυσῶν ἐπὶ τῆς ἀκτὸς ἐμπροσ . . . δι τῆς Ῥοδίας ἔτη
XHHΔΔΔΔΠΙΙ.

Learned
Selden.

By the Learned *Selden* rendered to this sence.

Since the Ship came from *Egypt* into *Greece*, and was called *Penteconteros*, and the Daughters of *Danaus* and *Helice*, and *Archedice* chosen from the rest and sacrificed upon the shoar in *Para* de in *Lindus*, a City of *Rhodes*. MCCXLVII.

Having premised thus much concerning the general increase of Man-kind, the slow progression of Nations, and the advantage those People had that lay upon the Midland-Sea, above those that travelled by Land. I will leave the *Phanicians* in the Mediterranean and return to those Nations whom I left on their journey in the Continent of *Europe*, and we shall find them no sooner arrived in these Western parts, and well settled, but the *Phanicians* from the Streights followed them.

The Reasons which induce me to believe that this Island was Peopled from the Continent rather than from the *Phanicians* or *Gracians*, as some have thought, and from the *Germans* rather than the *Gauls*, are these.

R. 1.

First, The Language, although it hath many *Phanician* and *Greek* words in it, and especially *Greek*, yet the Idiom of it, as to the main, appears to be *Teutonic*, and those Words they received either with Trading with the former Nations, or by the Invasion of the *Gaules*, seem to be much modelled to that Dialect. This could not happen by the mixture with the *Saxons* in after Ages, because the *Armorican Britains*, who fled over in the daies of *Cassibelan*, retain the same way of Writing and Pronouncing.

R. 2.

Secondly, That it could not be Peopled from *Gauls*, *Caesar* methinks makes it evident (where he saies) That the Inlanders of Britain reported themselves to be *Aborigines*, that is, Home-born, which they could not have done had they agreed in Language with those *Gaules* that had seated themselves on the Sea-coast of this Island. It would be vanity for any Country to pretend a different original, and to want some distinction in Dialect, the chief Criterion.

R. 3.
Tacitus:

Thirdly, The Judgment of *Tacitus* in this point is, That the *Germans* planted the most Northern parts of it, which he collects from the make of their Limbs, and several other Circumstances. Add to this, what I shall speak of more fully in the Customs of the *Britains*, that what *Caesar* writes of the manners of the *Germans*, agrees exactly with the description of the Inland *Britains*.

The

The greatest Argument produced to make this Island peopled from *Gaul*, is the confinity of Language between the Ancient *Britains* and *Gauls*. The Confinity of Language between the Ancient *Britains* and *Gauls* proceeds not from their being one Nation, but from the *Gracians* and *Phenicians* who Traded to both, and the words produced by Mr. *Cambden* for that purpose, I shall shew to be most of them *Phenician*, some *Greek*, and as for the rest they have little Analogy one with another, and that which is, may proceed from the Invasion of *Britain* by the *Gauls*, and the intercourse of *Druids* in both Nations.

Now, in my Judgment, the *Phenicians* stand only in Competition with the *German*s, as for the *Greek*, it is plain, as I shall shew, they were not in these Seas till some hundreds of years after the *Phenicians* Arrival. But because the coming of the *Phenicians* may (by many) not thought to be so soon, I shall wave them also in this place, and proceed to shew who were the first that peopled this Isle from the Continent.

The *Britains* call themselves *Kumero*, *Cymro*, and *Kumeri*, and this name is so Ancient among them, that *Cymro*, Pluraliter *Cymri*, is become to signifie as much as *Aborigines*. From this Appellation of themselves Mr. *Cambden* does think that the first light of their Original does appear. The truth is, the similitude of Name between these *Cymri* of *Britain*, and the Ancient people, the *Cimbri* of the Continent, in things of so far distance, doth give sufficient ground for a Reasonable conjecture; But especially, if we consider what hath been said before of the slow progression of the first Planters, it will seem more Reasonable the *Cimbri* were the Fore-fathers of these *Cymri*, because in Eight hundred years after the Flood the Name of the *Cimbri* might be in much use on the Continent, and frequent in these parts, which could not be much before that time, as will appear if we consider the true Original and progress of that Nation.

This I will examine more particularly, because Mr. *Cambden* seems to derive them from this very same People, but in making them the Sons of *Gomer*, and Inhabitants of *Gaul*, he hath committed two great Mistakes, which I mention not in derogation to so Worthy and Learned a Person, but out of sincere meaning, and desire of Truth.

First, He Cites *Josephus* (who saith) that the *Gauls* were called, of *Gomer*, *Gomari*, *Gomarei*, and *Gomerite*. Indeed *Josephus* doth say, that *Gomer* was the Father of the *Galata*, but it must be understood of those *Galata* who invaded the *Phrygians*, and possessed themselves of their Seats, for by *Gomer* is meant *Phrygia* (as *Bochartus* proves) and, by *Ezekiel*, is placed North of *Judaea*, nigh to *Togarmah*; From these *Gauls*, *Gallugracia*, and *Galatia*, is derived, all which is far enough from being any part of *Gallia*, properly so called. Bocartus.
Ezekiel.

Secondly, In the next place the *Cimbri* are not the Off-spring of *Gomer*, as will appear by the first Seat and progress of that Nation, besides there is no Authority to believe them descended of him, but rather to the contrary, and all such as have thought so, have had no other Reason but some little likeness in the Name, all which will manifestly appear in the History of the *Cimbri*, which in short is this. 2.

The *Cimbri* are supposed to be, the Relicks of the Ancient *Cimmerii*, who by contraction were called *Cimbri*. The Original of the name *Cimmerii* did not proceed from *Gomer*, but from the *Greeks*, who called them *κίμριοι*, and *κίμριοι*. The first, because they lived in the North in a perpetual kind of Winter, and the latter, because they dwelt in a Cloudy and misty Air, for they lived under the extreamest part of the Mountain *Taurus*, in that neck of Ground called from thence, *Taurica Chersonesus*. They were a *Scythian* Nation, and were the Off-spring of *Magog*; for the *Scythians* (as *Josephus* reports) were first called *Magogai*, and afterwards *Scythae* by the *Greeks*. But of this we shall have occasion, to declare the judgments of other Authors, in the Antiquity of the *Saxons*. Josephus.

These are supposed first of all to have chosen their Seats in *Calosyria*, beyond *Araxis*, where *Magog* built a City, called by the *Scyrians* after his Name, and afterwards by the *Greeks*, in the daies of *Pliny*, *Hierapolis*, being driven out of their Seats by the *Massagetes* that lived upon *Araxis*. Passing the River, they possessed those vast and wide Regions which lay empty, and which afterwards by the *Greeks* were called *Scythia*. Part of them which lived upon the *Euxine* Sea and the *Bosphorus*, from the fierceness of their Manners and Hellish dispositions were called Herodotus,
lib. 4.

called *Cerberii* by the *Greeks*, in the same sense as they are now called *Tartarians*.

Hesychius.
Pliny.

Afterwards these *Cerberii* being more civilized, as from *Ἀχαιοί*, became *Εὐχαιοί*, they were called by the same *Greeks*, from the situation of their Country, *Χαμνίοι*, and *Κιμνίοι*, but that they were called *Cerberii* before *Cimmerii*, *Hesychius* witnesseth, as also *Pliny*, who mentions a Town called *Cimmerium*, which before, he saies, was named *Cerberium*. And the Ancient Scholiasts upon *Homer*; in these words

Didimus Cra-
tes Scholiastes
Aristoph. ad
Ran.

Ἔνθα δὲ Κιμνίων ἀνδρῶν δῆμος ἴε πόλις ἴε

Ἦερε καὶ νεφέλῃ πεκαλυμμένοι,

*There dwelt the People of Cimmeria,
Shrowded in Clouds and Darkneß.*

* In Dictione
Κερκείων.

Instead of *Κιμνίων* read * *Κερκείων*, so that they received this Name long after the death of *Gomer*, being not of his Off-spring, nor any thing related to the *Gomeri*, having an Ancienter Name than *Cimmerii*, and proceeded from *Calosyria* their first Seat, and not from *Phrygia*, the Possession of *Gomer*.

Diod. Sicul.
Plutarch.

The *Cimmerii* in time, by contraction, were called *Cimbri*, according to *Diod. Siculus*, and *Plutarch*, and being a War-like Nation, they proceeded from *Scythia* into the Countries called afterwards, *Sarmatia*, and *Germany*, and in process of time through several circumstances of Places they possesst, they were called by several Names, and the general name of *Cimbri* was branched out into many particular ones, sometimes they were called *Germani*, sometimes *Celtae*, sometimes *Galatae* and *Galli*, from their Conquest of a great part of that Country, and their many Victories over it, as *Caesar* himself witnesseth. And *Suidas* calls the *Cimbri* that fought under *Brennus*, *Germans*, but the name of *Cimbri* is Ancienter than either *Germany*, or *Gaul*; so it happened that those *Cimbri* that lived beyond the *Rhine*, in after-times were called *Germans*, and they that Inhabited on this side, on their Conquests, were called *Galli*.

Caesar.
Suidas.

Florus.
Justin.

From hence it proceeds that *Florus* saies, *The Cimbri came out of Gaul*, and they that sackt *Rome*, and went into *Greece* and robbed the Temple of *Apollo*, *Justin* calls *Gauls*.

Paus. Aelian.
Athenæus.
Suidas.
Livy.

Pausanias Aelianus, and *Athenæus*, names them *Galatae*, and others *Celtae*, but as I said before, as to their Original, they are more truly (by *Suidas*) called *Germans*, as also by *Livy*; so that we see there is great confusion made in the naming of this People, and many Learned Persons not heeding these distinctions, have taken the Aborigines of *Gaul* to be the *Cimbri*, when indeed, the *Cimbri* only possesst part of that Country, and by inhabiting the same Seats received the same Name.

In this Errour Mr. *Cambden* proceeds, not contenting himself to make them the Aborigines of *Gaul*, but deriving them from *Gomeri*, whom, he saies, Anciently possesst that Country, when the truth is, the *Gauls* only of *Phrygia* received that name of *Gomeri*, which was never heard of in any part of the Continent now called *France*.

Moreover, we are to take notice, that before the Names of *Gauls* and *Germans* were found out, both Nations were called both by the *Romans* and *Greeks*, *Celtae*, but afterwards, all the Tract of Ground beyond *Maffilia*, they called *Gallia Celtica*, and all on this side, to the *Hercinian* Mountains, and the further parts of *Germany* to *Sarmatia* and *Scythia*, sometimes they named *Germania*, sometimes simply, *Gallia*.

Plutarch.
Festus.

Hence it proceeds, that what *Plutarch* calls the *German Tongue*, *Festus* calls the *Gaulish*, not that the *German* and *Gaulish* Tongue was all one, but because the name of *Germany* and *Gaul* was often promiscuously used; And because the *Cimbri* were sometimes called *Celtae* as they possesst part of *Celtica*, hence it proceeds that the *Cimbrian* Tongue is made the same with the *Celtic*, the *Celtae* being a promiscuous Name of the *Germans* and *Gauls*; The *Celtic* Language is as much the *German* Language as the *Gaulish*. The want of this distinction also was another cause of Mr. *Cambden*'s mistake.

The

The *Cimbri* therefore, though they were called *Galli*, *Celta*, and *Galata*, from their Conquest of those People, yet were they a *German* Nation, as *Caesar* himself testifies, and proceeding from *Scythia*, they passed through all the upper parts of that vast Continent of *Europe*; from their mixture with the *Celta* (as I have said) they were called *Celta*, and from their Original *Celticythæ* by the *Gracians*, a Name which could not be proper to the *Gauls*, because they were far from being of *Scythian* Original.

The *Cimbri* were an Ancient and valiant Nation. *Tully* writes of them, That it was their joy and delight to die in Battle, and that nothing so much tormented them as to be taken away idly in their Beds. No wonder therefore if they conquered many Nations, distressed the *Romans* themselves, and were a continual Thorn in the sides of the *Gauls*.

They possess all the Islands of the Sea called *Sinus Codanus*, all *Jutia*, which from them anciently was called *Cimbrica Chersonesus*, and all the rest of the Provinces of *Germany* upon the Sea, they had *Frisia* and *Batavia* in their Jurisdiction, and all the Sea from the *Cimbrick Chersonesus*, or *Jutia*, to both the mouths of the *Rhine*, that is to the borders of *Flanders*, was called *Cimbricum Mare*. They possessed also many parts in the Inland Country, and many Nations proceeded from them, although in after times they had lost their Name, and those were only called *Cimbri* peculiarly who lived beyond the River *Albis*, within the *Chersonesus*.

Caesar makes frequent mention of them, how they infested *Gaul*, and passed the *Rhine* with their Armies; Nay, that they had overrun all that Country with the assistance of the *Teutoni*, another *German* Nation, whom he constantly joyns with them. Moreover, he saies, that most of the *Belge* were of *German* Original, which *Belge* in another place he makes part of *Gallia*, and in another place he makes part of the *Nervii*, a People of *Gallia*, to be descended of these *Cimbri*.

Thus we see these *Cimbri* by their Conquest established in many parts of that Kingdom, but especially those that lay upon the *Rhine*, but even in *Caesar's* daies they were not so mixt, but that they preserved their own Language. For the three Chief People of that Nation, the *Celta*, *Aquitani*, and *Belge*, *Caesar* writes differed in Language, which they would not have done had they been all of one Original.

From these *Cimbri* I have alwaies thought that our *Cymri* in *Britain* have been derived, because, for the Reason before mentioned, it is probable *Britains* were of *German* Original, and there is no *German* Nation stands so fair as these *Cimbri* for it. Besides what Mr. *Cambden* takes notice of, much conduceth to this purpose, namely, That Grammarian whom *Virgil* in his *Catalects* termeth the *Britain*, *Thucydides* *Quintilian* saies was a *Cimbrian*, but that these *Cimbrians* should be the *Aborigines* of *Gaul*, or proceed from I know not what *Gomarii* or *Gomarai*, the Sons of *Gomer*, is impossible.

Mr. *Cambden* saies, *Gomer* signifies, *The utmost Border*, and therefore it is probable, that he or his seed seated themselves in these Parts; But seeing that *Moses* in numbring the Progeny of *Noah*, seems to give the names of Nations, rather than of particular Men (as many Learned do think) how can we imagine that *Moses* should have the knowledge of the extreamest parts in *Gallia*, seeing that God never revealed to him many particulars in Geography, that more immediately related to him.

Gomer signifies the same as the Greek *Καυυδον*, and in all likelyhood was *Phrygia*, of which the *Jews* had heard of in their daies, for *Phrygia* signifies the same as *Gomer*, viz. *A Land burnt up*, as indeed *Phrygia* is. And the *Greeks* (as shall be shewn in another Chapter) did frequently translate the Names of Places from the *Phenicians*, or *Hebrew* Language, into their own; And this is very visibly shewn in the following Map of the Ancient World, wherein the names of Countries and Cities in the *Mediterranean*, especially are put down as they were called by the *Phenicians*, and afterwards by the *Greeks*.

I am not ignorant what *Festus* saies, that the *Gauls* in their Language called a *Festus* Thief or Robber, *Cimber*, his words are these, *Cimbri linguâ Gallicâ Latrones dicuntur*, as likewise *Plutarch*, *Κίμβροι ἐπονομάζοντο Γερμανοὶ τῶς Ἀσκάς*. The *Germans*, that *Plutarch* is, the *Celta* (for here *Plutarch* confounds the two Nations) call Robbers *Cimbri*,

but the word **Cimber**, as to its Original signifies no more a *Robber* or *Thief*, than *Ægyptius*, one that is *Superstitious*, or *Chaldeus*, an *Astrologer*, or *Sybarita*, a *dainty Mouth*.

Cæsar, Com. For these *Cimbri* living in an Age wherein *Mr. Hobbs* his *Status belli* was very much in practice, and in a Nation too which disallowed, as *Cæsar* writes, even in his Age, all manner of Propriety among themselves; It is no wonder if by their frequent excursions upon their Neighbours, their Name became a common Appellative of *Thieves* and *Robbers*, and more especially if we consider what is reported of them by the same Author, namely, *That they esteemed Cities most Honourable which had the broadest wastes about them, and which by grievous Contributions, and frequent Parties had made the greatest spoil and havock of their Neighbours.* It was a peculiar sign of Manhood, that the Borderers were obliged to keep off, and yield up their Possessions, and that none durst adventure to inhabit near them.

Festus Plutarch. Some there are who upon the words of *Festus* and *Plutarch*, give another Original of the name **Cimber**, viz. out of the *German* Tongue, wherein *Kempher*, *Kempher*, *Kemper*, *Kimber*, and *Kamper*, according to different Dialects, signify a *Warrior*, and that the words used by *Festus* and *Plutarch*, that is to say, *Latro*, and *Λαῖδης*, a *Robber*, are often taken to signify a *Souldier*, in a good sence, and that *Festus* and *Plutarch* did not intend to say, that the *Gauls* called a *Robber*, but a *Souldier*, **Cimber**.

To this I Answer, that *Latro*, and *Λαῖδης*, in the daies of *Festus* and *Plutarch*, were alwaies taken in an ill sence, and that those Authors, if they had had any respect to *Kampher*, or *Kimpher*, as the Original of the *Cimbri*, they would not both have agreed in an absolute word to express the meaning of their Name, especially if we consider, that as *Latro* and *Λαῖδης* were grown out of use, to express *Souldiers* in the *Greek* and *Latin* Tongues, so neither can *Kampher*, without a figure and some straining, be brought to signify a *Warrior* in the *German*; Besides it appears more manifest that *Kamper* or *Kimper*, a *Warrior*, hath nothing to do in the derivation of the Ancient Nation, the *Cimbri*, if it be considered that *Kamper* proceeding from *Camp*, in the *German* Tongue signifying a *Field* where *Souldiers* pitch their Tents, seems to be derived from the *Latin*, *Campus*, a *Field*.

Lazius. Now the name of the *Cimbri* was long before ever the *Latins* can be supposed to have carried any thing of their Language into *Germany*; But *Lazius*, the Author of this Etymology of the *Cimbrians*, did not much rely upon the truth of it himself, seeing in another place (forgetting what he had written before) he names the *Cimbri* from I know not what King, called *Cambrivius*, the Grand-son of *Aschenas*.

Pontanus. As the name of the *Cimbri*, from their continual molesting their Neighbours, was used by the *Gauls* in their Tongue, to express *Robbers*; so from the exceeding proportion of their Limbs, being generally men of great and extraordinary Stature, in After-times **Cimber** came also to be taken for a *Gyant*. In the *Danish* Tongue, *Pontanus* saies, *Kimber*, *Kemp*, and *Kemper*, signify properly a *Gyant*.

Strabo, Cæsar. Now that the *Cimbri* were in truth very remarkable in this point, as likewise the *Cymri* of *Britain*, according to *Strabo*, who saies, *He saw very Youths taller by half a foot than the tallest Men*; *Cæsar* largely expresseth by the general Consternation of his Army, in his march against *Ariovestus* their Leader.

Manlius. They were described to the *Romans*, just as the *Canaanites* were to the Children of *Israel*, and we may judge of the dreadful apprehension the *Gauls* had of them by the like expression they used to *Cæsar*, namely, *That they were so exceeding Tall, that other Nations seemed as nothing in their eyes*; And that *Cimbrian* whom *Manlius* encountred, is described by the *Romans* like a *Goliath*, of a vast and unweildy Body, but whilst he stood in the rank of his own Army, there was no great disproportion visible in him from the rest, but when he had stalked out some paces, and came nigher the *Romans*, they began to be amazed and astonished at the sight.

And as *Kimber*, from the great proportion of these *Cimbri*, came to signify a *Gyant* in the *Danish* Tongue, so from a part of them called *Getes*, gat also came to signify a *Gyant*, but as the Nation of the *Getes* is far Ancienter than gat, a *Gyant*, this

this word being derived from them, so the *Cumerii*, or *Cimbri*, were a People long before either *Kampher*, *Kimper*, or *Kimber*, had any of the aforementioned significations, for this cause the *Cimbri* could not receive their Names from those words, the signification of which they themselves had occasioned.

Many other remarkable Qualities these *Cimbri* had, which were also taken notice of in the *Cumri* of *Britain*, namely, their exceeding *swiftness*, by which they could lay their hands on the Mayns of their Horses and equal them in their Race, as is witnessed by *Cæsar*. This might give occasion to other significations of the word *Kimber* in after Ages, among the *Germans*, viz. to express *Strength* and *Nimbleness*.

Mr. *Sherringham* takes notice, that in *Norfolk* they say a *Kemper* Old Man; that is, *Brisk* and *Lively*. Sherringham
de Anglorum
Origine.

These *Cimbri* therefore who are supposed by Mr. *Cambden* to be the Fathers of our *Cumri* in *Britain*, I think that none will doubt, but that they were a *German* Nation, seeing their Name also continued long after in *Germany*, and in regard their settlement in *Gaul*, and upon the Sea parts of it especially came by Conquest and not Primitive possession.

But as all Nations, upon some secret and unknown causes, have often many ebbs and flows, as to matters of Manhood and Courage: so it happened that before *Cæsar's* daies, as he himself writes, the *Gauls* exceeded the *Germans* in Valour, and possibly then it might be that the *Gauls* encreasing in Number, and Power, and recovering their Ancient Seats, might proceed into *Britain* also, and here invade part of the *Cimbri* who had long before placed themselves in this Island; And although these *Gauls* had obtained the Sea-Coasts, and entred far into the Inland parts, so by long possession came to be called *Britains*, yet they were looked upon by the more Ancient Inhabitants, as Encroachers only; they esteeming themselves only as the *Aborigines* of the Island.

I have been more particular in treating of these *Cimbri*, because from a branch of this very same Nation, in after Ages, our *English* Ancestors proceeded, Providence so ordering it, that although the Ancient *Cumri* of *Britain* were grievously molested by the *Gauls*, and afterwards afflicted and kept under by the *Romans*, yet may they be said to have recovered these Seats again, although not by themselves, being but a small Relick, yet by the succession of a People descended of the same Original.

But whether these *Cimbri* entred the Northern and Eastern parts of this Island, before the *Phœnicians* arrived in the West, is a thing altogether unsearchable, but I have shewed, in all likelihood, that it was Seven or Eight hundred years after the Flood before any part of it was Inhabited.

In the following Mapp, I shew the progress of the *Cimbri*, on the Continent, on one part, and the Voyages of the *Phœnicians*, from the Streights, on the other.

The Procession of the *Cimbri* is more Obscure upon the account, that all the knowledge we have of them proceeds from the *Greeks* and *Romans*, there being nothing of their Language remaining which we can say was particularly theirs, nor any Records of that, as well as other *German* Nations, whereon to build any solid foundation of Antiquity; But on the other side, all these Proofs are not wanting in the Voyages of the *Phœnicians*, their Language is sufficiently known, and by it they may, and are traced, not only through all the parts of the *Mediterranean*, but on this side of the Streights also, even in *Britain* it self (as shall be shewn hereafter) a Nation of the greatest Antiquity, being it self One, and Conversant with the most Knowing, and Experienced People of the World.

As Learning and Science is especially got by Commerce, and they were the Wisest People that lived on the *Mediterranean*, and followed Trading in the Primitive Ages of the World; so the *Phœnicians*, in this point, exceeded all other People, their Colonies were more numerous, and their Voyages greater, than any Nation besides.

The *Greeks* did but Copy-out their Actions, and the Names that were given by the *Phenicians*, to all places they Traded unto, were translated by the *Greeks* into their own Language, which will appear in the following Mapp of the Ancient WORLD, wherein the *Phenician* names of the Countries are exactly put down, with the *Greeks*, in all or most of those places, to which both those Nations, in different times, Traded.

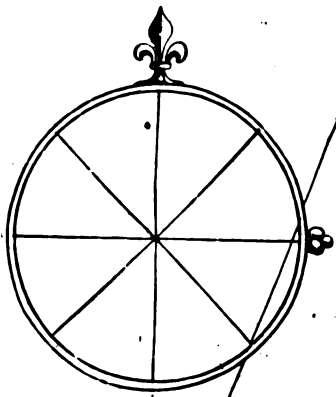
From these *Phenicians* therefore, the first Antiquity of this Nation is to be deduced, which will more evidently appear in the following Chapters; wherein it will be manifest, that *Britain*, as well as the rest of those Nations mentioned in this following Mapp of the Ancient WORLD, received its name of Old from this People. So that to the full understanding of the design of the Mapp, the Reader is referred to the following Chapter, which explains it.

But granting that the *Cimbri* from the Continent might be sooner in this Island than the *Phenicians*, and the Islanders called themselves *Cymri*, before they were *Britains*, yet do I not think, that their sooner Arrival hither proceeded from any advantage by a neck and Isthmus of Land, whereby *Gallia*, and this Island, have been supposed formerly to have been joyned; But because *Verstegan* is very stiff and resolute in the maintaining of this Opinion, insomuch as he fancies to himself, he has put it beyond all dispute or question; I desire the Readers Patience while I examine all his Arguments, some of which he calls Demonstrations, wherein, if I shall seem more tedious than is necessary, let him consider, that if this *Isthmus* were admitted, then it would seem beyond dispute, but that the *Gauls* peopled this Nation, which, for the Reasons before mentioned can not be imagined.

It seems more glorious for this excellent part of the Earth to have been alwaies a distinct Nation by it self, than to be a dependent Member of that Territory to which it hath often given Laws.

CHAP.

Regio THULE seu Tenebrosa
Phæ Tule



OCEANUS OCCIDENTALIS Phœnicibus

Dictus O G

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90 85 80 70 60 50 45

Bratanac!
Cassiterides

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Herne
Phæ:ultima
Habitatio

Ducalia
Mente

Bdijam

Albion
Alben sive
Alpin

Bratanac
Cassiterides
Insule stant
Britanica

BRITANIA

MARE

CIMBRI

MORINI

GALA

Garumna

Minus
Marin

Durinus
Doricus

TANIA

Talis alto

SPHANIIAM

Tagus
Dagi

Phæ: Juvus
Nanus

Corduba
Cortuba

Tafis
Tartessus

Gadiz
Gadiz

Tiger
Tiger

Demetria
Demetria

Albia
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AFRICA MINOR
Phæ: AFRICK

MAURI Phæ:
MAUHARIN

LUBO PHÆNIC

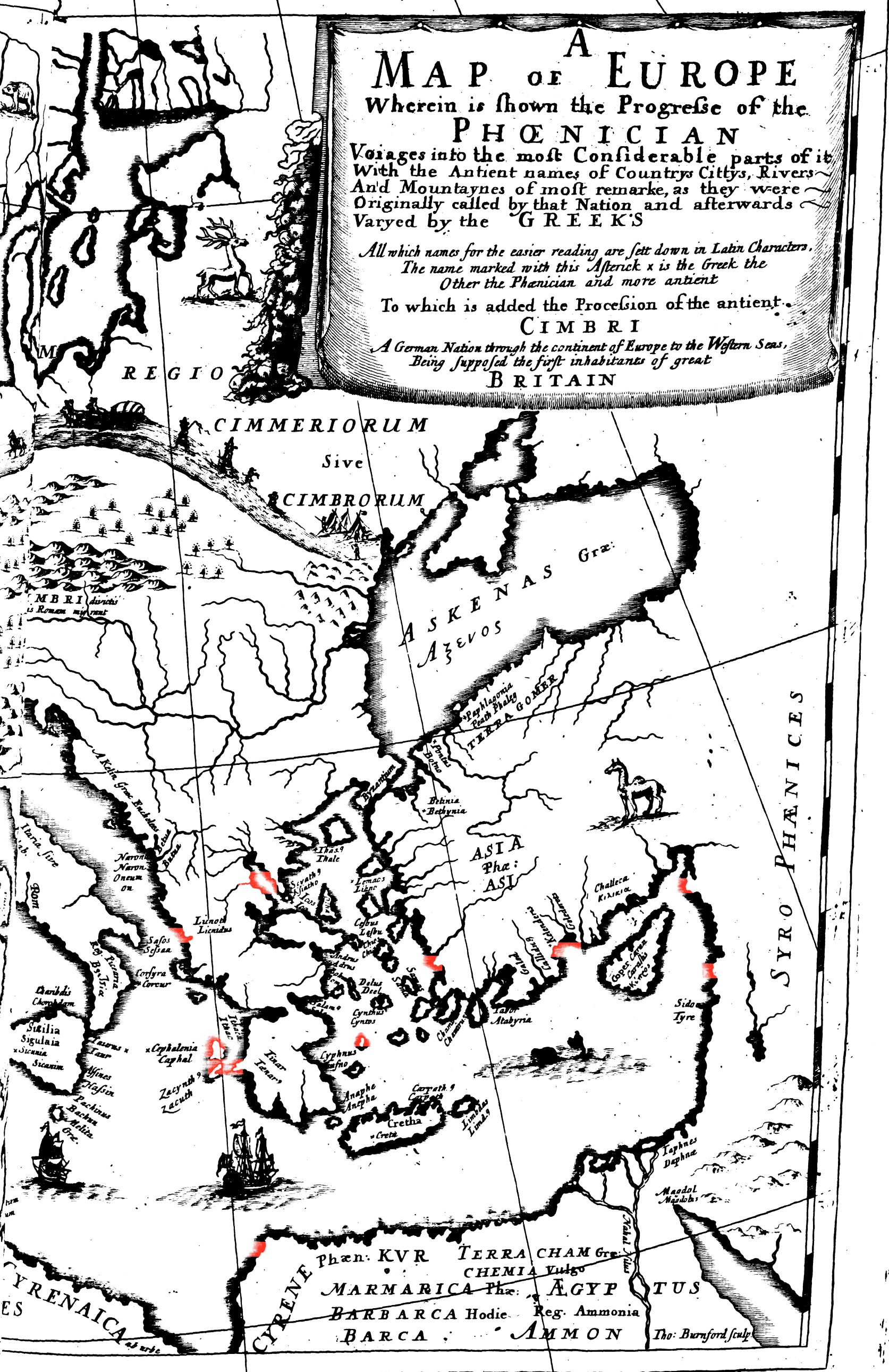
MAP OF EUROPE

Wherein is shown the Progresse of the
PHOENICIAN
 Voiages into the most Considerable parts of it
 With the Antient names of Country's Cittys, Rivers
 And Mountaynes of most remarke, as they were
 Originally called by that Nation and afterwards
 Varied by the **GREEK'S**

*All which names for the easier reading are sett down in Latin Characters.
 The name marked with this Asterick * is the Greek the
 Other the Phenician and more antient*

To which is added the Proceſſion of the antient.
CIMBRI

*A German Nation through the continent of Europe to the Western Seas,
 Being ſuppoſed the firſt inhabitants of great*
BRITAIN



1860 JAN 10

C H A P. III.

The Explication of the Ancient Names of Kingdoms; Islands, Havens, Cities, &c. as well those expressed in the foregoing Mapp, as others, which in that narrow Compass could not be set down, gathered out of the Phœnician Tongue.



Y which may be understood, how, and upon what account most Nations in the World, especially those lying upon the Sea, received their particular denominations in the first Age, namely, from some notorious *Customes, Habits, &c.* of the People, *Scituation* of the Place, or such like remarkable Circumstance, or otherwise (which was most usual) from the different Merchandize they afforded to the *Phœnicians*, who were the first and most Eminent Traders of the World, and gave Appellations to Places, according to their respective Commodities and Manufactures, wherein if we do but seriously consider, for what particular thing each Country, in former time, was most especially taken notice of, and then apply the *Phœnician* Name of that thing, let it be *Customes, Scituation, Trade*, or any thing else, and we shall find the *Phœnician* word so exactly agreeing with the nature of the Country so expressed, that we must conclude it impossible so constant and general an Harmony between them should happen by chance, but rather, that the Names were imposed for some peculiar Reason and design.

And hereby we may plainly see the vanity and fraud of the *Greek Nation*, who having received the names of Places, as well as most other things of greater concern, from the *Phœnicians*, either new modelled them according to their own Idiom, or quite changed them in sound though not signification, and then imposed upon the World new Fables of their own, instead of the Ancient Original.

To begin therefore with *Europe, Asia, and Africa*, the general Divisions of the then known World.

*The Greeks.**The Phœnicians.**The Interpretation.*

EUROPA, was called by the *Greeks* *Ἀνατολή*, but why this part of the World was named *Europa*, *Herodotus* their Ancient Historian, professeth he knoweth not. It is probable it was called by the *Phœnicians* *Ur-appa*, (from whence the *Greeks* made *Europa*) because of the white Complexions of the Inhabitants, above those of *Asia* and *Africa*. *Ur-appa*, signifies as much as a Country of white Complexions.

ASIA, by the *Greeks* is said to have taken its name from *Asia* the Mother of *Prometheus*. *Asia*, called so from its *Scituation*, lying between *Africa* and *Europe*, and its Position is so described by *Pliny, Mela*, and *Eusebium*. *Ass*, in the *Phœnician* Language signifieth the Country, *Between*, or in the Middle.

The

The Greeks.

The Phœnicians.

The Interpretation.

AFRICA, from *Afer* the Son of *Hercules*. } *Africa*, so called from its plenty of *Corn*, and all sorts of Grain, for which in all Ages, and by all Authors; it was highly celebrated. } *Aphrica*, *Græcis* *Εὐαχθ*, signifies a *Land of Corn*, or *Ears*, in the *Phœn. Dialect*.

LYBIA, so called from *Lybia* the Daughter of *Epaphus*. } *Lybia*, a *Dry and Thirsty Country*, } *Lib. Thirsty*, } *per calidas Lybiæ sitientis arenas.* } *Dry.* } *Lucan.*

SPANIA (*vulgò Hispania*) from *Pan*. } *Spania*, so called from the multitude of *Rabbats* and *Conies* it produceth, in so much, that, that Animal was accounted peculiar to that Country. *Catullus* gives the Epithite; *Cuniculosa*, to *Geltiberia* a Province of *Spain*, and the *Baleares* Islands adjoining were so much infested with that Vermin, that they sued to *Augustus* for Souldiers to destroy them. } *Spanija*, a Country of *Rabbats*, or *Conies*.

ITALIA, from *Italus*, a Calf, or Ox of *Hercules*. } Called by the *Phœnicians*, *Itaria*, from the exceeding quantities of *Pitch* it yielded (the letters *R* and *L* being easie convertible in the Eastern Tongue) } *Itaria*, a Country of } *Pitch*. } Old *Italy* contained no more than the Country of the *Butti*, or *Βυττία*, which word signifieth *Black Pitch*.

CALABRIA, a Province in *Italy*, called by the *Greeks* *Πευκία*, or the *Pitch Country*. } Called *Calabria*, upon the same account as Old *Italy*. } *Calab*, in the *Phœn. Tongue*, } *Pitch*.

LUSITANIA, from *Lusus* a Companion of *Bacchus*. } Had its name from the abundance of *Almonds* it produced, and which were in great quantities thence exported into all Europe; In so much that in that Country, at this day, there are many places which take their names from that Fruit, as *Cal-mende*, *Castelmendo*, for *Castro-almendro*, and 2. *Almendras*, signifying *Almonds*. } *Luz* in the *Phœn. Tongue*, signifies an *Almond*, *tania* is a *Greek* addition.

GALATIA (which is *Gallia*) called from *Galates*, a Son of *Hercules*. } *Galate* and *Celta* (or *Gauls*) } *Chalath*, *Chal-* } *ta*, or *Chelta*, in the *Phœn. tongue*, } *Yellow*, or *Saffron* } coloured, for the } same reason are they termed by the *Hebrews*, *Rhodanim*, that is, *Yellow*.

The

The Greeks.

The Phœnicians.

The Interpretation.

BRITANNIA (according to our home Fables) from *Britannia*, from its *Tynn* and *Lead* Mines, which was exported by the *Phœnicians* from the west Coasts of *Cornwal*, and the *Silly* Islands, which were called therefore by the *Greeks*, *Cassiterides*. *Batanac*, a Country of *Tynn*.

ALBION, from *Alps*, *White*, or *Albion* the Gyant. From its *high Rocks* on the Western Coasts, where the *Phœnicians* first Landed, called to this day *Pens*, or from the *Whiteness* of its *Shoars*. *Alpin*, in the *Phœnician* Tongue, is a *high Mountain*. *Alben* in the same Dialect, is *White*.

HIBERNIA, called also *Ferna*. Had its Name from its *Situation*, being the last Country Westward, further than which the *Phœnicians* never took Voyages. It may be supposed to be called *Ibernae* by the *Phœnicians*, from whence came *Hibernia*, likewise *Herne*, from whence is derived *Ferna*. *Iber-nae*, the last *Habitation*, *Aher-nae*, from which the same *Ferna*, and it is remarkable, that, till the discovery of these Islands by the *Phœnicians*, there were many places on the west of *Africa* and *Spain* that were so named, as being then the *utmost Habitation*.

THULE, saith *Suidas*, from *Tboulis* a King of *Egypt*. So called from its *Dusky*, and *Dark* situation, lying in the North. *Thule* in the *Phœnician* Tongue, is *Darkness*.

GALEDONIA, a Province of Scotland. So called from its *Rocky* and *Mountainous* nature, so that Mr. *Cambden* derives it from *Italed*, *Hard*, in the *British* Tongue. *Galedtun* in the *Phœnician* Tongue, is as much as a *hard Hill*.

Thus have I run cursorily over the Countries of most considerable note, passing from *Asia*, and so West-ward to these our Islands. It remains now, that I return back to shew the same consent and agreement in more private and particular Places, which though not so famous as the fore-mentioned, yet are sufficiently known by all at this day, and were no less frequented by the *Phœnicians* than the former.

The Greeks.

The Phœnicians.

The Interpretation.

BALEARES, two Islands in the *Mediterranean* on the Coast of *Spain*, derived by the *Greeks* from *Baleas*, a Companion of *Hercules*. These Islands were ever Famous, as is notoriously known, for excellent *Slings*, upon which account they had their Name from the *Phœnicians*. *Bal-jaro*, a Master at *Slings*, or an excellent *Slinger*, in the *Phœnician*.

The

The Greeks.

The Phœnicians.

The Interpretation.

CORSICA, otherwise *Cyrnus*, so named from *Cyrnus* a Son of *Hercules*. It received both its Names from the *Phœnicians*, the former from its *Woodiness*, the latter upon the account of its many *Promontories* shooting, on all sides, into the Sea, upon which Reason *Æthicus*, *Orosius*, *Isidorus*, all three give it the same Epithite of *Multis Promontoriis Angulosa, &c.* and for its abounding with *Wood*, whoever reads of the Island cannot but know it. **Carno**, or **Cutno**, from whence *Κύπρος*, a *Horn*, or *Promontory*, in the *Phæn. Chors*, from whence **Corfica**, or **Corfis**, signifies, a *Woody place*.

SARDINIA, otherwise *Sardo*. *Σάρδω*, from *Sardus* the Son of *Hercules*. This Island received its name from the resemblance it had to the *Foot of a Man*, therefore it was called by the *Greeks*, *Ichnus*, and *Sandalioris*. **Sarad**, and **Sarda**, in the *Phœnician* Tongue, signifies, the *Footstep of a Man*.

MELITE (now *Malta*) from the Nymph *Melite*, of whom *Hercules* begot *Hyllus*. Some bring it from the Greek *μέλις*, *Hony*, with which it never abounded, but it took rather its Name, from the *Commodiousness* of its Situation and Ports, lying exactly in the *middle* between *Tyre* and the *Streights*, whither the *Phœnicians* Trafficked, insomuch that upon all Occasions, either to *Visual*, or to secure themselves from *Tempest* or *Enemy*, saith *Diodorus*, in several Places this was a *REFUGE* to the *Phœnicians*, having within it a Colony of their own. **Melita**, in the *Phœnician* Tongue, signifies, a *Place of Refuge*, or *Sanctuary*, &c. and who knoweth not, that many places in the *East* Countries have their Names upon the same account, and we call the *Mid-way* to the *East-Indies*, *The Cape of good Hope*, at this day.

GADES, called by the *Greeks* *Γάδρα*, *Stephanus*, *Eustathius*, and *Suidas* derive it thus, *παρὰ τὴν γλῶσσαν τὴν διὰ τὴν γλῶσσαν*, the *Neck of the Earth*. The *Streights* shut up the *Mediterranean* as a *Fence* or *Pinfold*, a little passage only being left, and therefore are they called *Septum* by the *Latin*, and *σείραγμα* by the *Gr.* **Gadir** in the *Phæn.* Tongue, signifieth the same as *Septum*, and *σείραγμα*.

ABYLA, a Mountain on the *Streights*, it is sometimes written *Alyba*, the Letters transposed. *Festus* witnesseth, that this Mountain took its name from the *Phœnicians*, and signifieth in their Tongue as much as a *high Hill*. — *Abilam* vocant. *Gens Punicorum Mons quod altus Barbaro*. **Ab-illaa**, in the *Phæn.* Tongue, is a *high Mountain*, so is **Al-aba**, from whence comes the transposition **Aliba** for **Abyla**.

CALPE, another Mountain on the *Streights*, answering to *Abyla*, on the side of *Spain*. This Mountain, on the West, is open like an *Urn*, or *Pitcher*, and so is described by the *Scholias* upon *Juvenal*, and by *Mela*, and therefore had it its Name. **Calpha**, in the *Phæn.* is an *Urn*, or *Pitcher*, and in *Festus*, **Calparis** is a kind of *Vessel*.

The

The Greeks.

The Phœnicians.

The Interpretation.

RHODUS, an Island
in the *Mediterranean*, derived by the *Greeks* from *Roses*, which in their Tongue are called *Ῥόδον*.

It took its Name from the multitude of *Serpents* it produced, upon which very account it was called *Ophiussa*, by the *Greeks*, or, an Island of *Serpents*.

Rod, in the *Phæn.* Tongue, is a *Serpent*, or *Dragon*.

GERASTIS, which is, *Cyprus*.

So called from its many *Promontories*, as *Stephanus* witnesseth.

Keren, in the *Phæn.* a *Horn*, or *Promontory*, from whence comes *Kernaa*, *Korno*, and *Kurno*.

SICILIA, a *Scindendo*, because it was cut off from the Continent.

It had its Name from the abundance and excellency of its *Grapes*, with which it supplied *Africa* in former times, as witnesseth *Diodorus*, who saith, that the *Agrigentines* once arrived to infinite Wealth by that Trade.

Segulafa, *Σικωλία*, as much as a Country of *Grapes* in the *Phæn.* Tongue.

SICANI, a People of *Sicily*.

They inhabited the South and West part of the Island that Buts upon *Africa*, and these only were properly call'd *Sicani*, and their Country *Sicania*, and that from their Neighbour-hood with the *Phœnicians* lying next to them.

Secanim, signifies *Neighbours*, so are many People called in the Land of *Canaan*, for their Neighbour-hood to the *Jews*.

SYRACUSÆ, the Metropolis of *Sicily*.

It is agreed, it took Name from a sinking and unwholsome *Marsh* upon which it stood, called *Syraco*, which by its noisom Vapours, oft brought *Plagues* upon the City.

Syraco, in the *Phæn.* Tongue significeth, an *Evil Savour*.

CHARYBDIS, a place much noted for *Shipwracks*.

The Waters there run round, and make a Gulph, insomuch as *Seneca* writes, *Hiatu magno profundoque sorbet navigia*.

Chor-oddam in the *Phæn.* signifies, *Foramen perditionis*, a *Hole of Destruction*, as the *Eastern Nations* express themselves in such cases.

SCYLLA, another Rock that answers *Charybdis*, on the other side of the *Sicilian* Streight.

No doubt took its Name upon the same reason as *Charybdis*.

Stol in the *Phæn.* from whence *Σκύλλα* in *Greek*, signifies *Destruction*.

ÆTNA, a burning Mountain in *Sicily*; the *Greeks* give no derivation of it, but tell us a fable of the Giant *Enceladus*, who by *Jupiter* buried alive, under the weight of this Mountain, striving to disengage himself of it, breaths *flames* and *smoak* out of his Mouth and Nostrils.

Without question took its Name from the continual *Fire*, and *Smoak*, which in all Ages, and to this day breaketh from it.

Attuna, in the *Phæn.* Tongue, signifies a *Furnace*, or *Chimney*.

Ætuna, signifies, a *smoaky Fog*, in the same Dialect.

The Greeks.	The Phœnicians.	The Interpretation.
ITHACA, an Island of the Cyclades, the known Country of Ulysses.	Received its name from its <i>hard</i> and <i>Rocky</i> soyl, <i>It is like a Nest in a Rock</i> , saith <i>Tully</i> , but I need not bring Testimonies of its barren nature being sufficiently known; yet to see how great the love of ones Native Country is, how often doth <i>Ulysses</i> mourn and pine after it?	Ithac, in the Phæn. <i>Hard</i> , and <i>Rocky</i> .
TINGIS (now Tangier) called by the Greeks <i>Tyris</i> , from <i>Tinge</i> the supposed Wife of <i>Anteus</i> , slain by <i>Hercules</i> .	It was a great Mart of the <i>Phœnicians</i> , who had a Colony in it, according to <i>Pomp. Mela</i> . and lying so opportunely on the <i>Streights</i> , from whence they sent other Colonies into <i>Gales</i> and <i>Spain</i> ; it was called for excellency, THE MART.	Tigger, a Mart, from Tagger, to Trade, in the Phæn. and Tagger, a Trader. The Greeks, out of Tigger made, <i>Tyris</i> , changing the last Letter, which is frequent, but now called <i>Tangier</i> it hath regained its ancient Termination.

Hitherto I have laid down the Etymology of such Kingdoms and Places as are generally and universally known, they that remain, for that they require some competent knowledge in *Geography*, to discover where they are, how they bear to other places, and such like Circumstances, which would be too tedious here to be discoursed of; and because they carried other relations to the State of the *Phœnicians*, then being, than now they do to the World, and had *Customes*, *Conveniencies*, *Trades* and *Manufactures*, then notoriously known, but now quite left off and changed, it would be too far beyond my present purpose to prove minutely every Circumstance of every particular Place. It will suffice that all that are behind carry the same Reason and Analogy for their Names, as the fore-going, and received them from the same *Phœnicians*, so that setting down the Name only with the Reason of it, and the *Phœnician* word signifying that Reason, I shall leave the disquisition of the Truth of every particular Reason to be searched out of *Bocartus*, and Others, who have treated on this Subject.

Places which took their Names from Gods, or some Sacred Rites eminently practised in them.

The Name.	The Phœn. word.	The Interpretation.
	From	
I Dalium	Id-ala.	The place of the Goddess, i.e. <i>Venus</i> .
Delus	Daal, or Deel.	The Island of God, i.e. <i>Apollo</i> .
Inopus, fl.	Ain-ob.	The Fountain of <i>Pitho</i> .
Naxus	Nasca.	A Sacrifice of a multitude performed there to <i>Bacchus</i> .
Amustra, called also	Am-astarta,	The People of <i>Astarta</i> , the <i>Phœnician</i> Goddess.
Mutistrata	Mpat-astarta.	The City of <i>Astarta</i> .
Onobola	Onbola.	<i>Aidōa</i> , consecrated to <i>Venus</i> , who had there her Temple.

The

The Name.	The Phœnician word.	The Interpretation.
<i>Canthele</i>	From <i>Canath-el.</i>	The possession of <i>Saturn.</i>
<i>Carteia</i>	<i>Karthija.</i>	{ The City dedicated to <i>Hercules</i> , called <i>Melarthus</i>
<i>Calduba</i>	<i>Caltobal.</i>	The Refuge of <i>Baal</i> , or <i>Jupiter.</i>
<i>Salduba</i>	<i>Saltobal.</i>	{ The Dominion, or Shield of <i>Baal.</i>
<i>Sonoba</i>	<i>Saanobal.</i>	The Prop of <i>Baal.</i>
<i>Onoba</i>	<i>Onobal.</i>	The Strength of <i>Baal.</i>

All Ancient Cities in *Spain*, taking their Names from *Baal*, signifying *Lord* in the *Phœn.* where the *L* in the end is left out, as in *'Avica*, *'Aodica*, and such like *Punick* words.

Ossonaba, an Ancient Town in *Portugal* } From *Ulanobaal.* The Strength of *Baal.*

Places taking their Ancient Names from the Habits, Nature, Manners, and Arts of the Inhabitants.

<i>Coreyra</i>	From <i>Carcara.</i>	{ <i>Quiet Possession</i> , namely of the <i>Phœn.</i>
<i>Gretes</i>	<i>Crethin.</i>	{ <i>Archers</i> , for which those Islanders were famous.
<i>Coa</i>	<i>Cau.</i>	{ <i>Fine Thread</i> , being the Manufacture of that Island.
<i>Amorgus</i>	<i>Am-oregin.</i>	{ The Country of <i>Weavers</i> , from the abundance of that Profession there.
<i>Sidon</i>	<i>Uzidon.</i>	From <i>Fishing.</i>
<i>Imachara</i>	<i>Amacherim.</i>	{ From <i>Agriculture</i> , the word signifies the <i>Mother of Plowmen.</i>
<i>Galeotis</i>	<i>Gelaiot.</i>	{ From <i>Prophecies</i> , in which that City so abounded, that <i>Prophets</i> in the <i>Sicilian Tongue</i> were called <i>galais.</i>
<i>Latium</i>	<i>Lat.</i>	From <i>Incantments</i> , not from <i>Latendo.</i>
<i>Rhodes</i> , was called,	{ <i>Calchis.</i>	{ An <i>Incantor</i> , with which sort of People, called therefore <i>Telchines</i> , this Island abounded.
<i>Telchinis</i>		
<i>Lastrigones</i>	<i>Lais-tircan.</i>	{ A <i>Ravenous Lion</i> , from their Fierceness, and therefore the same People are called <i>Leontini</i> , and were of the Generation of <i>Cyclopes.</i>

Places taking their Names from different Animals they afforded or bred.

<i>Phila</i>	From <i>Phul.</i>	{ An <i>Elephant</i> , upon the same reason, that a City nigh to it is called by the <i>Greeks</i> <i>'Elaφaσlyn</i> , from some Fair there held of that Beast.
<i>Lixus</i> , called also, <i>Lizus</i>	{ <i>Lis.</i>	{ A <i>Lyon</i> from the abundance of them there.
<i>Bomo</i>	<i>Bohmo.</i>	{ <i>Cattle</i> , whence it is called by the <i>Greeks</i> , <i>Eubaa</i> , upon the same account.
<i>Caria</i>	<i>Car.</i>	{ A <i>Lamb</i> , or <i>Sheep</i> , with which this place so abounded, that the <i>Ionians</i> called Sheep <i>Cara</i> , and <i>Car</i> , from it, or else from the <i>Phœnicians</i> , <i>Car.</i>

But not to detain the Reader too long in a matter so manifest, the rest I will briefly sum up together as they are in *Eocartus*, from whence the diligent Enquirer into the Original of Places may fetch them, and have full satisfaction to the particulars of their derivation; To proceed therefore with a Catalogue derived from Animals.

From Serpents, &c. these Places take Name.

PElinas, Tenus, Salamin and Neæ. *From Cocks*, Tanagra. *From Crows*, Lugdunum. *From Fish*, Tagus, Icarus, Hyccara, Curium, Cuarius. *From Mice*, Gyarus. *From Foxes*, Selambina, and Suel. *From Horses*, Caccabe.

From Woods and Groves, the Pyrenæi, Solymi, Anaphe, Asera, Tabraca, had their denominations. *From Pasture*, Parnassus and Parnes. *From Deserts*, Oasis. *From Drought and Barrenness*, Bœturia, Cosyra, Myconus, Sicinus, Pfyra, Jabesa, Sorbiodunum, now Salisbury. *Fertility*, Bizacium, Adrumetum, Chalcia. *Fruit*, Peparethum. *Barly*, Jabaduc. *Corn*, Eboræ. *From Vines, Grapes and Wine*, Carmania, Chremeses, Inicus, Anapus, Arvisium, Arambys. *Figs*, Ruspina and Ebusus. *From Olives*, Zaita and Uzita. *From the Turpentine-tree*, Æla and Patmos. *Saffron*, Corycus. *Cheese*, Cythnus. *Hony*, Calymna and Alabus.

From particular Stones, Charytus, Achates, Caridemni, Promont.

From Metals (besides Britain) Thasus, Odonis, Siphnus, Temese, Carcoma, Orospeida, Cassanitzæ, Debæ, Dairi.

From Minerals, Ciniolus and Minius.

From Clay and Mortar, Adramittium, Thebæ, Tenedos, Camarus, Camarina.

From abundance of Waters, Tacape and Arelate, took name. *Apania*, from being encompassed with them. *Rhene*, Castalia, Castula, from the noise of Water. *Gargaphie*, Zerbis, Phycus, from their swiftness: *Arar*, slowness. *From Marshes*, Bœtis, Bagra-dus, Decranum, Perca, Percusa. *From bitter Water*, Hymera: from sweet, Holmius: from cold, Asines: from hot and warm, Emmaus and Heibessus.

From Fountains these places are derived, Cyrene, Enna, Enguium. *From Fryths*, Asta, Menestheiportus, Nebrissa, Onoba, Lusturia. *From Foards*, Abara, Abrototum. *From Shoars*, Basti or Bastitani. *From Havens*, Hippo, Olisippo, Hyccara, Cacypara, Rabbotis, Cyclopes, Cicynethus. *From their Roads or Ports*, Leptis and Lapethus. *From Rampiers*, Bucra, Herminius, Hermata. *From Shipwracks*, Caphareus, Safo.

Again, from Fire breaking out (besides Ætna) Epopos, Mosychlus, Leunos, Liparæ, were so called. *From Heat*, Sulchi: from Cold, Calaris. *From the North-Wind (called by the Phœnicians, Carban)* Carbasia took name: from the South, Laster: from the West, Jammona.

From Darkeness, the Cimmerii. *From Greatness*, Cibara, Samatho, Symæthus, Cypara. *From Length*, Motyr: from Breadth, Ampsaga: from Narrowness, Massicytus, Ichus, Ocha, Capsa.

From the gaping of the Earth, Chalcis, Nisyus. *From Bending*, Lydia, Hexi, Camicus, Cephalædis. *From its Round form*, Gaulus. *From its sharp Point*, Drepanum, Lindus. *From its inward Position*, Bithinia. *From its Corners*, Carna and Syme. *For extrem Distance*, Mauritania, Iberia, Cerne, Acabe, the Mountain Cassius.

From Rocks and Stony places, Tyrus, Cilicia, Celenderis, Cragus, Ios, Scyrus, Seriphus, Prepesinthus, Pholegandrus, Cythera, Cytheron, Solois, Dertossa.

Mountains, Ilipa, Nerda, Illiberis, Gebennæ, Allabroges, Elymi, Phocenses, Entella, Eryx, Alontium, Abacænum, Inessa, Hibla, Herea, Maro, Arne, Helicon, Samos, Zacynthus, Telus, Mylias. *From being in low Places*, Hispalis, Amyca, Ustica, Nantuates.

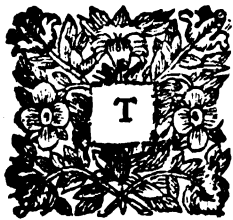
From Firmness, Strength and Defence, Amanus, Itanus, Butoe, Neetum, Herbita, took their Names. Byrsa, Cersina, Tarraco, Acesta, Echefta, Acragas, from their Forts. Pachinus, from its Watch-Tower.

From the Pleasantness of the Places, the ELYSIAN Fields (the description and name of which Places, the Greeks had from the Phœnicians, and turned into Fables) Hypsa, Enna, Ichana, Aganippe, Jalissus, Zuchabari. *From its Antiquity*, Utica took name. *From its new Foundation*, Carthada or Carthago, which is as much as, THE NEW CITY.

CHAP.

C H A P. IV.

*Whether the First Planters of this Island came by Sea,
or Land? and, Whether BRITAIN was ever
part of the Continent?*



THAT this ISLAND hath been joyned to the Opposite Continent, by a narrow Isthmus between *Dover* and *Bullen*, or thereabouts, hath been the Opinion of many: As of *Antonius Volsius*, *Dom. Marius Niger*, *Servius Honoratus*, our Country-man *John Twine*, and the French Poet *Du Bartas*.

Antonius Volsius, Dominicus Marius Niger, Servius Honoratus, John Twyne, Du-Bartas, &c. Pliny's Nat. Hist.

That this has been the fortune of most Islands in the World, we may read in *Pliny*, who makes *Cyprus* to be rent from *Syria*, *Eubæa* from *Bæotia*, *Besbicus* from *Bithinia*, with divers others; nay, the Confinity of the two Promontories of *Calpe* and *Abyla*, in the Streights of *Gibraltar*, has been the cause why some have imagined, that *Europe* and *Africa* were, in Ancient times, conjoyned, and hath given occasion to some Geographers themselves, to make *Africk* part of *Europe*.

As these Opinions carry some pleasure with them, by reason of the Novelty and strangeness of them: so do we find, they were most made use of by men of Fancy, rather than Judgment, to imbellish and adorn their Histories with, that they might render thereby more delightful to the Reader; Among which, not to name many, *Pliny* may be reckoned for one, whom we alwaies find, catching at any thing that was strange and uncouth'd, and although his History, by some, might be thought the more delightful, yet assuredly, to such as understand it, it proves more suspected, and so, less useful. But that this should be used by the Poets, is no wonder, whose business is not to follow Truth exactly, but content themselves with the Possibility of things, studying alwaies what Opinion is most pleasant. Of this nature was he, who turned the Verses of *Sicily* unto *Britany*.

————— *Britannia quondam*
Gallorum pars una fuit, sed Pontus & æstus
Mutavere situm, rupit confinia Nereus
Victor, & abscissos interluit aquore Montes.

Britain and Gaul, was once, one piece of Land,
Till furious Billows did divide the Strand;
Now Nereus, 'twixt two Cliffs, victorious rides,
And washes both the Shoars, with swelling Tides.

We shall find this such a Trade amongst the Poets, that *Lucan* was hard at work about the Isthmus in *Peloponnesus*, for after that the Sea had play'd upon it for the space of two or three pretty Ingenious Verses, at last down fell that little Damm, which Five thousand years separated the two Seas; And with no small noise and impetuosity,

Ionium Ægeo, frangit Mare ———

I must confess, Judicious *Virgil* (treating of the Narrow Seas between *Sicily* and *Italy*) speaks of the breach the Sea made;

Hesperium Siculo latus abscidit ———

but puts in the word *Siculum* to corroborate his Authority, without which he judged the Opinion too light and trivial. The very Name of *Sicily*, which before was called

Lambard.

called *Trinacria*, and the Promontory *Regium*, upon the very Streight of *Sicily*, betokening by its signification, a B R E A C H, because at that very place the Sea breaking through the Earth, might be some inducement for any to think it once part of *Italy*. The constant Tradition in all Ages has been so, and to this day it is accounted part of *Naples*, or *Naples* part of it, as mens thoughts shall please to render it, so that the King of *Spain* is stiled, *REX UTRUSQUE SICILIÆ*, But for this Island of *BRITAIN*, there was never any such Tradition, neither doth there remain any signs or tokens of any name of a place that signifies any thing relating to it, nay, on the contrary, *Dover*, where this Breach is supposed, as it is derived in great probability, by Mr. *Lambard*, it comes from the word *Dufyrtha*, which in the *British* Language betokeneth, a place steep and upright, an evident sign of the Antiquity of those Cliffs, and Breaches, so that what may be gathered out of the Name, is not indifferent, but makes absolutely to the contrary; Indeed, for the Isle of *Wight* being part of *England*, there is some probability from the Name, as it signifies in the *British* Tongue, S E P A R A T I O N.

When Mr. *Cambden* had sought on both Shoars, to find some Place, or Promontory, whose Name might have any thing in it that signified a B R E A C H, but finding none, yet will needs set down *Vitland*, which we call *Vitfan*, near unto *Backness*, in all likelihood, was that *Itium* *Cæsar* writes of, from whence, into *Britain*, he Records, was the best and convenientest passage, and so continued until *Vitfan*-Haven was quite stopped up. It is to be observed, that in such Breaches, the Name and Memory of the Separation ought to be sought for, on that side of the Shoar which containeth the Minor part of the Division; As for Example, The word *SICILY*, was given to *Trinacria*, and not to *Italy*. And *WIGHT*, to that little Island, and not to *England*; For to speak properly, *Sicily* and *Wight* were separated from *Italy* and *England*, and not *Italy* and *England* from them, so that if we enquire for the Memory of this Breach, made between *France* and *England*, we must examine our own Shoar, where we can find nothing that makes for it, but absolutely against it.

The word *Vitfan* (I lately spake of) must be derived from *Smith*, or it maketh nothing for their Opinion, and I leave it to any to judge, whether *Vitland*, or *Vitfan*, formerly called *Itium* by *Cæsar*, can claim its derivation from thence, or whether, upon that account, it is any thing more reasonable to ground a Separation once made from the Continent, than by the word *Dehorden*, by which name the *Dutch* call their Streights, and which signifies two Promontories, who do conclude, that those Promontories and Cliffs were alwaies so, and that they were never joyned by any neck, or bridge of Land whatsoever.

Hist. Richardi Viti, lib. 1.

Richardus Vitus, in his History, *Lib. 1.* saith, That the *Morini* who lived on the French side of these Streights, were called so in the Ancient Celtick Language, for 9902, signifies the S E A; Now the great Antiquity of the Celtick Tongue, shall be shewn hereafter in a more proper place, however thus much appears, That from any Name there can be nothing gathered of this Isthmus, for these *Morini* lived on the Sea-coast, and not upon the end of the Isthmus.

Thus much as to the Name of these Streights, that they have nothing in them, or contiguous to them, that can preserve the Memory of any such conjunction of Shoars, or violent Separation made by the Sea, or dug by the labour of Man, a thing easily to be expected, considering, that less mutations in the World have left some Tradition behind them. Certainly, such a Breach as this, between two such considerable Countries, must make more noise in the World when ever it happened, than either *Sicily*, or the Isle of *Wight*, which to this day do retain some Memory, of being cut off from their Neighbours.

Let us now consider, whether in the Reason of the thing, the nature of the Streights themselves, the position and similitude of the opposite Soyls themselves, and such Arguments are sufficient Inducements to engage any Rational man to believe that *Britain* was once joyned to *Gallia*. And it is not to be doubted, but there has been several mutations and changes in the World, before, and since *Noahs* Flood, Countries in some parts being swallowed up by Earth-quakes, which in these Colder parts of the World are never so violent, as to be able to subvert twenty miles of

of dry Land together, and to cast it into the Sea by that force. In the *Northern* Countries we have only experience of some general Tremblings of the Earth, and where they extend to any length of Ground, bring only fear, not distraction, on the minds of the Inhabitants. For when any Earthquake is united and contracted, the most that we experience is the removal of some Church, or the walking of some little Hill, as it hath been seen often in *England*, when as in Hotter Countries, whole Cities have been overturned, nay swallowed up, and for many miles together, Houses shattered and demolished.

This is very easie to be imagined, if we consider the nature of Earth-quakes, and from what Cause they proceed; being very obvious to any that know and consider the *Æolopyla*, how, by heat, the Wind and Vapours rarified, are forced out in great violence, for the force is augmented by the strength of the Heat in its several Sallys: So likewise must it be with the Earth, which in the Bowels of it having many Concavities that contain Vapours, the greater the external Heats are that rarifie those Vapours, the stronger force will they have, if they can find no vent and passage, for as the heat is greater, so must the passages likewise be more suffocated, stopt, and choaked up in dry Countries, when as in cold Climates, the moisture of the Earth keeps open its pores, and admits passages for the Vapours, agreeable to its proper nature, and natural Constitution.

From hence it may be concluded, that such a Neck of Ground that is presumed to have been between *Britain* and *Gaul*, of that length and breadth, could not (by any Earthquake) be thrown into the Sea. What is alleadged out of *Ovid*, will make nothing material to our purpose; He brings *Pythagoras*, whose Soul for many years, by Transmigration, had passed from one to another, and therefore must be wondrous well fraught with the Ocular experience of things, we only hear of, to speak these words,

*Vidi Ego quod quondam fuerat solidissima tellus,
Esse fretum vidi factas ex aquore terras.*

*I saw what once was solid Earth, made Sea,
And dry Land there, where Waters us'd to be.*

This I suppose must have been in those daies of *Pope*, in which he saies of himself,

Panthoides, Euphorbus *eram*—

Verstegan;

May not a very material Objection be offered, and say, That he did not really distinguish the times of his Transmigrating to *Fish* and *Flesh*, and so mistook *Earth* and *Water*, as he was longer or shorter in the Element.

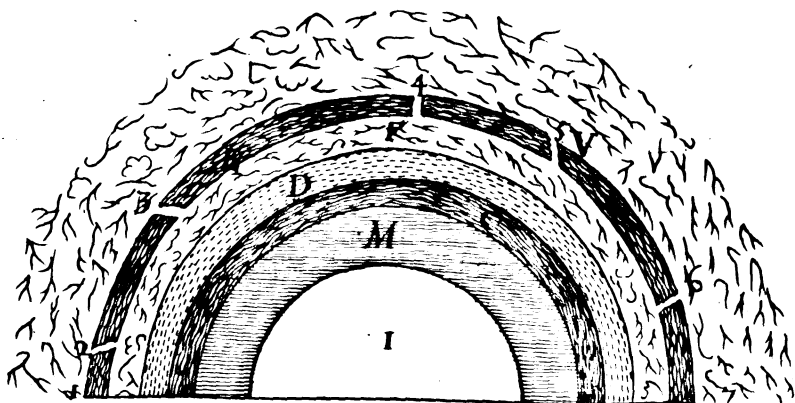
But to come to the purpose, *Verstegan*, to make way for this Opinion, quotes *Genesis*, cap. 14. *Omnes hi convenerunt in Vallem sylvestrem, quæ nunc est Mare Salis.* Speaking of the Kings of Palestine. *All these met together in the Wood Valley, which is now the Salt Sea; So that,* saies he, *many places are now Sea, which have been formerly dry Land.* This may be easily granted, where there are Reasons to induce one to believe it: As the shallowness of the Sea, the position of the Ground, as we find to be in the *Red Sea*, part of which to this day, and a considerable part too, at Low Water, lieth like a great Vally, and Plain of Sand, so that it is made a publick Road for Passengers, the Waters lying on both sides of them, and this I have heard from one who passed through it himself, when he Travelled in those parts. And this part might be that *Wood Vally* *Moses* speaks of, which lying so low, might easily by degrees be turned into Sea, but that all the *Red Sea* should once be a *Wood Vally*, the depth of it in many places, and the steepness of the Shoars, do manifestly contradict it. Not to say any thing, that this very Text may be understood otherwise, viz. *Quæ nunc est Mare salis*, may in the Hebrew bear, *Quæ nunc est ad Mare salis.* It is not to be denied there has been several Changes in the World, as Sea turned into Land, and Land into Sea, although I am perswaded this latter to have happened more rarely, as will be shewn hereafter.

As

As briefly as I can, I shall Answer, now, *Verstegan's* Reasons, and take them in order as they lie. The first Reason he gives for the liklyhood of it, *Is the nearness of the Land between England and France, not exceeding Twenty four miles, and how one Shoar is exactly answered with a Shoar of like nature*; as for Example: *Dover Clyffs are of Flints and Chalk, the opposite shoar between Bullen and Calais is of the same substance, I suppose he means Vitsan, Dover Clyffs are broken, and so are they.* Again, *Calais lies upon a Flat and an Eaven shoar, so does Sandwich, which exactly answers it from England, therefore it seems very probable, saies he, that they were once joyned.* To Answer this, I will not question, how, and by what Rule he makes his Opposites, nor enquire so strictly, how the Clyffs correspond one with another, for it will happen as the line is laid, and places at a distance may be thought to be one against another as fancy leads the string. I say, that neither the nearness of position of the *two Promontories*, nor the similitude of *Soyl*, are sufficient Arguments to make us believe a *Conjunction* here, more than in any other part of the World. And here I must desire it to be granted, *that the Earth continues for many miles together, in most parts of the World, the very same under Water, as it is on the next Neighbouring dry Land, and that in no place, or very rarely, and by accident, there is a mutation of the Soyl just upon the Sea-shoar, I mean, that upon the Sea, the uttermost bounds of the Earth shall be fat and fertile, stony or minerially, and immediately where the Sea begins, it shall be of a different nature.*

The want of this Consideration seems to have been the Reason, why men in several parts of the World have thought, by the likeness of *soyls*, there hath been a *Conjunction* of Earth, when, the truth is, it was nothing more but the very same Vein of ground which ran under Water, from one Country to another.

To Explain this matter, I will set down *Des-Cartes* his *Hypothesis* concerning the forming of the Earth, which whether it be true or false, as to the Mechanical way he proceeds in, yet by it this *Phenomenon* in Nature may be solved, and serves as well as if it were true. And here I will not treat of every particular *Phenomenon* in the formation of this *Globe of Earth*, which requires a continued series of progression, and depends on a link or chain of Reasons, whereby he establishes and grounds his Opinion: But let it suffice for the present that we know, *That this Ball of Earth contains in its Centre, Fire, next to that Mineral Earth, made by that constant Furnace which is in it, next to that Water, then Air, above all the Earth on which we live.* Which will seem strange to any that have not read his whole discourse; but supposing it for the present, the Figure of the Earth in its first formation is thus:

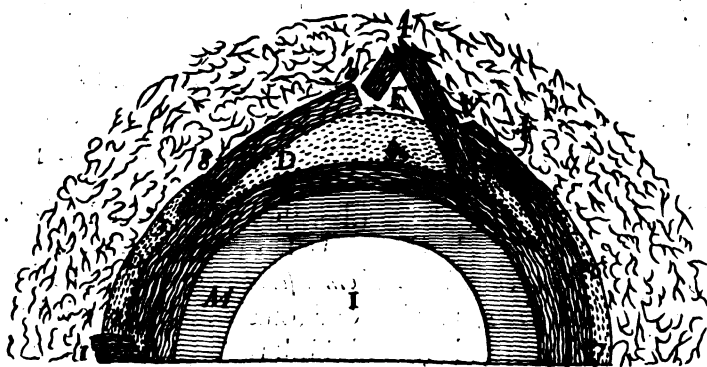


V and *F* are the *Air*, part whereof is above, part under the upper Crust of the Earth. *E*, *D*, is the *Water*. *M* and *C*, the *Mineral Earth*, upon which the upper Crust *E* is supposed to fall. *I*, the *Fire*. Now supposing the upper Crust of Earth, *E*, be dried by the heat of the Sun, it follows in time that it would shrink, and so
wanting

wanting the continuation of its parts which is necessary to support the Arch, some of it would fall upon the Mineral Earth, *C*, whereby the Water *D*, and Air *E*, would arise and be uppermost, and other parts of *E* remain above, yet so hollow within as to keep Water in its Concavity, which drayned through the Earth would produce Springs, and being rarified into Vapours would cause Earthquakes.

Now, that which makes to our business is this: Suppose all the distance between 1, 2, 3, 4. to be of a *Sandy* and *Rocky* nature, if the breach be in the middle point, betwixt 1 and 4, the shoar 1, and shoar 4, will be of the same Nature, in respect the Earth is the same all along between them, which now is supposed to be under Water between those two Points.

Again, Suppose the Earth between 1 and 4 be of a different Soyl, so that from 3 to 4 is of a *sandy* and *hard* nature, and from 1 to 3 of a different Soyl, if the breach be in the point 3, then the shoar 2, and the shoar 4, will be of a different quality.



E, E, E, the upper Crust of the Earth, 1, 2, 3, 9. *V* 6, the several Breaches, the Breach at 9 and *V* makes the Mountain, whose top is at 4, the Concavity at *F*. From 2 to 8, as likewise from 7 to *X*, the Water is above the Earth, and maketh two Seas, the shoars whereof are at 8 and *X*; from 8 to 9, and so to *X*, is dry Land.

And because, in the Nature of the thing, it is more reasonable to imagine the Breaches to be made where the Soyls differ, therefore it happens that different and opposite Shoars are most commonly of a different Nature, yet it follows not, that Shoars of the same Nature and Soyl ought to be imagined of later date in their Separation, than those which are of a different Nature; neither is it material, whether the Shoars be steep and Clifly, or whether plain and eaven, or whether they answer one another, or no. For we find, in sounding of the depths of the Seas, Hills and Valleys, as well as on the dry Land, neither does it follow more, that the Cliffs of *Dover* and *Bullen* were a continued Ridge of Hills, than that *Highbate*, and *Penman* in *Flintshire*, are.

All that I think worthy to be observed is this, that where a Shoar is high and steep, there, as to the main matter, the further you go from Shoar for some distance, the fewer fathom of Water you find. And on the contrary, where a Shoar is plain, by degrees you go deeper and deeper, and in this also you must allow for height of ground, which often casually happens in the bottom of the Sea, as well as on the dry Land.

The Reason of it is this, because that Arch of Earth which we called *Mineral Earth*, and was formed under Water, being a less Circle of vast proportion, as included by two Outward ones, could not have Superficies enough for the upper Earth to lie upon it, for where the fall is greater and steeper, of necessity not far off must there

F

there

there be some Ascent proportionable, as we find *Dover* and the opposite *Clyffs* exactly in the mid-way, an Ascent of ground called the *Riff*, or *Trown Shoal*, not sandy, but of a Rocky substance, scarce four Fathom deep at low Water, the farther you go from it East or West being deeper and deeper, still, as afore, allowing for casual and accidental Hillocks in the bottom.

From all which, I think, that the similitude of *Soyls*, and equality of *Promontories*, are no Argument to make us believe (that after the general ordering the Earth) *Dover* and *Bullen* were more joyned than any other parts whatever, but were *Primitively* disjoyned, as other Nations were. And this Argument will hold good, whether, according to *Des Cartes*, we suppose *the Earth above the Water*, as a *Postulatum* only and no further, or whether, with *Moses*, we certainly believe *that the Waters were above the Earth*, for according to both the Earth must shrink, and by ascent and descent, gather it self together to make room for the Waters, which in its hollow or concave places were to be gathered together.

As for *Verstegans* Argument, *That there is nothing broken but what was whole*; I think he might have joyned the two *Promontories*, as easily, with any other Principle, as two entire parts joyned make a *whole*, or that the *Parts* are less than the whole; Of the same force is his Observation, *That steep places near the Sea are called Cliffs, when as in the In-lands they are rather called Hills, or Mountains*, and this he would have to intimate as much, as if they had been cleaved from some other Promontory. According to his Principle, *Nothing is broken in Nature, that hath not been whole*, a Principle undeniable, yet makes no more for the Cliffs of *Dover* than any other in the World, which are not answered by other Cliffs as perhaps *Dovers* are.

These are his Reasons that shew the probability of such a Breach. Let us now examine his Arguments by which, he thinks, he has put it out of all doubt, Such as he calls *evident Reasons*, and *remarkable Demonstrations*, which, he saith, ought to be admitted as sufficient as *Authors*, nay beyond some who deliver it by *Hear-say*; but to give my Judgment in this case, I should think the least Tradition in *Antiquity*, *that there was such a thing*, to be of more force than all his *Demonstrations*, to perswade and convince a man of so great a change in the World.

Although to him it might seem never so easie and common, yet we read, that some who had rashly undertook to cut the Isthmus of ground on which *Corinth* stood, *they were daily and hourly terrified and affrighted with Noises, and hideous Out-cries, and their works, notwithstanding all their diligence, went backwards*. Nature will not easily permit such *Changes*, whether it proceeds from *guilt of mind*, being a presumption that naturally would startle *humane nature*, to set surer bounds to Kingdoms than first ordained, or whether it proceeds from the *hardness* or *impossibility* of such an Attempt, sure it is, the Work was discontinued to this day, notwithstanding all the *Conveniencies* may be alleadged for it; for such a *Cutt* would needs make the Trade to the *Archipelago* much shorter and safer, when all the *Cyclades*, those little Islands, or great Rocks, might thereby be avoided: yet if we compare that Isthmus to this Neck of Land which is supposed to joyn *Britain* and *Gaul*, what a *petty business* it was, either for the *Sea* sooner to break it down, or for *Man* to remove it?

The first Demonstration he gives us, is, *That the Neatherlands*, not only those parts of *Holland* and *Zealand*, which at any time, by Cutting the Banks, may be turned into Sea, but great part of *Flanders* and *Brabant*, which lie so high that they can never be made *Sea* any more, *have in former times been Sea*, and he quotes *Hubert Thomas*, sometimes Secretary unto *Frederick Count Palatine of the Rhine*, who, in his description of the Country of *Liege*, saith, *that the Sea hath come up even to the Walls of Tongres, and that there remains to this day, great Iron Rings, to which the Ships, that there sometime Arrived, were fastened*. Now *Tongres* lies almost an hundred English miles from the Sea, having many pleasant and fertile Countries between that and the Sea.

That these Provinces have formerly been *Sea*, the Eaveness of them are Arguments, besides the nature of the Soyl, which in *Flanders* and *Brabant* is Sandy, besides, in digging (in many places) two Fathom deep, are found innumerable shells of Sea-fish, and in many places great Bones of Fishes, which argues those places formerly

formerly to have been the Sea-shoar, because Shell-fish is naturally bred and nourished in the Flats, and Shoar, and not in the Deep; So that *Holland* and *Zealand*, must be supposed to have been deep Sea, because in none of those Provinces are any Shells found under ground; moreover in *Brabant*, there hath been dug up Anchors, and when that famous Cut was digged from *Brussels*, unto the River of *Rupel* at *Willebrook*, begun *Anno Christi* 1550, and ended *Anno* 1561, through Corn-lands, Wood-lands and Meadows, for fifteen *English* miles; an Undertaking that shews the Richness of that City; In those daies, there was found among other things the Bones, or Anatomy of a Sea-*Elephant*, the Head of which being reserved, *Verstegan* himself saw.

Utrecht 'the
Utmost bound
of Land.

Now the cause why those places were Sea, and afterwards became Land, *Verstegan* thinks can be no other than this, *That the Isthmus of Ground between France and England kept up the Northern Seas, so that wanting passage they over-flowed those Countries, and when they had workt themselves through this Neck of Land, they left these Countries dry, so that never since they could be over-flown by the Sea; I mean, those higher places of Flanders and Brabant: And that this could not be the Reason, I hope to demonstrate by several Arguments.*

He himself does acknowledge, that in some Vineyards of *Campagne* of *France*, a high and Hilly Country, many shells of Fishes has been dug up, which he attributes to *Noah's Flood*; and why, by the same Reason, may not those in *Flanders* and *Brabant* have the same Originals, seeing they lie so deep under ground as two fathoms, which argues a great Land-flood that could cover them with so much Earth.

Neither does the multitude of them in *Flanders*, or the paucity of those dug in the *Vineyards*, any thing alter the case, for without doubt, the Waters in the Flood could not so easily carry them to the tops of Mountains, but that the greater number would stick in the Low Countries; as is plain in those *Fir* Trees which were found in the *Neatherlands*, and in some low Grounds of *Lancashire*, and other parts in *England*, with their Roots to the south, and their Heads to the north, which *Fir*-trees never grew on those Grounds naturally, as it is a Tree of the Mountains, and thrives not but on craggy and barren Hills, as the abundance of them in *Upper-Germany* do witness.

But supposing those Parts to have been Sea, those *Iron Rings* which, they say, are yet at *Tongres*, do shew, that they have been Sea a great while since this Isthmus was broken down; For in the daies of *Julius Caesar*, seventeen Hundred years ago, there was no such thing, nor any memory of it, but the passage from *Itium* and *Gesforiacum*, into *Britain*, was by Sea.

Now that *Iron Rings* exposed to the Weather, and Rust, should continue for Seventeen hundred years, nay this supposed Isthmus, in all Reason, must have been some Hundreds of years before *Casars* time, otherwise he would have Recorded some memorable an Action, I leave to any Rational man to judge whether it be possible so to be; the like may be said of those *Anchors* found under ground, and not unlike of the Sea-fish bones and shells, though it is more probable that they being generated in the Sea, and preserved in a Ground that retained the natural Saltness of the Waters that flung it up, might be preserved longer than Iron, which, by Moisture, quickly rusts and moulders away into its first Natural constitution, Earth.

Besides, if this passage of Water through the Isthmus sunk the Sea northward, then that Sea which was south of this Isthmus must rise but upon the very Coasts of *Sussex* and *Dorsetshire*, which lie south of it; the Inhabitants do shew several Marks, to which, they say, the Tide once did rise, which upon the Level is very much higher than now it flows, and this doth not happen among them only, but the whole World over.

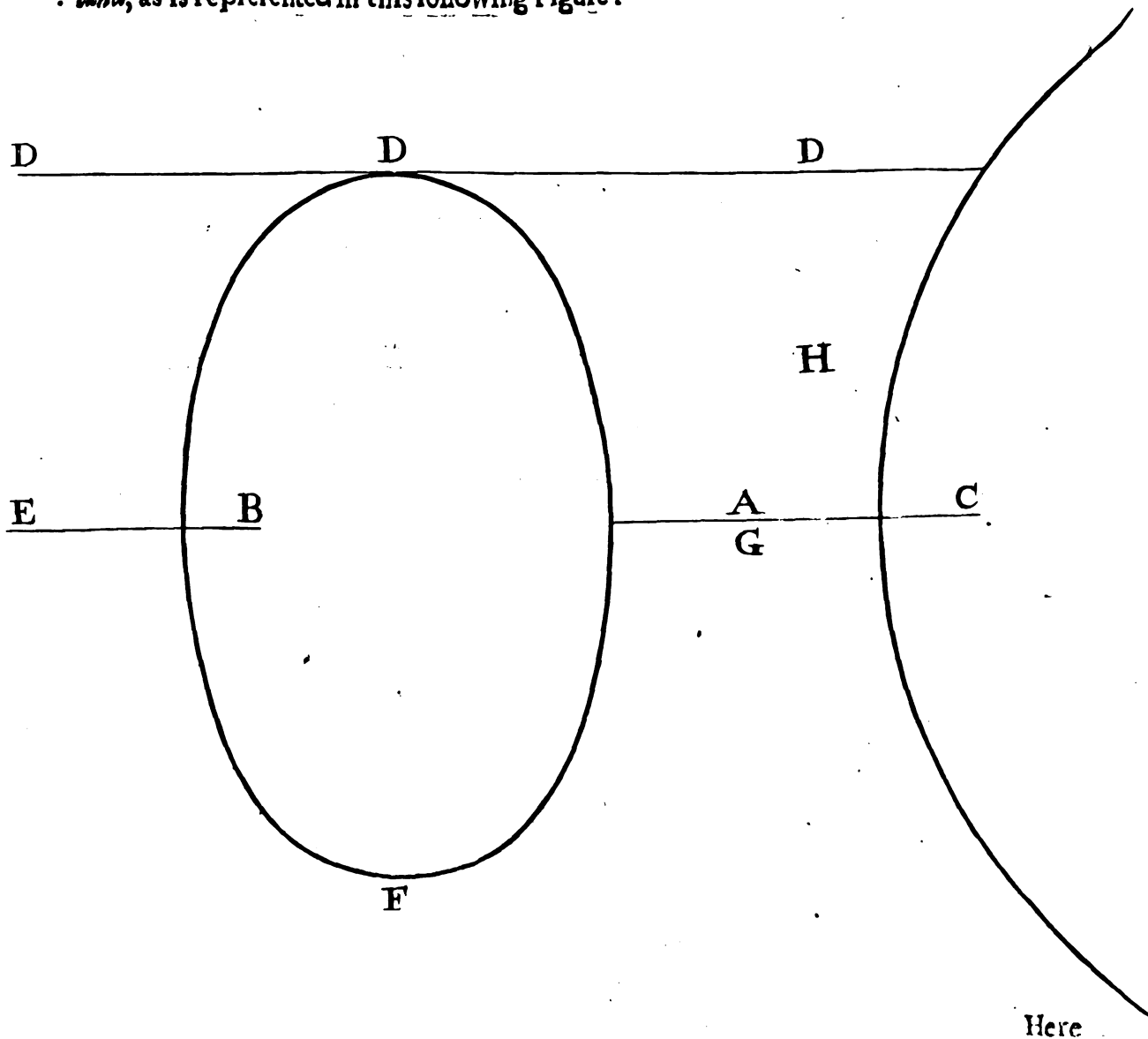
England is full of those Marks, and so are other Countries; and, I think, it ariseth from a general decay of *Moisture* in the Universe, and that the Earth continually grows dryer and dryer. And, although the Sea may be said to gain in some places (that is) where the Earth fell lower than the Waters, and had nothing to preserve it from being Sea but some continued Ridge, which, by accident, kept the Sea out, and which as soon gone, the Sea broke in; yet as to the whole, the Land hath gained on

the Sea, as all parts of the World do evidence: *Delos* was not alwaies visible, great part of *Egypt* was Sea in *Homers* daies, and *Venice* to this day keeps Marks of the falling of their Waters, of which latter Ages have been very sensible; nay, they have a Tradition among them, *That the Sea, in future times, will forsake their City, and that then the Government thereof, and the City it self must be destroyed.*

But to return to *England*, I my self have examined many Coasts both on the East and West parts of it, so that in most places I find there are plain grounds, sometimes half a mile, sometimes a mile broad, which lie between the Sea and some Hills, which Hills, by their steepness and being broken off, seem once to have been washed by the Sea. The soyl of those Meadows now lying higher than the Sea, do argue much that they were once part of it: Neither could I find any other Reason, excepting the general decay of the Sea in all Parts, why those Coasts once lying under Water, ever became dry Lands. That this has happened in other parts of the World is plain, viz. *That the Water hath left many places it once possessed; Hybanda*, an Island once of *Ionian*, in *Pliny's* daies, was Two hundred *stadia* from the Sea, likewise *Ortygia* is now become a *Peninsula*, by a neck of Ground the Sea hath either left, or flung up.

I am very certain there are many more Examples in the World of *Peninsula's* made, than destroyed.

But I leave this to others to judge, whether this be the true Reason or no, *Why the Neatherlands, and some parts of England, formerly Sea, are now become dry Land*, and so will proceed to shew, *That such an Isthmus of ground between Britain and Gaul, could not be the cause why they were drowned.* Here the cause is not the same (as *Verstegan* supposes) between these Seas and the *Mare Rubrum*, that is, the *Red Sea*; For although it might be dangerous to cut the Isthmus, and so let the *Red Sea* into the *Mediterranean*, by reason that the *Red Sea* was the higher, and so inconveniently might be drayned on one side, and several Countries on the other side lying on the Inland-Sea might be drowned, yet the cause could not be so as to this Isthmus between *France* and *England*, as is represented in this following Figure:



Here I am not to be understood, as though I speak of the *Lunary* Tides, but of the general and constant Flux of Waters. Let *A* be this Isthmus that disjoyns *C France*, and *B Britain*, *D D D* the North Sea, about the thirteenth Parallel, and uttermost parts of *Scotland*; now this North Sea equally flows upon the Isthmus *A*, and the same opposite Parallel *E*, so that when the Flood is at *A*, or between *Dover* and *Bullen*, it will likewise be the same time at *E*, about *South Wales*, and so going round about the Point *F*, it comes to the other side of the Isthmus *A*, and there raises the Waters at *G*; so that the passage of the North Sea lying so open by *E* and *F*, there can be no difference of the height of Waters at *A* and *G*, which cannot be in the *Red Sea*, there being no passage for the *Red Sea* into the *Mediterranean*, nor is it possible that the Waters of the *Mediterranean* can be raised on the other side of that Isthmus, by the *Red Sea*, there being no way for the Waters of the *Red Sea* to come into the *Mediterranean* but round about *Africk*, and so thorow the Streights of *Gibraltar*.

The like may be said of that Isthmus of ground in the *West Indies*, between *Panama* and *Nombre de Dios*, for now there is no passage from the *Pacifick Sea* (*Coro Mar del Zur*) into the *Atlantick Ocean*; so that one Sea may be higher than another, but it cannot be so with this *English* Isthmus, as hath been already shewn.

But granting that the North Sea, about *Britain D D D*, be higher than the Southern Sea coming in at *F*, yet will not the Shoar *H*, which we suppose to be *Holland* and the *Neatherlands*, be any thing the more under Water, by reason of the Isthmus *A* stopping the passage of the Water, because, as was said before, of the free course of the Northern Sea, by *E*, *F* and *G*, to the same Isthmus on the South-side.

So, that if we could make an Isthmus from *England* to *France*, yet would it not endanger the *Low Countries*, as we see in the Isthmus in *Peloponnesus*, the Sea is equally high on both sides because of the short passage the Waters have round that *Peninsula*; so although the nature of one side of the Sea and its situation should be higher, yet it comes to a Level, because in so short a turn it would raise the Waters on the other side.

But how comes it to pass, that the Sea on the North side of the Isthmus is higher than the South, when as the *Inland Sea*, lying on the north and west of the *Red Sea*, is lower? But this (amongst *Verstegans* other Opinions and Demonstrations, saies) is plain, as from the Current of Water which runs from the North Sea; so that Old *Shippers* of the *Neatherlands* say, *The Voyage from Holland to Spain is shorter by a day and a halfs sayling, than from Spain to Holland*: This may proceed from several Reasons, as the insensible quickness of some Winds from some Corners over others, and the conveniency of Sea-Marks, which are not the same in going, and returning, although in the same Voyage.

The Arguments to prove, *that the Sea was higher on the North side, than the South side of this supposed Isthmus*, are taken from the sundry flats on the North side, whereby the bottom of the Sea is supposed to be *higher* than the bottom of that Sea on the South side, and consequently, *the SEA also*.

To confute this, let us first consider, If there had been such an Isthmus of *Land*, the *Sea* working forceably upon it from the North side, would have carried the *Earth* of that Isthmus southward, so that for some space of *Sea*, the bottom would be shallower *Southerly* than *Northerly*; but we find it to the contrary, for on the *North* side the *Ryff*, which is supposed a Relick of that Isthmus, we find twenty five Fathom, on the *South* twenty seven, besides farther you go *Northerly* the deeper the *Sea* is, excepting some Shelves, as off of *Harlem*, eight or nine miles within the *Sea*, begins, *De breed Verthien*, reaching along the Coast of *Holland* to the Plain of *Ameland*, where it endeth.

To manifest this, I will set down the *sounding* of the *North-Sea* from the *Fore-land*.

Depths

Depths of the North Sea from the Fore-land.

IN the Channel, from *England, Fore-land*, and the Sands of *Flanders*, you have twenty four Fathom; without the Shoald, between *Zealand* and the *Texell*, is twenty six Fathom, as far as the Shoald which the Fishers call *Dog sand*, or *Doggar bank*. In the Channel on *England* side, over against *Yarmouth*, is thirty five Fathom: And against *Flambrough* and *Scarborough* point, is thirty eight Fathom, where the White-shelf, called *Dog-sand* beginneth, from nine to sixteen Fathom, and so reaches Northward, so that the *Depth* encreases Northwards, excepting these Shoalds.

All these things laid together, any Judicious mans Opinion may be convinced, that the *Isthmus* here supposed is a meer *Fiction*, and that it could not be the cause of drowning the *Neatherlands*, they having been Sea long after this *Isthmus* could ever be in the World, as I have shewn. Were there an *Isthmus* now risen out of the Earth, it could not in the least endanger the *Neatherlands*.

I shall add this, that in those Countries that are *Peninsula's*, we see the *Isthmus* lies on the end, and not on the sides of the Country, and where the Sea hath made a *separation*, yet there has remained some Neck of Ground that hath shot it self into the Sea, sharper and sharper, till it ended in a Point, an evident sign that the Sea has wrought away the Earth before it. But to make a Neck of Ground on the *flat part* of *England* and *France*, of twenty miles in length, and six in breadth, to be joyned to a Couple of *plain and flat Cliffs*, seems rather to build a Bridge, than to evidence an *Isthmus*.

As for that Argument, *How Wolves and Foxes came into England*? I think it altogether unnecessary to build them a Passage; for the same Reasons that induced *Noah* to preserve their kind, would also perswade men to Transport them; for their nature was not unknown to *Noah*, neither are those Creatures without their use, in Countries that are not thoroughly Inhabited, God having so ordered the *natures* of Animals, *that one should destroy another*, lest the *Beast of the field* should too much increase upon *Man*! So that in Countries that are not thorowly Planted, at *Ireland*, and some parts of *Scotland*, it has been a great question, *whether they do not more good than harm*, seeing that any Nation, when it is fully Peopled, can destroy them at their pleasure? as *England* hath done, by the Order of King *Edgar*, and Others, when the *Tribute* of the *Welch* Princes was, *so many Wolves Heads yearly*, till at last there was none remaining.

If there were nothing else but the *Recreation* they afforded in Hunting, and do yet afford, where the Inhabitants are not so many, but they can suffer sometimes loss of Cattle; I say, if there were nothing else, we may easily suppose, *that the First Planters of Countries, after they had settled themselves, would cause them to be Imported for their Pleasure*.

The World in its Infancy was much given to *Hunting*, as *Nimrod* is said, *to be a great Hunter before the Lord*, so was *Esaú*, and *Zenophon* makes his young *Cyrus* take great delight in slaying of *Wild Beasts*; so that though these *Wolves* have been the destruction of two *British* Princes, *Madan* and *Memprcius*, yet they have been the delight of many more. There is no one *Conveniency* in the World, but some *Inconveniencies* or others may attend it.

Now the Reason why *Foxes* and *Wolves* are not convenient for such Islands, as *Wight*, &c. and so are never Imported into them, is, *because those Islands, being small, cannot admit of them, either for sport or safety, by reason they must be mixt with Inhabitants*, for so small an extent of Ground, hath none or very little waste ground, where the *Recreation* can be carried on without mutual invading of *Propriety*; whereas in so large Countries as *England*, where there has been more waste ground than now there is, they have afforded most excellent sport, with little or no peril, or inconvenience.

But

But, if this Argument should hold against *England*, it would in like manner against many other Places in the known World, there being divers Islands that are far distant from the Continent than this is, and which were never supposed to be joyned with it, and have abounded with the very same, or as noxious Animals as these; And so in many places in the *East Indies*, as *Java*, *Sumatra*, and other large Islands, and of all the *West Indies* in general; for supposing that the vast Continent northward of *New England*, should joyn with some parts of the Continent of the Old World, yet were it impossible that way to bring those Creatures, by reason of the vast Ice and Snows, covering the Earth, would yield no nourishment for them in their passage, by reason there are no Beasts to prey upon in those Climates, unless the *Deer*, and the *Bears*, which, as Sea-men witness, abound in those parts under the Cold, the first for their *swiftness*, the other for their *fierceness* and *strong natures*. And if the Cold in those Countries do not stop or destroy them, want of necessary food would do it. Neither is it supposed for Beasts of Prey, to have any natural desire farther than the present Object, or that they would leave the *Flocks* and *Herds* in pleasant and fertile Countries, over which they had dominion, to seek out new Acquests in cold and solitary places. On the South parts of *America* there is no passage for them, unless we suppose the Straights of *Magellan* once to have been conjoyned; a thing not easily to be granted to these *Isthmus* Makers; and what is as Ridiculous, as some *Atlantick*-Islands lying not far off *Africa*, should extend either to the *Caribee*-Islands, or *St. Domingo*.

Granting a Passage at the *Magellan* Straights, yet the Heat of those Parts would stop their passage as much as the Cold on the Northern side, there being Beasts in the temperate parts of *America*, that can as little endure the heat of some, as the extrem cold in other places.

St. Augustine, treating of this Subject, after he had laid down, that they were transported for the delight of *Man* (meaning the Islands of the Old World) for as yet, many Centuries after the New World was not found, had recourse to the Ministry of Angels, and much more had it been necessary, had he lived in our daies, since, by the improvement of Navigation, the New World hath been discovered, and several Islands in the *Atlantick*-Ocean. To instance in *Bermudas*, some hundreds of Leagues from any Continent, which nevertheless when they were discovered, abounded in some sorts of greater Animals.

I remember, in reading the Prodigies of *Old Rome*, in observing of which some Authors were very diligent, it is reported, that once, in *viâ Fornicatâ*, it rained a Calf, if true, was it not a work of the Prince of the Air, to terrifie and amaze the People by so sudden a surprize? I question not, but the Transporting of *Wolves* and *Foxes*, will be rather thought a work of the Devil than Angels, especially by those that receive damage by them.

And in the stories of *New Rome*, which are very busie in employing of Angels, I find but one Monument of their Actions in this nature, and that is *Our Ladies* Chappel of *Loretto*, so that we will leave this solution of the Doubt, and pass to the third Way, the same *St. Augustine* proposes, and that is this, in his own words, following:

[But if they sprung out of the Earth, according to their first Original (when as, God said, Let the Earth bring forth a Living soul) then it appears much more evident, That all kind of Living Creatures were in the Ark, not so much for the increase and propagation of them, as to figure out sundry Nations for the Sacrament of the Church, in case the Earth brought forth many Creatures in those Islands, whereunto they could not pass.]

Here we see, *St. Augustine* grants, that the Earth might bring forth Animals after the Flood, by that spirit of Generation that God had first infused into it. This I leave to Divines to judge, as it is a mystical Relation, between the kinds of Beasts in the Ark, and those that were to spring out of the Earth *post diluvium*, it is a slight peculiar to *St. Augustine*, whose volatile Soul often dived into those Depths, common Capacities are not able to fathom.

In my serious thoughts, this Solution seems more rational than the other, for who can ever imagine, that all Beasts of the Earth in their different kinds, every kind should have one beginning of its Race to which it referred its Original, and that they

they had some principal who might be reckoned to be

Dux gregis ipse caper —

It is sufficient that the *Ark* bore the *types* and *forms* of all Species, and that the Earth in producing *living Creatures*, was to be subject to those Patterns God had preserv'd for it, and not to be extravagant or deficient in the number of the Species, and their forms, but to keep exactly to all those lines that God had drawn in those *Creatures* in the *Ark*, he having shaped them to that proportion of Limbs and strength, and distinguish'd them in their several Natures and Capacities, as in his Infinite Wisdom he fore-saw would be most convenient for Mans use, and answerable to the Earths production. And this order and government of *Nature* we find in the least and minute Insects, which although they be various in their kinds, yet doth not one kind interfere with another, but a steady and certain method may be discerned in their Production, one answering another in the same kind exactly, that it is a great wonder to see the uniform symetry of their Parts, in so small and little Models, so entirely preserved.

Hugo Grotius,
us, *De veritate*
Relig. Christi.
lib. 1.

Sanchoniathon a Phœnician Author.

Hugo Grotius, in his Notes on his first Book, *De veritate Religionis Christianæ*, speaking of the *Traditions* of the *Heathen* corresponding with the *Doctrine* of *Moses*, concerning the production of Animals, quotes divers Authors, and amongst the rest *Sanchoniathon*, who all with one consent agree, *That all kinds of Creatures sprang out of the Earth*, and that it was the certain Traditions of those Ancient times, wherein is also particularly described the manner of their Productions, with the differences of *Fish*, *Beasts* and *Fowls*, in the nature of their Generation, *viz.* How the *Earth*, being in the nature of one great Bogg, or Moor, which must be imagined so to be, and so to continue long after the general Deluge, out of the watery part of it produced *Fish*, whilst that part had more spirit, and was more refined, gave being to the *Fowls of the Air*; who following the volatile nature of their Original, took wing, some more, some less, according as they consisted of a grosser or purer substance, whilst the earthlier and drossy part of Matter gave being to those Creatures which are stiled *Prona naturâ, & humi fixa*, heavily creeping upon that Earth, from whose deadeft part they proceeded.

Notwithstanding all this, we ought not to expect these Procreations from the *Earth*, who long since have disburthened it self of those *Forms* at first it retained in its womb, when it was pregnant with the Species of all Creatures, it having long since lost its *Moisture* which then opened its Womb, so that it is now become the dead Supporter, and final Receiver of its former and primitive Births; yet in some parts of it, as in *Egypt*, where the *Seyl* is kept *fat* and *moist* by the Inundation of *Nile*, there is daily experience of its *generations*, though small and abortive, as in *Mice*, and such like Vermin: Creatures, though little in comparison of what it hath brought forth, yet great, in respect to what in other Places it produces. These remain now the only Instances, and Monuments, of that wondrous fertility it once enjoyed: so I think, to bring the Originals of all Creatures from any particular quarter of the Earth, is a great disparagement to its other Parts. As the *Jews* fancy their Country *the Navel of the Earth*, this would be to make its *Womb* at *Babylon*, or some part of *Mesopotamia*, where ever the Garden of *Eden* was.

Now, to return to *England*, I think it not necessary at all to build any *Isthmus*, in order to the bringing in of *Wolves*, or to solve such a little piece of Philosophy, to make this Ancient and Renowned ISLAND, once a hanger-on, or part of the Continent.

It was ever the Glory and Safety of *GREAT BRITAIN* to be environed by the Sea, and to command those Waters that encompass it, and whilst other Nations are subject to daily Incurfions, being separated only by *Rivers*, *Hills*, or *Valleys*, and imaginary *Lines*, by turns, one Kingdom often Elbows out another; But Nature has set *BRITAIN* such distinct Bounds and Limits, that its Empire is preserved entire; and as it abounds in All things, both for the necessary delight and support of Man, and needs not the World to sustain it, so was it alwaies esteemed, and called, *Novus Orbis, & Orbis BRITANNICUS*, by reason of its *Greatness*, and especially Separation from the *Continent*, for proceeding from the *East* through

through that vast Tract of Ground which contains so many Empires and Kingdoms, and arriving on the Coasts of *France*, *Normandy*, *Picardy*, and the *Low Countries*, ones Fancy tired with so long a Progress, would naturally imagine that on that Shoar was the uttermost bounds and limits of the Earth, and that there was nothing Westward but a vast Ocean. But as soon as the *British* Island discovered it self by its *High* and *White Rocks*, it is no wonder it should be called, *a distinct WORLD by it self*, being of so large an extent, that for many years after the *Romans* had discovered it, it was not known whether it was an Island, or the beginning of another Continent Westward. That it ever was joynd Eastward to the Continent of *France*, as there is no Tradition for it, so there is no real Truth in it, and so I shall leave it, as I found it encompass'd by the Sea, with these Verses (out of *Mr. Cambden*) upon the Streights, the matter of which, I question not, will be verified in all Ages to come.

———*Gemini quæ janua Ponti*

Faucibus angustis, lateque frementibus undis

Gallorum, Anglorumque vetat concurrere terras.

———*The British and the Gaulish Shoars*

The SEA at distance keeps, through every Age,

Least the two LANDS each other should engage.

C H A P. V.

When BRITAIN was first known to the Phœnicians, And how it received its Name from them.



HAVING shewn that *BRITAIN* was originally an *ISLAND*, and in the greatest probability Peopled from the Continent by the *Cimbri*, a *German* Nation; I come now to Treat of the *Phœnicians*, who although lived upon the most Easternly part of the *Mediterranean*, as *Tyre* and *Sidon*, yet by the advantage of Shipping, and the many Colonies they had upon the *Streights*, are supposed not to be long after, if not contemporary with the *Cimbri* in this Island. And from these *Phœnicians* are the first Antiquities of this Nation to be derived, upon the account, that their Voyages hither may be proved by the Authority of the best Authors.

Their Language is sufficiently known, being a Dialect of the *Hebrew*, or *Syrian* Tongue, by which Language they are traced through all the Coasts and Islands of the *Mediterranean* Sea, giving Names to those Countries they Arrived at, according to the respective Commodities they afforded, or the nature of the Soyl, or some such notorious qualities, which Names, though a little varied by the *Greeks*, and afterwards by the *Romans*, remained till the fall of those Empires, and many of them remain unto this day.

And as they gave Names to all places on the *Midland-Sea*, so passing the *Streights* they gave name to this *ISLAND*.

The truth of this will appear, when I shall have shewn that they were here long before the *Greeks*, and that the *Greeks* did take the name of *BRITAIN*, as well as of most other Countries, from them; And before I proceed, I will here speak something of the Custome of the *Greeks* in giving Names to places, they being not so early Marriners as the *Phœnicians*, and finding that all Countries had received some denomination or other from these Traders, they took the *Phœnician* Name and translated it into a word of their own, agreeing with it either in signification, or sound, The latter of which waies was the most ingenious, because by so doing they preserved something of the true Original, which will appear plainly in the fore-going Mapp of the *Ancient WORLD*, I have collected for that purpose. Thus from *Cham* they made *Χημία*, *Copher*, *Κίπρος*, *Nahal*, *Νήλος*, *Brat-anac*, *Βρατανάκ*, and the like, and had they done no otherwise, certainly the Original of names of Places had not been so obscure.

But we may find that in other Countries they were not so sincere, as when they changed some material Letter, and then placed some fable or other of their own Invention, for the derivation of that Country, as making the *Phœnician* *Itaria*, or the Country of *Pitch*, *Ιτάλια*, and so derived it from a *Calf*, so *Borsia* became *Βύρα*, *Aschenas*, *Ἀζένος*, *Goghasan*, *Καυκάσιος*, and the like, upon all which some ridiculous story or other depends.

But, the greatest falsification was, when they understood the sence and meaning of a *Phœnician* Name, they translated it into a word of their own Language, agreeing in signification, but not sound; thus *Comer* they made *Κομυρία*, *Roanmon*, *Διόσποντος*, *Brat-anac*, the Countries of *Tynn*, *Cassiterides*.

The *Phœnicians* therefore being the first Traders, from them are the Names of this Island, *ALBION* and *BRITANNIA*, to be derived, and that it may appear more evidently, I will first prove by sufficient Authors, that they first Traded hither and that very early. In the second place, from several Arguments drawn from the *Greek*

Greek Writers themselves. Lastly, from the foot-steps of their *Language*, as likewise their *Customs* and *Religions* settled in this ISLAND; of all which I shall make manifest in their Order.

THE first discovery of this ISLAND, as may be gathered by Ancient Histories, was by the Phœnicians, some say by *Hercules*, others by *Himiclo*, who was sent with a *Fleet* through the *Streights* to discover the Western Seas, which he did [as *Fuller* reports] by the help of the *Load-stone*, which he will needs have the *Carthaginians* to have known, and to have kept as a great Secret.

But as their Voyages by Sea were so Famous and many, it gave occasion to *Fuller* to think, that they exceeded other Nations by the vertue of this Secret, so have we seen by what Motives he was mistaken; for because this Stone was called *Heraclea*, he imagined the Name might be given it from *HERCULES*, in Greek Ἡρακλῆς, and not from *Heraclea*, a City in *Magnesia* (from whence also it was called *MAGNES* by the Latins) because, saies he, it would have then been called *Heracleotis*, not *Heraclea*, not considering, or at least dissembling, if it was to be derived from *HERCULES*, it ought to be rather from the Greek *Hercules* than the *Phœnician*, because the Greek *Hercules* was in *Lydia*, and resided about *Omphal*, where he might find this Stone, for *Magnesia* is part of *Lydia*.

I presume, it will never be granted that such a Secret, so useful and advantageous for Mankind, if it was known to the *Phœnicians*, could ever have been lost. For granting that some Arts, once known to Mankind, have been by time forgotten, yet we shall alwaies find, that they rather concerned the pleasure and luxury of Man, than his real profit, and which were supplied by others with greater ease, and no less delight.

However it be, we shall find that the Phœnicians were the first that discovered these ISLANDS long before the First Olympiad, [The beginning of which, according to the *Julian* Account, was Anno 3938, from the Year of the World 3256, from the Temple, &c. 263.] as I shall prove by and by.

Strabo, in his third Book, writes thus: First of all the Phœnicians Traded thither, meaning the *Cassiterides*, now called the Isles of *Scilly*, not divulging this Voyage to any, and he reckons up the Commodities of the Country, *Tynn*, *Lead*, and *Skins*, which they exchanged for *Salt*, *Earthen-Pots*, and *Brazen-ware*; and *Pliny* writes, That *Lead* was first brought into Greece out of those Islands, by * *Midacritus*. Strab. lib. 3. Plin. Nat. hist. lib. 8. Sancho. * Medacritus, viz. Melicartus, Hercules. And although these ISLANDS were not yet known to the *Græcians*, by reason the *Phœnicians* kept them so private, yet *Herodotus* makes mention of them in these words: [I know not, saies he, the Islands *CASSITERIDES* from whence comes all our *Tynn*] for the *Græcians* bought their *Tynn*, and *Lead*, either immediately from the *Phœnicians*, or the *Veneri*, or from the *Narbonienses*, to whom it was brought by Land (as *Diodorus* in his fifth Book witnesseth) a Journey of Thirty daies, so that tis plain, they had only heard of the Islands from whence those Commodities came, and had never seen them. Herodorus de Cassiteritibus. Diodorus Sic. lib. 5.

Mr. *Cambden* himself Learnedly proves, that these *Cassiterides* were the *Scilly* Islands by their situation, described by *Solinus*, *Diodorus*, and *Eustathius*, and also by the Mines of *Tynn* and *Lead*, which are not found in any but in these BRITISH Islands. Cambden. Solinus. Eustathius.

Ortelius, makes the *CASSITERIDES* to be those Islands including *Cornwall* and *Devonshire*, and that *England* and *Ireland* were called by the Ancients *CASSITERIDES*, of which I shall speak more at large anon. Ortelius.

Now, because these Islands were the first of all BRITAIN, as they were so called, that were discovered by the *Phœnicians*, lying exactly against *Spain*, on which Coast, it is supposed, the first Adventurers in those Seas would sail; it will not be amiss to give an exact account of them.

That these Islands of Scilly were the Cassiterides of the Ancients.

Strabo.

First, We have the Authority of *Strabo*, as to their Position, full opposite to the *Artebri*, that is, *Gallitia* in *Spain*, those Islands Northwards are discovered, which are called *CASSITERIDES*, placed after a manner in the same Climate with *Britain*. This Description cannot suit with any other Islands in the West Sea, for the *Afores* bare westward of *Gallitia* in *Spain*, when the *Cassiterides* are said to be northward; so that the *Afores* cannot be they, neither are the *Afores* near the Eighth Climate, which is the uttermost Climate of the South parts of *England*, and so could not be said by *Strabo*, to be almost in the same Climate; In another place *Strabo* saies, *That the Sea, between Spain and the Cassiterides is broader than that which lieth between the Cassiterides and Britain*; so that *Olivarius* his Opinion is cut off, who makes them *Cysarga*, for *Cysarga* lieth on the *Spanish* Coasts, almost close upon the Continent.

Olivarius.

Solinus.

Next to him we have the Opinion of *Solinus*, in these words [*The Cassiterides look towards the Coasts of Celtiberia*;] Now the *Afores* look no more towards that Coast, or bear no more upon it, than they do upon the Coast of *Africk*; and as for *Cysarga*, lying upon *Spain*, it cannot be proper to say it looks towards it, for that term in Geography is used to Places that have some distance, yet lie in some relation as to Parallels and Clymes. *Diodorus Siculus* writes, *In the Islands next to the Spanish Sea for their Tynn, are called CASSITERIDES*, which description is only proper to the Islands of *Scilly*, for *Cysarga* is not next to the *Spanish* Sea, but in it, and as for the *Afores*, the *Spanish* Sea was never extended so far.

Eustathius.

That which has made the greater doubt, is, the words of *Eustathius*; *There be Ten Islands* (saies he) *called CASSITERIDES, lying close together Northward*, when as *Mr. Cambden* makes them in all One hundred forty five.

Cambden.

To Answer this, let us consider that in no part of the Western Seas there are Ten Islands lying close together, no more, nor no less, and we must understand *Eustathius* either to have written of the Principal only, which are but Ten, namely, *St. Maries*, *Annoth*, *Agnes*, *Samson*, *Silly*, *Breffer*, *Rusco* or *Truscaw*, *St. Hellens*, *St. Martins*, and *Arthur*, which is not unusual in Geographers; or, which is most probable, that in those daies of the Ancients, they had no certain knowledge of these Remote parts of the Earth, more than we have now of the Islands of *Mar del Zur*, the passage through the Streights of *Gibraltar* being as full of Difficulties, or more, than those of *Magellan* are to us.

Ptolomy.
Cambden.
Bochartus.

Neither can this number of the *Cassiterides* make, but that they are the *Scilly* Islands, any more than the *Hebades*, which by *Ptolomy* are made Five, and the *Orcaades* Thirty, take from the truth of those Islands, because in the discovery of them they are not found now exactly of that number. The Chief of them that have Names are these;

S. Maries, five miles over, nine in compass; *Agnus Isle*, six miles over; *Annot*, *Minwifand*, *Smithy-sound*, *Suartigan*, *Rousuian*, *Ronsuiar*; the *Gregwin*, *Moncarthat*, *Inis-Welfeck*, *Suechial*, *Rat Island*, *Anwell*, *Brior*, *Rusco*, as great as *St. Maries*; the *Round Island*, *St. Lides Island*, *Notho*, *Aving*, *Tyan*, *St. Martins Isle*, *Knolworth*, *Sni-villiver*, *Menwetham*, *Vollis*, *Survibe*, *Vollis* again, *Arthurs Island*, *Guirviliner*, *Nenech*, *Gothrois*.

That which is most material, is, that they have Veins of *Tynn*, which no other Islands in this Tract have, and according to those descriptions of *Strabo*, *Solinus*, *Diod. Siculus*, and *Eustathius*, have, as witnesseth *Mr. Cambden*, and *Bocartus*; besides *Mr. Cambden*, according to his usual manner, hath found two of the lesser of them to have their Names from the Mines, as *Minan Wiham*, and *Minuifand*; so that laying all Circumstances together in the words of *Mr. Cambden*: *Seeing these Islands of Scilly are opposite to the Artebri, viz. Gallia in Spain; seeing they bend directly Northward from them; seeing they are placed in the same Climate of Britain; seeing they look towards the Coast of Celtiberia; seeing they are disjoyned by a far broader Sea from Spain than Britain;*

Britain; seeing they lie next to the Spanish Sea; seeing they lie hard one by another toward the North, and TEN only of them of any good account; that which is most material, seeing they have Veins of Tynn, as no other Islands have besides them in this Tract, I think we have as much demonstration, that these ISLES of Scilly were the Cassiterides of the Ancients, as we have for any Kingdom under the Sun, whose description we find in Geographers.

This therefore being granted, that the Phœnicians Traded hither, which I shall prove, from hence may be gathered the Name of BRITAIN it self, and that from these Islands, and part of Cornwall and Devonshire, this whole Island first received its Name not from *Wylt*, or *Wylth* and *Tania*, as some will have it: so that what Mr. Camden ends his History of Britain with, viz. the ISLES of SCILLY, from thence I shall begin to derive its Name, and clearly demonstrate to any, that the Western-name of this Island, in process of time denominated the whole, as in after Ages it happened to the Monarchy it self, the West Saxons taking in the Heptarchy, united the whole Kingdom under one entire Government.

This Island took not its Name from Wylt, Wylth, or Tania.

Now the Reader is desired to recollect what before I have writ concerning the Greeks, their way of denominating of Kingdoms, and it will be found from whence and from whom they called these Islands CASSITERIDES, which could be from no other than the Phœnicians, who alone knew them, as I have already made appear, but for the better satisfaction shall discourse it more at large.

WHAT the Gracians call CASSITERIS, or the Country of Tynn, in the Phœnician Language, which was but only a Dialect of the Hebrews (as all know that have read Plautus his *Pænum*, or any of the Phœnician Records) is, *BARAC-ANAC*, or *BRACANAC*, the first *a* or *Patha* being, according to the Eastern Languages, silenced in a *Sheva*.

BRITAIN truly derived from *Barac-anac*.

Now this word *Watanac* in the Phœnician Tongue, signifies the very same thing as *Cassiteris*, viz. A Country, or Field of Tynn, as Bochartus Learnedly proves, from whom I confess my self to have gathered it, and taken the first hints of this Derivation upon this very account, in all reason it is to be supposed, that the Greeks hearing the Phœnicians in their Language call these Islands, to which they Traded for Tynn, *Watanac*, they gave them the name *Cassiterides*, signifying the same thing.

Bochartus.

When the word *Watanac* by the Phœnician Marriners prevailed more, and more, then the Greeks were obliged to receive it, but mollifying it after their manner, as I have shewn, yet not so far as at first to make it *Wetanica*, but preserved the last *t* of *Watanac*, by which they acknowledged it a Phœnician derivation, which is very remarkable, so that Strabo all along calls it *Wetanica*, and *Wetanica*, *Bretanica*, not *Bretania*; so that *Bretanica* is Ancienter than *Bretannia*, as *Punicum*, and *Pænicum*, derived from *Phœnix*, are Ancienter than *Pænum*, which yet seems to be of a more primitive extract, and nature. The same may be said of *Afri*, *Marinodæ*, *Messabata*, later in time than their Primitives, *Africa*, *Marmarica*, *Messabatica* (as Learned Bochartus proves) from whence they were derived.

Now the reason of this Chang of *Bretanica* into *Bretania*, by the Greeks, is this, because *Wetanica* seems, according to the Idiom of their Language, to be an Adjective, and so defective in sense without *Wos* joyned to it, might give occasion of mistake in Readers to understand it, which was alwaies carefully prevented by the Gracians, who studied nothing more than Elegancy of stile.

In that little Book *De Mundo*, which is falsely fathered upon Aristotle, as, besides other Errors, the Luxury of the stile witneseth, I find *Wetanica* *Wos* *Wetanica*, *Bretanica* the primitive Substantive, by Error, turned into an Adjective. So that when once *Bretanica*, or *Watanac*, came to be *Bretannia*, we ought not to wonder at the several Changes, as well in the body of the World as in its Terminations, as *Wetanica* *Wos*, *Bretania*, *Brettania*, *Britannia*, *Britannia*, the People *Britanni*, and so on to *Britones*, *Britus*, *Britton*, for this is very ordinary in Places themselves, whose Original Names are undoubtedly known, where men by negligence mistake a Humor, or Dialect, often deviate from the true Original.

But

But to clear every point, I will further search this Termination of BRITANNIA, which Mr. *Cambden* calls *Tavia*, which I think improperly, and ought to be only *asia*, that being a frequent Termination of Countries in the World, as *Germania*, *Pomerania*, *Transylvania*, and *Romania*; this I believe was the reason too why *Bretanica* was turned into *Britannia*, because it corresponded with the Idiom of other Terminations; and Mr. *Cambden* saies, that *Tavia* in the *Greek* Glossaries, betokeneth a *Region*, which is granted in some Compositions, but then must be considered, whether the word to be compounded, end in a Vowel or Consonant, for if it ends in a Consonant, *asia* makes the Composition, but if it end in a Vowel, as *Mauri*, *Aqui*, the *T* is put in for sounds sake, because *Mauriania*, *Aquiania* cannot sound well, and that *T* is a letter often used *Euphonia gratiâ* [as it is after *ce* in *French*, *cet un*, and *n* among the *Saxons* before a Vowel, as *an Island*,] among the *Greeks*, without any other signification; as any one versed in that Language may understand. And this is the true Reason, I suppose, why the *Mauritania*, *Aquitania*, and falsely *Britannia*, as Mr. *Cambden* saies, are the only Countries of note that end in *Tavia*, because it did not happen in compounding in other Countries names, that they ended partly in a Vowel.

Thus much considered concerning *Tavia*, let us see how it could be added to *Brith*, to clear out Mr. *Cambden*'s *Britannia*, for add *Tavia* to *Brith* and it makes *Brithvania*, which would have been written by the *Greeks* *Βεθδavia*, according to their Idiom; and let Mr. *Cambden* make as little as he will of the *H*, yet it is the *Shibboleth*, or Characteristical note of the *British*, and *Teutonic* Dialect in general, and we know words as *blithra*, *sthe*, which can never be made *blite*, *sie*; *with*, *teeth*, become *wit* and *teet*, are clear of another signification without the *h*.

And if *Asia* had been added to *Brith*, it would have made *Βεδavia*, which, I think, proves, that *Brith* alone was not the name of these Islanders, but rather *Britani*, as *Pomerani*, *Pomerania*, not *Pomeranani*; *Romani*, *Romania*, not *Romanania*, if you give the name from the People so called, or, as I rather apprehend, from *Pomer*, *Rom*, the *ani* being rather taken from *ania*, than *ania* from *ani*.

Strabo.

So that when *Bratanac* was mollified first into *Bretanica*, as in *Strabo*, than into *Bretania*; It is to be supposed, the People were called *Βρετανι*, *Βριτανι*, by themselves, or something like it, according to the Dialect of their Neighbours, but neither *Βριτ*, or *Βριθ*, but by diminution and corruption; as at this day we call a *Switzar*, a *Swis*; so that although the *Saxons* called the *Βριταίν*, in their Language, *Brict*, and *Witigandus* the *Saxon* every where names the *Βριταίν*, *Brice*, yet this proves not *Βριτ* to be the Primitive any more, than the *Phœnicians* being called *Ποενι*, prove that *Punicum* (as I said before) and *Panicum* were derived from it, when all the World knows *Panicum* to be the Primitive. For granting, just before the *Saxons* daies they were called *Brits*, *Britta*, yea and in *Cæsars* daies too, yet this makes not that *Britannia* came from *Βριτ*, this Age being many hundred years subsequent to the first discovery of it by the *Phœnicians*, and how *Bratanac* might be altered and changed in those daies, delivered only from mouth to mouth, in a Rude and ignorant Age, wherein they had few Records and Writings, I leave it to the wisest to judge.

And here it is carefully to be noted, that in deriving of Nations and People, we mistake not in the primitive and first Name, by thinking that to be it which in reality is only part of the whole, and not a distinct composure by it self, as here it is in *Βριτ* and *ania*, where *Βριτ* is only made part of the signification, and *ania*, because it corresponds with other like Terminations, is only a hanger on: To give one Example, of the *Euxine*-Sea, called *Ευξενος* or *Αξενος*, where *Αξενος* or *Αξενος* is taken for the Primitive alone, *A* or *Eu* being thought to be given to it only, as People stood affected or disaffected to the Inhabitants upon it; so that if you make it *Αξενος*, it is the most Barbarous place in the World, if *Ευξενος*, pretty tolerable, however *Αξενος* is accounted the Primitive, for *A* or *Eu* being joyned to it, are of no real signification to the Thing, but only to the Affections of Men; yet, in the diligent search after the Antiquity of those Coasts, we find that the *Alpha* is a real and essential part of *Αξενος*, and not a privative Particle, for that *Αξενος* is derived from *Ασκαναζ*, from whom also came the River and Lake *Ascanius*, the *Ascanian* Islands, the City and Country *Asania*.

In

In like manner may it undoubtedly be thought, hath happened to *Britania*, the *Asia*, by reason of its similitude with other Terminations being neglected, *Asia* alone carries the glory of the Derivation, when as in reality *Asia* had a real part and share in it, as derived from *Bretanica*, and being Anciently *Anac* signifying *Tynn* among the *Phœnicians*.

To shew a little of these sorts of Derivations, I shall instance in two only, **BRITAIN**, and **LONDON** its Famous Metropolis. I desire the Reader, for diversion sake, to imagine himself living two or three thousand years hence, as *Ovid* wittily makes his *Pythagoras*, and suppose likewise that some fatal Barbarism should over-run the World, that most Writings and Records of *Britain* were lost, and only the Name of it, and some of our present Language and *Roman* Histories preserved, let us then see which way men would go to work; perhaps some or other might happily blunder upon *Brutus*, but, by the wary and judicious, that would soon be exploded, as too fabulous to derive *Britannia*; Well then, first *Asia*, that must be granted to have been a Termination of that Kingdom, which in the Reign of King **CHARLES** the Second (as we find on an English-Coyn was called **BRITANNIA**) so that it is evident it was named so in those daies, all the pudder will be about **BRIT**, but saies one I have found it, *Britannia* was called from the *English* word *Bright*, signifying *Shining*, and so, *Britanni quasi Brightania*; for I find that the *English* in those daies had a project to leave out those Letters as superfluous which sounded not in the Pronunciation, so that *g* and *h* being left out, *Britannia* is as much as the *Light*, or *Shining* Country, for I find in a *Roman* Satyrift

— *minima contentos, nocte Britannos.*

In which words the Poet intimates its derivation, for the *Britains* have but very little *Night*, and in some parts none at all, so that the business now is ended, and we have a solid and unquestionable derivation of its Name.

In like manner would they proceed in deriving the Great and Famous Metropolis **LONDON**. I have seen, saies one, upon this great and noble River (but by what name the *Thames* will be then called, God alone knoweth) the Ruines of a **CITY**; which extends six miles in length, and in breadth not above one quarter of a mile, and this I guess was **LONDON** of the Ancients, or *Long-Town*, so called by the *English*, by reason of its vast disproportion in length to the breadth of it; and so you see *London* is also dispatched.

But if in truth I may deliver my Opinion, there is no way more fallacious and deceitful, in deriving of *Kingdoms* and *Cities*, than from the Language of the People; for I scarce think there is a *Town*, or any place in *England*, but by fertile Heads may be derived from some word or other that is now in use among its present Inhabitants, every place yielding something, either by *Scituation*, *Soyl*, or else Creek of *Rivers*; Prospect of *Hills* and *Valleys*, *Customes* and *Manners*, *Battles*, *Buildings*, with thousands of other Circumstances too tedious to mention, from whence they may be deduced.

Now I leave it to any Rational man to judge, whether it be not more proper and consonant to Reason, to derive Places from their undoubted *Trade*, by which they were known to all the World, as the Isles of **SCILLY** were, by the name of *Cassiterides* of the *Greeks*, and *Barat-anac* or *Byatanac* of the *Phœnicians*, than to deduce them from the uncertain sound and coincidency of a word, with some light and trivial Custom among them.

The Reason that absolutely confirms me in the Opinion, the *Scilly* Islands gave Name at last to this Great **ISLAND**, that now alone keeps the name of *Britannia*, is, because *Pliny* writes, that this Island was called **ALBION**, when as all the Islands adjacent were called **BRITAIN**: so that we see the name of *Byatanac* first took place in the adjacent Islands, before it came on the main Land of *Albion*, but in succession of Time the Name gaining footing in *Cornwall* and *Devonshire*, it prevailed at last over all the Island, and the greater part swallowed up at last the Name of the whole, although corrupted and distorted by the several Dialects it ran through.

And

And that the exported Commodities of Countries gave Names anciently to People, by which they were most commonly known, although they might have other Names peculiar to themselves, will be manifest, if we consider how *Africk* and *Eboza*, part of *Spain*, took their names from *Corn*, *Jaba*, called of Old *Jabaduc*, from *Barley*; *Carmania*, *Cremetes*, *Sicilia*, *Inychus*, *Anapus*, *Arvisium*, *Arambys*, from *Wine*; *Ruspina* and *Ebusus*, from *Figs*; *Zalia* and *Azita*, from *Olives*; *Lusitania*, not from *Lysus* the Son of *Bacchus*, but from the abundance of *Che'nuts* called *Luz*, and the delicacy of them, a great Merchandize in those daies, and brought from those parts of *Spain*. *Italy* and *Calabria* took their Names from the *Pitch* they yie'ded; *Cythnus* from its *Cheese*, *Calymna* and *Alabus* from its *Hony*; *Carissus*, *Achates*, from certain *Stones* found there, and the *British* Islands from its *Mettal*; as also *Chalus*, *Chyple*, *Odonts*, *Siphnus*, *Cimele*, *Carcoma*, *Ozospeda*, with many others.

For considering the many diversities of *People* and *Governments* in this Island, it is not reasonably to be supposed, that they had one common Name among themselves by which the whole Island was known, unless they had it from Forreigners who Traded with them.

If we examine the Original Names of all Nations, we shall find that the Name by which they are known to the World, differs much from those Names they have from themselves, and by which too they do distinguish one another; yet the Major part of the World which is *ab extra* to every particular Kingdom, prevails in the denomination, therefore it happens that those Kingdoms themselves so denominated, are obliged to conform to those Appellations given them by the Major part; and therefore that saying of *Isidore*; *That the BRITAINS were called so from something within them*, in my reason as it makes no more for *Brit*, *Painting*, than for King *BRUTUS*, is to be neglected. For the same Motives that could make an Historian write so much, might have enabled him to have writ more; for he that can positively affirm, that a NAME comes from within a Kingdom, and not from without, in my Opinion, ought to be particular in valuable Reasons, otherwise he had better be silent, being against the experience of the World; *That Nations receive their Names not from themselves, but others*.

But if *Isidore* means, that *BRITAIN* had something *within it* from whence Strangers gave it that Name, then none can deny it, for it is true, that these Islands took their Name from the *TINN* they yielded, though not all alike and at the same time.

And here I cannot but wonder, that when Mr. *Cambden* had laid down, that *CUMERO* was the primitive Name of the Inhabitants, by which they called themselves, he then in answer to his own Questions, *Whence then came ALBION? Whence came BRITAIN?* saies, *that those Names came either from themselves, or from others*, when just before he had given Examples, *That Countries have different Names, some Names by which they called themselves, others by which they were called of Strangers, for as follows*, I will set down his own words; *They that were called Israelites*, saies he, *by the Greeks, were called Hebrews and Jews, by the Egyptians Huesi*, as witnesseth *Manethon*: so the *Greeks* named those *Syrians* (who as *Josephus* writes) called themselves *Arameans*; they which named themselves *Chusians*, were by the *Gracians*, for their black Faces, called *Æthiopians*, those which after their own Speech were called *Celte*, the *Greeks* named *Galate*, so those that nominated themselves, after their own Language, *Teutsch*, *Numideans* and *Hellens*, by the *Romans* were named *Germans*, *Mauri* and *Gracians*: even so in these daies, not to speak of many others, they which in their own Idiom, *Musselmans*, *Magier*, *Czechchi* and *Bessermans*, are by all Nations in Europe named *Turks*, *Hungarians*, *Bohemians* and *Tartarians*: so even we our selves in *England*, by our Native and natural Speech, call our selves *English men*, but by the *Welch*, *Irish men*, and the *High-land Scots*, *Sassons*, that is as much as to say, *Saxons*.

Now what follows from this, but that the Inhabitants of this Island being called *CUMERO* by themselves, were by some others named *BRITAINS*; No, for this will destroy all, then they could not give themselves *Brit*, &c. from their *Painting*, which assisted much to the derivation of *BRITANNIA*, therefore (saies he) *mark I pray you, they were upon some other cause, by themselves or others,*

named

named BRITAINS. But why *by themselves*? when he had proved before they were called CUMERO by themselves, and by the Examples he brought, if they were proper, he ought to have inferred, *they received their Names of Britains from Others*, which indeed they did, as I have partly shewn, and shall shew more at large hereafter.

Grant we then that *Wit* or *Wyth*, &c. was the name of these Islanders, and that the name signifies in their Tongue, *Painted, depainted, dyed or coloured*, yet it is not reasonable to believe, that *Wit* signifying a *Britain*, came from *Wyth* signifying a *Colouring*, but rather that *Wyth*, *Colouring*, came from *Wyth*, a *Britain*: my Reason is this; Because that *Customs* in Nations, arising from some general likings, and insensible creepings upon the People, are not so much taken notice of by themselves, as by Neighbours and lookers on, so that although they may be remarkable in themselves, yet are they not so to those who by several gradations and steps have received them; for which cause I am not deceived, if I think that names of Countries arising from some strange and unaccountable *Customs*, have been given them by their Neighbours, who have been absolutely surprized by them for the novelty of them. For instance of which shall be *Gallia Comata*, not called so by themselves but their Neighbours, by reason of their immoderate nourishing their *Long hair*.

The like may be said concerning the *Aspect, Greatness, Scituation, Nature*, and other Circumstances of People; and here is to be observed, that the *Ethiopians* had nothing in their own Denomination of themselves that signified *Black*, because it was no wonder in their own Country to be so, *Aethiopem Albus derideat*; neither ought we to think, that the Islands of the *Cannibals*, now called the *Caribees*, had any thing in their own Appellation given to themselves, that denoted any such *barbarous Action*. But it was the *Complexions* of the one, and *Customs* of the other, that gave occasion to Strangers to call them so.

This is a good Argument to induce me to believe, that the *Britains* were not called *Wyth* by themselves, from their being *Painted*.

That which confirms most in this Opinion, is the connexion of Reason, but rather the coincidence of Words; *It is certain*, say they, *that these Islanders were a Painted-people, Wit signifying Painting, and these Painted-people were called Wits, therefore Wyth must needs give them their Name*.

To this I Answer, Let us consider how many names of Nations have become common Appellatives, of some *Customs* peculiarly belonging to such Nations.

To instance in a few: A *Sybarite*, signifying a *debauched Person*, from *Sybaris*, the most exquisite of *Luxurious Commonwealths*; a *Chaldean* was a common name among the *Jews* for any *South-sayer*; an *Egyptian*, was as much as to say a *Magician* or *Sorcerer*: so it is supposed it happened with the *Britains*, when they were immoderately given to *Painting* themselves, that their Neighbours, the *Gauls* or some others, by long use, might call whatever was *painted* by the name of *Wit* or *Wyth*, as much as to say, *Like a Britain*, so that in time a *Painted-man* and a *Britain* might be all one, the proper name *Britann* being become a common Appellative.

To evidence this plainer, let us look farther into the word *Egyptian*, and we shall see something more in its Derivatives that makes to this case. In the time of the *Saracens* possession of *Spain*, there entered a sort of People into *Christendome* calling themselves *Egyptians*, as much as to say *Subtile or Cunning People*, and so took up the trade of *Fortune-tellers*, *Egypt* having in those daies kept up the repute of such Sciences; These sort of People used to *paint* their Hands, Face, and Neck, as they do to this day, to make themselves appear more horrid and strange, and are now at this day, among us, called *Gypsies*, not that all came out of *Egypt*, or pretended so, but because they use the same Arts in *Painting* and *Fortune-telling*, and in our Laws provided against them are called *Gypsies*, or People *colouring* their Hands and Face.

Now some have derived, though falsely, these *Gypsies* from the Greek word *Γρῦα*, which signifies *Paint*, because a *painted Person* in that manner, and a *Gypsie*, is all one.

H

Now

Now as *Gypſie* has no relation to *painting* it ſelf, but by accident, and the ſyllable ought not to be the Root alone of its Derivation ſeeing it is derived from *Ægypti*, primitively and immediately from the *Egyptians*, ſo I think it is with the word *Brit*, ſignifying *Painting*, that it came from the People called *Britains*, and not that the *Britains* came from it; ſo from *Egypt* comes an *Egyptian*, from thence a *Gypſie*, and from whence, if I am not miſtaken, a *Gyp*, the meanest of Servants, a ſwarthy Turn-ſpit, &c.

Strabo.

In like manner I think that *Brit* comes from *Britanni*, and they from *Britannia*, *Britania*, from *Strabo's* *Βρετανία*, which was the *Βριτανάκ* of the *Phœnicians*: ſo that their *Painting* comes in only by accident in the diminutive *Brith*, and hath nothing to do in the Original Primitive of *Britannia*, the Root of which ought not to be *Brit* alone.

And although it is to be ſuppoſed that none can be ſo mad, as to derive *Egypt* from *Gyp*, the Antiquity of the name *Egypt* being ſufficiently known, yet it has happened that the not conſidering of the Antiquity of *Britannia*, which really was the *Βριτανάκ* of the *Phœnicians*, hath cauſed that *Brith* and *Brits*, whence *Epitæ* of the *Saxons* (many hundred years after the *Fiſt Olympiad* when this Iſland received the Name) which are diminutions and corruptions of the Primitive word, have been accounted the Original.

Humphry Lloyd.

To manifeſt this, let us hear what *Humphry Lloyd*, a *Cambro-Britain*, and a Learned and diligent Searcher after Antiquities, ſaith, concerning *BRITAIN*, namely, he confidently and boldly affirms, that there is not any *Britiſh* word whoſe *fiſt Radical Letter* is *B*; if this be true, then it plainly appears that the word *Brith* and *Brit*, if not the ſame with *Pryd*, are not genuine *Britiſh* words, but are derived from ſome *Forreign* Name, which crept by degrees into their Language, which exactly agrees with the *Βριτανάκ* of the *Phœnicians*, or the *Greeks* *Βρετανία*, and *Βρετανία*, words by Trading and Cuſtome introduced into their Language, whoſe Idiom in their own genuine production admits not of a *B* in the *fiſt Radical*.

Hence I believe it might proceed, that when the *Greeks* had named them *Βρετανίαι*, and their Country *Βρετανία*, the Iſlanders after their own manner turned the *B* into a *P* and called themſelves *Prydayns* (as *Humphry Lloyd* proves out of Ancient Copies, and Traditions of their Old Poets, and *Bards*) for it is Recorded by *Biſhop Cooper* ſomething to this purpoſe.

Biſh. Cooper:

At Evy Church (ſaith he) two miles from Salisbury, in the digging down of a Wall, a Book, containing twenty Leaves of very thick Velom was found; which from the hands of Mr. Richard Pace, Chief Secretary to the King, I read, but being ſore deſaced, could read no one Sentence through, yet could I well perceive in ſeveral places the word Prytania.

If this Book be admitted of any conſiderable Antiquity, as that *Humphry Lloyd* ſpeaks true, that there is no *fiſt Radical Letter B* in the *Welch* Tongue, but that they were called *Prydayns* by themſelves, I believe, without doubt, the *Greeks*, from this way of the Iſlanders, derived them from *Πρυτανία*, *Prytania*, ſignifying *Metals* in their own Language, for they knowing that the *fiſt* Original Name *Bretanica* came from the *Phœnicians*, in which name the Commodity of the Country, *Tynn*, was expreſſed, and finding it corrupted by the Natives into *Pretan*, *Prytan*, or ſomething like it, eaſily making *Πρυτανία*, wittingly embraced this occaſion to derive the Country from a word from their own Language, ſignifying *Metals*; ſo that if there be any truth in the Derivation of *Πρυτανία*, it muſt of neceſſity proceed from this Fountain.

The like may be ſaid of *Bretta*, the *Spaniſh* word *Earth*, from whence ſome have derived it; For if there be any kind of Truth delivered by Tradition of ſuch a thing among the *Spaniards*, then it muſt come from thoſe *Spaniards* which in former times were called *Iberi*, that is, *Diggers in Mines*, and as the word importeth, it was derived from the *Phœnicians*.

That

That these *Iberi* might be employed by the *Phœnicians* in the *Tynn* Mines in *BRITAIN* is not unlike, for *Tacitus* saies, That the Complexion of the South part of *Britain* differs much from the Northern, and both from those parts that lie upon *France*; and therefore he is of Opinion, that the North parts were Peopled by the Germans, the Eastern Coast by the opposite Neighbours the Gauls, and the South parts by the *Iberi*. This he gathers by the different Complexion of the People, the North Britains being Fair, having large Limbs, long Yellow hair, as the Germans have; the South Britains being Swarthy, and Curled hair like the Spaniards; the Coast lying upon *France*, agreeing in Language, Customs, and in every thing with the Gauls. Tacitus.

It is difficult to persuade me, that Primitively any part of *Britain* could be Peopled out of *Spain* by entire Colonies, but rather that it is more natural, that this Island being peopled by Colonies descending down the *Rhine*, and filling *France*, *Belgium*, and all that Tract of Ground, the Spaniards came to the South part as Miners only, being very active and expert in that Trade, having plenty of Mines in their own Country, as the *Roman* Histories witness, continued unexhausted even to *Hannibal's* daies.

According to this account, it must certainly be vainly supposed of the derivation of *Britain* from *Bretta*, signifying *Earth* in *Spanish*, especially when considered, this Island once in conjunction with the Continent; but from the *Spanish* Mariners, who took *Bretta* from the *Phœnician* *Bat*, the first syllable in *Britannia* signifying *Earth*. For it will frequently happen, that the Truth of things is delivered down, though the Reason by which men would evidence them, are often vain and frivolous, according to the divers apprehensions and conceptions of Men.

The time when the Phœnicians came from Tyre and Zidon, their own Native Country, to discover BRITAIN.

THE next thing I shall shew, is about what time the Phœnicians, from *Tyre*, came into the Western Seas, and when in all reason it may be supposed they discovered and named this Island, for from the Certainty and Antiquity of their Navigations will depend the evidence of our Derivation. And I shall also make it appear, that the *Tyrians* before the *Trojan* War, under their Captain and Country man *Hercules*, having Trafficked to all the parts of the *Inland* Sea, at last passed the Streights of *Gibraltar*, having first built several Cities on the Streights, and possessed *Tartessus*, *Erythea*, and *Gades*, Islands, with great part of the Continent of *Spain* and *Africk*, lying on the Sea Coasts, as many Monuments of their Language and Customs do evidence; And that the Western Sea was discovered before the *Trojan* War, we learn from the Ancient Poets *Orpheus*, and *Homer*; with whom nothing is more frequent than those sayings, That the EARTH was an Island, and encompassed round with the SEA. And first *Orpheus*,

Τὸν κύκλον ἀκαμάτῃ καλλιγέῳς Ὀκεανοῖο
Ὅς Γαῖαν δίνῃσι πέριξ ἔχει ἀμφειλίσσαι.

The Sea around the Earth her Water throws,
And in that Circle does it all inclose.

Upon this very account was it called *AMPHITRITE* by *Homer*, from its going round the Earth, as *Herodotus* speaks in his fourth Book.

Herodotus,
lib. 4,

Vulcanus. *Homer* makes the Sun to arise and set in the *Ocean*, and in the first Mapp of the World, as I may call it, the *Shield of Achilles* which *Vulcan* makes him, we find that the Earth was in the midst of the Waters, for the SEA was spread

Ἀντοχὰ ἐπὶ πυρᾶν τὴν οὐκ ἔτι ποιεῖτο.

Upon the extream borders of the Shield.

Bochartus. From whence could *Orphens* and *Homer* have this, if not by Tradition from the *Phœnicians*, for *Coleus Samius* was the first of the *Greeks* that discovered the Western Ocean, and he lived four hundred years after *Homer*, besides he never went farther than *Tartessus*, but contented himself with the discovery of the Streights mouth only, and to have seen that Ocean, so that we must suppose *Homer* had it by Tradition from the *Phanicians*, as *Bochartus* proves him to have had many Names of Places, particularly the *ELYSIAN FIELDS*, in *Hispania BÆTICA*.

Strabo, lib. 1. Let us hearken also what *Strabo* saith to this business, speaking of the *Phanicians*; *They* (saies he) went beyond *HERCULES* Pillars, and there built Cities even to the middle of *Lybia* on the Sea Coast, a little while after the *TROJAN* War; and *Mr. Milton* saies, that he thinks that *ALBION* has some relation to these *Adions* in *Lybia* quasi *Albion*, so called by the *Phanicians*, which in my opinion is the most probable Derivation I ever read of *ALBION*. However we see that the Navigations of the *Phanicians* into these Seas were Ancient.

Herodotus in Melpomene. *Herodotus* makes mention with wonder of some *Phanicians* sent by *Neco*, how they sailed round *Africa* and returned through the Streights of *Gibraltar*, having in their Voyage the Sun on their Right hand, part of which story *Herodotus* will not believe. It must needs be true, for after they had passed the Tropick of *Cancer*, beyond which *Africk* runs out many degrees. Now this story so innocently told by *Herodotus* as a Wonder, argues the Ignorance of the *Greeks*, and the great Experience the *Phœnicians* had in those Seas, all along the Coast of *Africk*.

This, I conjecture, is the cause why men, beyond Reason, have drawn their Voyages even to the East *Indies* under King *Solomon*, and to the West under *Hanno* and *Himilco*, a Fate we often see that attends Great *Adions*, when over-sond men out of a desire to magnifie things Famous beyond their true proportions, inconsiderately stretch them beyond the bounds of Truth and Modesty.

Having said thus much of the Derivation of *BRITANNIA*, that it came from the *Phanicians* *Bratanac*, let us see whether the *Gracians* might not take the name *ALBION* from that Nation also; It is agreed on most hands, that it had its denomination of *ALBION* from its *Whiteness*, and it is observable that *Orphens*, or rather *Onomacritus* calls it Ἀλκυον Ἰνσλον, the *WHITE ISLAND*, and the *British* Poets name it *Insle Witen*, the *White Island*, whether from the Plasterish Soyl (as *Paucastorinus* thinks) or the *White Rocks* about it, is uncertain.

That it came from the Latins *ALBIS RUPIBUS* is impossible, because it was known to the *Greeks* by this Name long before the *Latins*, and that it proceeded from ἈΛΒΙΟΝ, signifying *WHITE* in the *Greek* Tongue is very unlikely, because being called *Albion* when the rest of the Islands about it were named *Bretanicks*; It may be supposed to have gone by this Name long before the *Greeks* entered these Seas, when the *Tynn* Mines in *Cornwall* and *Devonshire* were not yet found out; For upon the discovery of the Mines in those Countries the name of *BRITAIN* was given to part of this Island also, and *ALBION* by degrees began to grow out of use.

From *ALBION* therefore in the *Phanician* Tongue, signifying *WHITE*, it may with most probability be derived, and as the *Greeks* translated *Brat-anac*, the Country of *Tynn*, into *Cassiterides*, and afterwards *Βρετανία*, why might they not turn likewise *Alben* into Ἀλκυον Ἰνσλον, and Νῆσος Ἀλκυον, or *White Island*, and afterwards vary it into *Albion*.

Bochartus

Bochartus taketh notice that the Mountains upon France, commonly called the *Alpes*, were sometimes named *ALBIA*, from their continual *Whiteness*. Now seeing that the *Phœnicians* were in *Liguria* and those parts of *France*, as likewise in *Britain* before the *Greeks*, it is rather to be supposed that *ALBION*, and *ALBIA*, came from their *Alben* than the *Greeks* *ἄλβος*, *White*, and it may be easily thought that both the *Latin* word *Albus*, and *Greek* *ἄλβος*, were both originally derived from the *Phœnician*, *Alben*.

I will only set down one conjecture more of the name of *Albion*, and that is *ALBION*, which in the *Phœnician* Tongue signifies a *high Mountain*. In the Country of the *Silures*, now *South Wales*, there are many high Cliffs, which the *Britains*, from the *Phœnicians*, call *Peng* to this day.

Now seeing it may be supposed that the *Phœnicians* Landed in those parts, why might they not call that part of the Island *Alben* or *Alpin*, from whence *Albion* might afterwards proceed, the *B* and *P* being easily convertible, and seeing that the name of *ALBION* is so Ancient, it is far more probable it was taken from those parts where the first Traders arrived, than from the Cliffs of *Dover*, frequented only by the little Traffick of the Continent.

And that which maketh further to the confirmation of this Derivation of *Albion* from *Alben*, *White* in the *Phœnician* Tongue, or *Alpin*, *High* and *Mountainous* in the same Dialect, is, that the *High-land Scots* who were once part of the *Britains*, and to this day retain the *British* Language, call that Country which they inhabite, *Alban* or *Albin*, whereupon *Blondus* terms the *Scots*, *Albinenses* as well as *Albienses*, and *Buchanan*, *Albini*, why might not therefore the whole Island in former times be generally called *Alban* or *Albin*, and afterwards *Albion* by corruption, seeing that the same Author names the *Scots*, *Albienses* and *Albinenses*, promiscuously.

Blondus.
Buchanan:

Moreover it is to be observed, as to the Derivation of *Albion* from *Alpin*, that *St. Hierom* inveighing against a *Pelagian*, a *Scot* by Nation, calleth him an *Alpine Dog*, which *Mr. Camden* would correct, and in the place of *Alpin* puts in *Albin*, by which name the *Highlanders* call their Country; *Because*, saith he, *of Alpin Dogs I never remember I have read ought, but Scottish Dogs were very famous at Rome even in those daies*. As if *St. Hierom* by *Alpin Dog*, meant a Dog of the *Alpes* and not of *Scotland*; I see therefore no reason why the word should be changed, for if the *Greeks* could call the *Alpes* as well *ἄλβια* as *ἄλμια*, *Albions* as well as *Alpions*, and that from the *Phœnician* *Alben* and *Alpin*, why might not *St. Hierom* call the *Scots* *Alpins* as well as *Albins*, upon the same account, especially seeing the change is so inconsiderable.

What the *Highlanders* call *Alban* and *Albin*, the *Irish* call *Allabany*, and *Mr. Camden* putteth the question, whether this word *Allabany* may not have some token in it of the ancient *ALBION*? but why doth he not rather ask, whether *Alban* and *Albin*, by which the Natives call their Country, doth not rather carry some footsteps of *Albion* than *Allabany*, a Foreign word, pronounced after the broad and scattering manner of the *Irish*.

The Reason is plain, *Alban* and *Albin* have nothing in them of the *Scottish*, which is also the *British*, or of the *Irish* Tongue, higher than which he never goeth. But *Allabany* will afford matter for a pretty Derivation.

It is a Question, saith he, for a liberal and searching Wit to travel in; he gives therefore two Conjectures as touching the name of *Allabany*, but not one of *Alban* or *Albin*, might it not come of *Whiteness*, saith he, which they call *Ban*, and import as much as *Ellan-Ban*, that is a *White Island*, or from *Banne*, by which the *Irish Poets* call their Country, and *ἄλλος* the *Greek* word, signifies *ANOTHER*, so that *Allabany* may sound as much as another *Ireland*; for, saith he (pray mark the Reason) *Ancient Historians* call *Ireland*, *Scotland the Greater*, and the *Kingdom of the Scots in Britain*, *Scotland the Less*; but I never heard that they were called *Ireland the Greater*, and *Ireland the Less*, so that *Allabany*, allowing *Banne* in the Poets sence, will never truly derive it; as for his joyning a *Greek* word to make out the Derivation, I pass it over, seeing it is no more than what he hath done in *Britain* it self.

Thus

Thus you see he taketh care for the *Irisb Allabany*, but as for *Alban* and *Albin* of the *Highlanders*, carrying the true foot-steps of *Alpin* and *Alben* in the *Phœnician* Tongue, and the undoubted Mother not only of the Ancient *Albion*, but the more Modern *Albania*, and this corrupt *Allabany* he provideth not at all, yet I doubt not but the derivation of this Island from *Alben* or *Alpin* in the *Phœnician* Tongue, and the Natives pure pronunciation thereof *Alban* and *Albin*, will be more satisfactory to the Enquirers into Truth, after the name of *ALBION*, than any thing that can be produced from the distorted Pronunciation thereof, *ALLABANY*.

Milton's Hist.
of England.

Mr. Milton will have it *Alebion*, and to have some relation to *Lybia* from the Greek Colonies in those parts, but had he considered that they were *Phœnician* Colonies, as shall be shewn in the sequel, their names only being *Greekified*, he might have given a more solid Reason.

As for the Giant *Albion*, and *Albina Dioclesians* Daughter, I think they are not worth the mentioning in this place, as the Original of *ALBION*. Likewise King *Brutus* for *BRITANNIA*, I will pass over, leaving the Truth of that story to be discussed in the *British History*.

Concerning the *Phœnicians* on the West Coasts of *Africk*, because Mr. Milton saies, that *Albion* has some relation to *Lybia*, I will be more particular, especially seeing he takes notice only of the *Greeks*, and not *Phœnicians* who were many years before acquainted with those Places, and from whose Idiom *Alebion* is easily derived.

The Phœnician
HANNO's
Navigations.

In *HANNO*'s Navigation, written by himself in the *Phœnician* Tongue, and set out in Greek by *Sigismundus Gelenius* at *Bazil*, Anno 1533, I find that the *Phœnicians* on the West part of *Africk* built divers Cities: The question is what *Hanno* this was?

Gerardus
Vossius.
Isaac Vossius.

Gerardus Vossius makes him that *Hanno* whom the *Carthaginians* sent against *Agathocles*, but *Isaac Vossius* proves this *Hanno* to be Ancienter, because *Scylax* who flourished under *Darius Nothus*, records Cities built by that *Hanno*.

Ælianus.

For my own part, I verily believe it was *Hanno* who is mentioned by *Ælianus*, who desired to be esteemed as a God, no doubt as his Predecessour *Hercules* had been, for his excellency in *Navigation*, a manifest sign he lived early in the *Deifying* Age of the World.

However it be, with a great Fleet of Threescore Sail, and accompanied with Thirty thousand Men, he passes the Streights of *Gibraltar*, and after two daies Sail finding a pleasant Plain of Ground, he built *Dumathiria*, so called from its low *Scituation*, although corrupted by the *Greeks*, after their manner, into *Θυματίρια*, and the like; Afterwards passing a Promontory, to which he gave the name *Solots* or *Solauntis*, for its *Cragginess*, he came to a Lake, a daies Sail, where he built *Caricum*, *Gytta*, *Acra*, *Melitta*, *Arambe*, the last of which is only remaining; so that all the Coast West of *Africa*, from the Streights Mouth to *Cerne*, *Cherna* of the *Phœnicians*, signifying the last *Habitation*, was filled with the Colonies of *Phœnicians*, and beyond *Cerne* they had not one Colony.

Strabo.
Bochartus.

From this *Cerne* or *Herne* (π *Cheth* being resolved in *h*) I think the Ancient name of *Ireland*, *Erne* and *Ferne* as *Strabo* calls it proceeded, rather than from *Ibernae* as Learned *Bochartus* shews it, although both of the same signification, and implies as much as the *uttermost Habitation*, as indeed *Ireland* is, Westward. But if *Hibernia* be not derived *ab Hiberno tempore* by the *Romans*, which I think not, by reason that *Ireland* hath not such sharp Winters by far as *England*; Then, I think, *Iberne* of the *Phœnicians* takes place, signifying the *uttermost Land*, for naturally from it proceeded *Bēria*, *Ἰβέρια*, *Ουβέρια*, *Juvernā*, and from *Herne* comes *Ferne*, and *Ferna*, and *Fernis*, as *Orpheus*, or rather *Onomacritus* taught by the *Phœnician*, writes,

Onomacritus.

Παρ' δὲ ἀγὰ νῆον ἀμείβεν Ἰερνίδα.

It lay against Jerne Isle.

These

These Derivations I take to be truer than to fetch it from *Erin* of the Natives, and that from *Hiere* signifying the west Wind among them, because I have shewn before, that Countries that have their name from *Situations* and *Customes*, receive them from *ab extra*, for to the Natives *Ireland* is no more a West Country than *England*, unless they compare it with Eastern parts; But to speak the truth of the matter, every Country by its *situation* receiving a Name, has it from its Neighbours, as the *West Indies* and *East Indies* are called as they lie to us, there being no such name known among them. So Anciently *Gallia* was divided by the *Romans* into *Cisalpine* and *Transalpine*: In like manner you may imagine the East Saxons were called by the *West*, and the West Saxons by the *East*, or else by some Third Person.

It is easie to imagine how *Ferne* might by long use come to be *Erin* among the Natives, if we do but consider what strange Alterations and Mutations have happened in the *English* Tongue it self in a few years, yea how one Dialect varies from another, as may be seen in the Chapter treating of that Subject.

The Reason which concludes me in the Belief that *Ireland* took its name from the *Phœnicians*, is, because in the uttermost Coast of *Spain* westward, is a Promontory called by *Strabo*, *Ferne*, and the River next unto it is called by *Mela*, *Ferne*: so that we see when *Spain* was the uttermost bounds of the knowledge of the *Phœnicians*, *Spain* was called *Ferne*, but when these Islands were discovered, then *Ireland* took the name as being the *Uttermost*: I cannot imagine how the Names should so exactly correspond, if they had not the same Original; Besides, in the farthest parts of *Ireland* there is a River called by *Ptolomy*, *Fernus*, agreeing in name with the River *Ferne* in *Spain*, and all this cannot be from *Hiere*, signifying *West* in *Irish*, because there is no Language in *Europe*, besides the *Irish*, that have any such kind of word to signify *the West*; for we find those Countries that have any thing of *West* Position, are in the *Teutonick* called so, adding *West*, as *Westrich*, *Westphalia*, to *Germany*; *Westminster*, *Westchester*, &c. to *London*.

Strabo
Pomp. Mela.

Ptolomy

So that Mr. *Cambden* is much to be suspected, as guilty of a mistake in his Derivation of *Ireland*, and *Irishmen*, whom he fetches out of *Spain* from the point *Ferna*, from whence supposing they came. By the way of my discourse let me ask this Question, By whom was the River and Promontory *Ferna* in *Spain* called? if he saies, *By the Inhabitants themselves*, from *Hiere*, it being west of *Spain*, I would be glad to know from whence came this *Hiere*, it having no relation to the *Spanish* Tongue, nor any Dialect or Language in *Europe* besides, and we know none that lived Anciently in those parts of *Spain* but were either *Phœnician* or *Greek* Colonies, which have nothing like in their Languages relating to *Hiere*, signifying *the West*; But in the *Phœnician* Tongue the derivation is so easie from *Iberne* or *Perne*, to bring *Berne* and *Ferne*, that seeing the *Phœnicians* lived west of any in *Spain* and *Africa*, and called the uttermost part of both after that Name, as is manifest out of the *Periplus* of *Hanno*.

It is therefore reasonably to be supposed, when they came to discover these Lands, and found *Ireland* the Uttermost, that then they gave it the name *Ferne*, so that the Derivation of *Ireland* runs thus: *Perne* or *Iberne* of the *Phœnicians* turned by the *Greeks* into *Ferne*, as *Orpheus*, *Aristotle* and *Claudian* have it; as *Eustathius*; and *βίρνα*, *Ἰνίρνα*, by *Martian* of *Heraclea*; by *Juvenal* and *Mela*, *Juvernina*; by *Diodorus Siculus*, *Iris*; by the Natives, *Erin*; from the *Britains* or *Welsh*, *Buerdon*; and the *English*, *Ireland*.

Orpheus
Aristotle
Claudian
Eustathius
Martian
Juvenal
Pomp. Mela
Diod. Siculus

Now I think the Derivation of it is not to be sought from *Eria*, and that from *Hiere*, which is made the Root of all these Derivations, according to Mr. *Cambden*'s way, than which nothing is more easie and fallacious, but from the *Phœnicians*.

Seeing we have said thus much of *Ireland*, it will not be amiss to treat of *THULE* also, a place Famous in the Writings of the Ancients, because the examination of the Name of this Island, and shewing of it to be of *Phœnician* derivation, will conduce much to the confirming and proving of what has been said concerning the Original name of *BRITAIN*.

For

For since it is not to be doubted but the Phœnicians Traded into these parts, it could not happen by chance, that the Names of all these Islands should preserve so entirely (as they do in the *Phœnician* Language) the very marks and foot-steps of those things for which they were so taken notice of by all the Ancients; so that the consent and harmony of the names of so many Places, with their very natures, both in sense and sound, confirms each others derivation, and puts it beyond dispute, that *Britain* was named *Watanac* by the *Phœnicians* for its *Tynn*, for which only thing it was famous to the then known World, as *Ierne* or *Iberne* was called so from its *Western*, and *Thule*, as shall be shewn, from its *Northern*, or *Dark* situation.

Bochartus. *Bochartus* mentions three Opinions of the Ancients concerning the Position of *THULE*.

Procopius. The first and worst of them makes it *Scandia*, which is *Procopius* his Judgment, but *Scandia* is not an Island as *Thule* was supposed to be, but a Peninsula, I think his Opinion is not so much to be blamed upon that account, seeing this was never absolutely defined. But his singularity is rather to be condemned in fixing of it in that quarter of the World, so remote from those parts others thought it lay upon.

Pytheas Mass. The second is of *Pytheas Massiliensis*, that it lies six daies Sail northward of *Britain*, and has the Summer Tropick, for the Artick Circle, and in the Solstice has little or no *Nights*, and no *Daies* in Winter, which agrees exactly with *Ireland*.

Marinus, Ptolomy. The third Opinion is of *Marinus* and *Ptolomy*, by whom *THULE* is made no great Island, situated in the sixty third Degree, where the longest Day is twenty hours, and not above two daies Sail from *Britain*, which agrees with *Scheland*, one of the *Orcades*.

But I rather believe *Bochartus*, that there was no such particular place as *Thule*, but that the *Phœnicians* sailing Northward on our Seas, and being obliged to return upon the account of the Suns turning from his Tropick, they gave the name of *Thule* to those places which were the Extreamest, and by reason of their approaching *Darkness*, put a stop to their further Navigations, and that the Tradition of this was delivered by them to the *Græcians*, and by them to the *Romans*, so that they called that *THULE* which was the Extreamest part of the then known World.

Cadmus his Alphabet. *Æthicus*. With this description of *Thule* agrees exactly the word *Tule* or *Thule* of the *Phœnicians*, signifying *Darkness*; for *Teth* by them is often expressed by *Theta*, as in *Cadmus* his Alphabet, although *Æthicus* writes it, *Insula Tilæ*, and *Gerivat* *Thule*, is with the *Phœnicians*, The Island of *Darkness*.

We well know the *Northern Climates* of the World are taken notice of for their *Darkness*, not so much by reason of their long Nights, as their gloomy and obscure Daies, for with *Homer*, *οὐδὲ ζέον* (*Odyss.* 1. v. 25.) to *Darkness*, is the same with *πρὸς Ἄρκτον*, to the North; and *Thule* by *Statius* is called *Nigra* and *Nigras*.

Now the truth of this Derivation will more evidently appear if we consider the vanity of all others hitherto produced.

Suidas brings the Name of it from *Thulis* a King of *Egypt*. *THULIS* (saies be) reigned over all *Egypt* to the Ocean, and called one of those Islands lying in it *Thule*, from his own Name; But of such a King as this we never read of either in *Manethon*, *Herodotus*, *Diodorus* and *Africanus*, besides it is strangely ridiculous to extend the Dominion of *Egypt* to the uttermost bounds of the North.

Some bring it *ἀπὸ τοῦ τέλλος*, but then it would be *Tellus* not *Θέλλω*. And to make it come from the *Saxons* is worse, viz. from *Tell*, which in that Language signifying a Bound, to make *Θέλλω*, *Telle*.

Isidore, that makes the Sun to keep his Summer Solstice in it, saith, that beyond it is no Day, derives it from thence very ill, if we may judge by his skill in *Geography*.

These are the Opinions of *THULE*, so that I leave it to any man to judge, whether it be not most probable to be derived from the *Phœnician* *Thule*, agreeing exactly both in sense and sound, with the notions of all Ages concerning this Island, and the Appellation of it.

But

But to return to *BRITAIN*, The Reason which makes Mr. *Cambden* in all his Antiquities of Names to have recourse to the Language of the People, to the *Welsh* for *Britain*, and to the *Irish* for *Ireland*, and so looked no higher, proceeds from an opinion he took by the mis-understanding of *Polybius*, That *Britain* was but late known, yea not long before the daies of *Cæsar*.

The words of *Polybius* are these, faithfully translated out of his Third Polybius, lib. 3. Book.

For as concerning Asia and Lybia, where they joyn with one another about Æthiopia; no one can say perfectly, to this day, whether it be a Continent running to the South, or whether it be encompassed by the Sea. So likewise, what lies between Tanais and Narbo, stretching Northward, is unknown to us at this present, unless afterwards by diligent Enquiring, we learn something of it. They that speak or write any thing of these matters, are to be thought to know nothing, and to lay down Fables.

These are the words of *Polybius*, by which he only means, That as it was doubtful whether the Sea encompass the South parts of *Africa*, so it was unknown whether the North parts of *Europe*, above *Narbo*, were encompass too.

Now Mr. *Cambden* understands the words, as if they were spoken in general, when indeed they related only to that particular Question, *Whether the North Tract of Europe be environed with the Sea?* which, notwithstanding the great improvement of Navigation, stands unresolved even to this day.

It is manifest *Polybius* spake not this in General, because he himself describes the Fountains of *Rhodanus* and *Corbilo* on *Ligeris*, and many other Places of *France*, which all lay above *Narbo*.

In his Third Book he promiseth, particularly to write of the Outer or West Sea, and of the Occurrences that happened in it; And, which is more to our purpose, to write of the *Bretanick* Islands, for so he calls them, and of their manner of making of *Tynn*, which promise of his requires more than a Cursory knowledge to perform, and urges that the Trade into those Seas was very great.

Nay this Promise he performed, as we gather out of the Second Book of *Strabo*, Strabo lib. 2. where *Polybius* is brought in describing of *Europe*, and comparing the Opinions of *Pytheas*, *Dicaarchus*, and *Eratosthenes*, concerning the Magnitude of *BRITAIN*.

This Work of his, had it not perished, would undoubtedly have made much for the Honour of Our Nation: And we might have expected (from so Ancient an Author, living Three hundred and seventy years before Christ, and from so accurate and worthy a Person, as who, with *Scipio* the Great, had been an Eye-witness of most Places of Note, and had seen most *Phœnician* Records) some notable History of *Britain*; But thus much we are sure, that in his daies the Islands were called *BRATANAGS*, preserving the *C* of their first Original, as in his Works is found.

Those three Persons, *Pytheas*, *Dicaarchus* and *Eratosthenes*, whose Opinions *Strabo* introduceth *Polybius*, comparing and confuting (as they writ of *Britain*) all three of them, so were they much Ancienter than *Polybius*. As for *Eratosthenes*, *Suidas* makes him to live in the One hundred twenty sixth *Olympiad*, in the daies of *Ptolomeus Philadelphus*. *Dicaarchus* was the Schollar of *Aristotle*, Ancienter than he; and *Pytheas*, cited by both of the former, precedes them both, so that I find three most Eminent Persons among the *Greeks* to have written concerning *Britain*, even in those daies when Mr. *Cambden* imagin'd it to lie in a Nook of the World, obscurely, and unknown; For as the Trade of it was great for *Tynn* and *Lead*, so that the *Græcians* had none but what was brought from thence, as Mr. *Cambden* himself confesses, so it manifestly appears that the *Cassiterides* were known before *Homer's* daies, who writes of *Lead*, which otherwise he could not do.

Ἡ δὲ μολυβδαίνη πέλη ἐς βύσσον ὄρουσεν.

The Goddess to the bottom fell like Lead:

I

Now

Now let any judge, whether the *Scilly* Islands could be discovered, and many Voyages made thither, and this Island of *BRITAIN* to be unknown.

As for those Verses of *Avienus*, which Mr. *Cambden* seems to slight so much, as to call them *Credulous*, who give any belief to them, although he makes use of them afterwards, in his description of the *Scilly* Islands. Thus much is to be said in general.

Festus Avienus professes that himself had read all the Navigations of *Himilco*, in the *Punic Annals*.

Festus Avienus.

*Hæc olim Himilco Pænus, Oceano super
Spectasse semel & probasse retulit;
Hæc nos ab imis Punicorum Annalibus,
Prolata longo tempore edidimus tibi.*

*These things of Old on Western Sea,
Himilco saies, he try'd and saw;
From hidden Punick Annals, we
Relate, what we from thence did draw.*

Certainly, it is unreasonable to condemn an Author upon no ground in the World but *Humor*, neither do I think it a fond Credulity but an act of true Judgment, to give Assent to a Person who professes himself to have read it, and especially where there is nothing related but what agrees with the whole consent and current of those times.

And this way of proceeding is unequal, to Reject, without being able to give some Reason; so it reflects upon the Authority of all Ancient Writers, whose Veracity cannot be made out otherwise, than by their constant assevering, that they have Heard and Read such things which they relate, without Assent to which their Histories become dead and useless.

Now to deny that to *Festus Avienus*, which we grant to other Authors, without giving any Reason for our dislike, but only because it makes not to our purpose, seems to me rather the Act of a Judge, than an Inquirer or diligent Searcher after Antiquities; And looks as if it proceeded from the thoughts of having obtained the utmost heights and top of Truth and Antiquity, so that it is lawful to judge and condemn Authors at pleasure.

However *Festus Avienus*, in this matter, agrees with all Antiquity, as to the Sailing of the *Phœnicians* into the Western Sea, there arriving at the Isles of *Scilly* to Traffick for *Tynn* and *Lead* with the Inhabitants, all which things are made out from *Strabo*, *Diodorus Siculus*, and *Solinus*, and therefore needs not to lie so heavy upon the Credit of *Festus Avienus*, as though he were the only Person that sustained them.

And here it will not be amiss to take notice how Mr. *Cambden*, although he will not have *Britain* to be known long before *Cæsars* time, that the beginning of his Antiquities (to speak the truth) in time are very much below the discovery of this Island, may seem to be of a higher date than indeed they are; yet where he speaks of the *Plenty* of this Nation, how the Ground was enriched with all sorts of Corn, he cites *Orpheus*, who reported it to be the very Seat of Lady *Ceres*:

—ἰδὲ βύραα δωμάτ' ἀνάων
Δήμητρος—

Loe here the stately Hall of Ceres Queen.

And saies, that this is meant of *BRITAIN*, which, if he means as he speak, certainly he contradicts himself in saying, *It was not known but by Name only to the Ancients*, seeing that *Orpheus*, one of the *Argonauts*, treats in particular of the Commodities in this Country, in which it is blest above all Nations in the World even to this day.

But

But enquiring cloſer after the Truth, you will find *Orpheus* to be of a later date than he is generally thought to be of; for in his daies *Britain* was not diſcovered to the *Greeks*, but the *Phœnicians* who kept it private to themſelves, as I ſhall ſhew hereafter out of *Strabo*, ſo that this feigned *Orpheus*, is indeed the true *Onomacritus*, as may be learnt out of *Tacitus* and *Clemens Alexandrinus*, an *Athenian* Poet who lived in the daies of *Piſiſtratus*, and, as they ſay, in the Fiftyeth *Olympiad*, but rather in the Five and fiftieth, before Chriſt five hundred and ſixty years, when the *Græcians* began, by the diſcovery of the *Phœnicians*, to enter the *Atlantick Ocean*, and to be Eye witneſſes of thoſe Places they formerly had only by Hear-ſay.

Tacitus.
Clem. Alex.

And when (no doubt as *Pliny* writes) our Iſland was celebrated to the *Greeks*, not only for its Mines of *Tynn* and *Lead*, by which it was uſeful to all the World, but its plenty of *Proviſions* alſo, by which it ſuſtained and bleſt its Inhabitants; ſo that Mr. *Cambden*, forced by the Truth, oftentimes confeſſes what in other places he would have lie dark and obſcure, namely, That BRITAIN for a long time was unknown, but here I ſuppoſe we muſt take him in his Poetical humour only, and ſo I ſhall leave him, and proceed to ſhew what Foot-ſteps the *Phœnicians* left among the Ancient *Britains* of their *Language* and *Cuſtomes*, and what remains to this day.

Plin. Nat. hiſt.

And firſt I will begin with *Strabo*, becauſe what he ſpeaks of has relation to the Plenty of *England* for all ſorts of *Grain*; in his fourth Book, *Artimidorus* aſſerts, That there was an Iſland near *Britain*, I ſuppoſe one of the *Scilly* Iſlands, and in moſt probability *St. Maries*, in which they worſhipped *Ceres* and *Proſerpina*, with the ſame Rites they did in *Samothrace*.

Strabo, lib. 4.

Now this *Artimidorus* lived in the daies of *Ptolemy Lathyrus*, before *Colaus* the *Greek* had ever diſcovered any thing of theſe Seas, ſo that the *Græcians* could not introduce the Worſhip of *Ceres* and *Proſerpina* into any *Britiſh* Iſland. It remains therefore, that they were brought in by the *Phœnicians*, who had taught the *Samothracians* firſt their Worſhip, and the Myſteries of their *Cabiri*, which were ſo many that *Juvenal* takes notice of them:

— jurent licet & Samothracum
Et noſtrorum aras —

Now, that the Worſhip of the *Samothracians*, and conſequently of the *Britains* who had the ſame Rites, were taught them by the *Phœnicians*, I will prove.

Firſt, The word *Cabiri*, ſignifying their *Gods*, is a *Phœnician* word ſignifying *Power* and *Greatneſs*, and they were worſhipt chiefly at *Beritus* by the *Phœnicians*, as *Sanchoſiathon* in *Eusebius* witneſſeth, which place was dedicated to the Honour of *Neptune*, a great God with them, and the *Cabiri*.

Sanchoſia-
thon.

Now the Myſteries of theſe Rites were accounted ſo Sacred and Powerful, that whoſoever was initiated in them, immediately received, as they thought, ſome extraordinary gifts of Holineſs, and that in all their Dangers they had a preſent Remedy and Expedient about them to deliver and reſcue them; but that which moſt affected the *Phœnicians* was a confidence they had, that thoſe Religious Ceremonies preſerved them from Dangers by Sea, Therefore it is no wonder that Arriving in *Britain*, they taught the Inhabitants that Worſhip, to which they held themſelves moſt obliged for their Safety.

Theſe Rites of the *Samothracians*, by their myſterious Obſcurity (as it happens that things beſt underſtood are moſt admired) prevailed ſo much in the World, that beſides many of the Ancients, as *Jafon*, *Orpheus*, the *Greek Hercules*, *Agamemnon*, and *Ulyſſes*, *Caſtor* and *Pollux*, that were Devoto's to them; *Philip* the Father of *Alexander*, a wiſe and politick Prince, was initiated in them; and from theſe myſtical and unintelligible Rites of the *Cabiri*, in which I ſuppoſe the *Phœnicians* preſerved the main part in their own Tongue, I conjecture the word *Gibberish* to *Gaber*, amongſt us proceeds, a frequent name given by us to any long harangue of words which we underſtand not; And I find that theſe Rites were in *Britain*, or ſome Iſland nigh it, which could be brought by none but the *Phœnicians*.

Cambden,
p. 711.

In the next place is found in *Hesychius* that *Coles* was a Priest of the *Cabiri*, and I find in Mr. *Cambden* that *Coi-fi* (I know not what *fi* means in the Ancient *British*, but with them it was frequent to compound Monosyllables) is the name of a *Heathen Priest* in *Britain*, when *Paulinus* preach'd the Gospel here; so that we see *Coles*, a Priest in the *Phœnician* rites, continued its name even to the *Saxons*. But of this I shall speak more, when I come to treat about the Ancient *British* Gods. It will suffice in this place, that *Ceres* and *Proserpina* were worshipped in the *British* Islands, after the manner of the *Samothracians*, before ever the *Greeks* had any knowledge of these parts, and that this Worship could be introduced by none but the *Phœnicians*.

Solinus.

The next foot-steps we find of them is among the *Silures*, about which part of *England* it is to be supposed the *Phœnicians* Landed; I find, in *Solinus*, an Island called *Silura*, lying upon that Coast which the *British* *Danmonii*, or *Cornish* Men possess.

This name *Silura*, with the transposing of one Letter, proceeds from the *Phœnician* *Situla*, signifying that Garment called *Bracca*, which the Ancient *Britains* as well as the *Gauls* wore, as *Martial* witnesseth,

Martial.

Quam veteres Braccæ Britonis Pauperis---

Now, that the *Phœnicians* might call the *Britains* from this Garment they found them in (as part of *France* was called *Braccata* from the same) it stands with reason; and although all the *Britains* might use the same Garment as all *France* did, yet would not the Name pass through all the Island no more than it did in *France*, the novelty and edge of the Derivation being by Custom taken away when the *Phœnicians* had greater converse with them.

Tacitus.

It will not be improper in this place to put down the Conjectures of *Tacitus*, who from the swarthy Complexion and curled Hair of the *Silures*, believes them to be derived from the *Iberi*, which *Iberi*, as *Bochartus* makes out, were a Colony of the *Phœnicians* placing themselves in *Tartessus*, for, as for any other *Iberi*, they had not the experience and knowledge enough to send out Colonies.

Bochartus.

Ptolomy.

Upon the Coast of *Cornwall* and *Devonshire* I find a Promontory, called *HERCULES* his Promontory by *Ptolomy*, and called to this day *Herty-point*, containing in it two pretty Towns, *Herton* and *Hertland*, whereof *Herton* is the greater and corruptly called *Harton*; Now as I will not aver as ever *Hercules* was here and named it so, as *Franciscus Philadelphus* and *Lileus Geraldus* aver, because Mr. *Cambden* saies there was three and forty *Hercules*'s, as *Varro* will have it, he cannot admit of one of them to arrive at this point. Well let it be so, though I think *Diodorus Siculus*, nor any of the *Greeks*, to be competent Judges of the Voyages of the *Phœnicians*, yet I do believe that the *Phœnicians* rather than the *Gracians* might give it the Name, and build some Temple in honour of their own *Hercules*, as he almost got the Honour of the Temple in the *Streights*, so has he almost robbed the *Phœnician Hercules* of this also.

Franciscus
Philadelphus.
Lileus Ger-
aldus.
Varro.

Pliny's Nat.
Hist.

But is it absolutely against Reason to say, that *Hercules* might arrive at this Island? Certainly No, as it hath some probability in it, if we consider what *Pliny* writes, viz. that *Midacritus* was the first that brought *Tynn* out of the *Cassiterides*. Now who should this *Medacritus* be? we are assured it is a *Greek* name, and a *Gracian* could not be the first that brought *Tynn* from thence, wherefore *Bochartus* thinks it ought to be *Milicartus*, or *Melcartus*, a known name of *Hercules*.

Bochartus.

Of this *Hercules Phœnicus* many things are Recorded, as to his Voyages, even to this ISLAND, but we advise none to rely on the truth of them, we desire not to heap up Fables, as many have done, and usually do to make good their Opinions, for the truth of the *Phœnician* Voyages into *Britain* under other Captains, appears plain enough, and their Trading into these Parts, only thus much may be averred, that where any remembrance of *Hercules* remains, it is rather to be attributed to the *Phœnician* than the *Gracian*, as the Learned know, especially upon Promontories and Sea-Port Towns, as *Hercules* Rock in *Campania*, *Hercules* Haven in *Liguria*, the Promontories of *Hercules* in *Mauritania* and *Galatia*.

Now

Now, because we have found one *HERCULES* his Promontory in our Seas, we will relate another Monument concerning him, found Anno *CLIOXIII*, at the Mouth of *Scaldis* in *Zealand*, where a Tower or Temple dedicated to *Hercules* was found. The Stone had this Inscription :

HERCULI
MARCUSANO
M. PRIMIVS
TERTIVS
V. S. L. M.

Now this Inscription is thought to belong to the Ancient *HERCULES* whom the *Dorienses* followed into *Gaul*, as *Marcellinus* out of *Timagines* writes, and not to the Greek *HERCULES*; as some have gathered by his Followers, the *Dorienses*, whom they have imagined to be *Greeks*, when indeed they were *Phœnicians* of the City *Dora*, or *Dorus*, in *Phœnicia*, of which *Stephanus* thus writes: *Dorus* in a City of *Phœnicia*, as *Josephus* and others write, the Name of the People was *Dorites*, but *Pausanias* calls them *Dorienses*. Some think that *Petronius* should be read for *Pausanias*, for an Epistle of his is extant in *Josephus*, where the Inhabitants of *Dora* are called *Dorienses*. The Inscription of the Epistle is this:

Marcellianus ex Timagi.

Stephanus. Josephus. Pausanias.

P. Petronius The Embassador of Tiberius Claudius CÆSAR Augustus Germanicus, To the Chief of the Dorienses, Greeting.

These *Dorienses*, as *Marcellinus* writes, who followed the Elder *Hercules*, could not be *Gracians*, because in his daies (I mean the Elder *Hercules*) there was no such People so called among the *Greeks*, for *Dorus* the Father of the Greek *Dorienses* lived after the *Phœnician Hercules*.

Enidius and other German Writers, upon those words of *Marcellinus*, The *Dorienses* following the Ancient *Hercules*, inhabited the Sea Coasts of *Gallia*, by *Gallia* they think is meant *Germany*, because all *Germany* was called so Anciently, and by the Sea Coast, *Belgium*, and in particular an Island of the *Zealanders*, called *Wallacheia*. And this Inscription is brought by him to confirm his opinion.

Enidius.

Now as this Inscription is in Latin, as V. S. L. M. viz. *Votum solvit Lubens merito*, shews consequently of later date than *Hercules* his daies, and in memory only of him, so the word *MARCUSANUS* has puzzled the heads of many to find out its meaning.

Geropius derives it from *Marchius*, signifying among that People the Bounds or Limits, Because (saith he) the Romans, before the dominion of the Franks, had a Limiting Castle in *Zealand*, from whence it was called *Marchius* on the Uttermoſt ſhoar, which was consecrated to *Hercules* the Preserver of Bounds and Limits, who upon that account was called *Hercules Marcusanus*.

Geropius.

But because this relies on the Credit of *Geropius* without any Authority, and because it seems unprobable, upon the account that *Marchius* is a General word with them, signifying any Fort or Castle upon the Borders of any Territory, it is thought *Hercules* could not be denominated from it, it being never found it was his office to serve instead of the God *Terminus*; besides Learned Mr. *Sheringham* observes, that *Hercules* (and I may add other Gods too) derived his Sir-names from proper Appellative names of Places, and was never called the City *Hercules*, or Town *Hercules*, or Castle *Hercules*, from City, Town, or Castle. Therefore Mr. *Sheringham* derives it from *Map*, and *Cpyran*, the first in the *Cimbric* Tongue signifying a Disease, loss, and evil, and *Cpyran* to beat off, or quash, which word *quash*, as I take it, preserves something of *Cpyran*.

Sheringham

And

Plutarch.

And this Derivation he grounds upon a Greek name given to *Hercules*; 'Αλεξίανος, the driver away of Diseases, and he quotes *Plutarch* who makes *Hercules* a Physician, so that *Map* signifying a Disease, as we see in *Night Mare*, and the *Dutch* have it *Die nacht Maer*, a disease proceeding from oppression of Wind in the Stomach, likewise to spoil and hurt, as we say to marr a thing, and *Cpÿran* signifying to quash, in which word, I think, *Cpÿran* is preserved, therefore he thinks it is a genuine Derivation of *Marcusanus*; but with the leave of so Worthy a Person, from whom I would not willingly dissent, but for Truths sake, I cannot take this to be the meaning of *Marcusanus*, by reason it is fetched from an Epethite rather than a name of *Hercules*, which way is very uncertain. As for Example: why may not *Marcusanus* as well be derived from *Mapc*, signifying a Horse, and *Cpÿran*, to tame, both of the same Language, because we sometimes read *Hercules*, 'Ἰππόδαμος, Domitor Equorum, a tamer of Horses, or from *Mapc*, signifying Death, and *Cpÿran*, from his conquering of Death in his return from Hell; all which, in my thoughts bear the same probability.

Besides, this Epithite 'Αλεξίανος was proper only to the Greek *Hercules*, whom *Marcellinus* brings not to this Coast, but saies, it was the Phœnician *Hercules*, followed by the *Dorienses* who came hither. So that the Derivation must (without doubt, be sought in the Phœnician Language, in which I find *Mar* to signifie a Lord or Prince; and upon which account *Cusanus* comes in I know not, unless *Marcusanus* be from *Mar Cus*, Lord of the *Cussites*, of whose race were the *Dorienses* whom *Hercules* Commanded, but rather as I think from the known Surname of *Hercules* the Phœnician ought we to derive it, to wit, *Melcarthus* or *Marcarthus*, *Mel* and *Mar* signifying the same thing in their Language, viz. a Prince, so allowing the abbreviation *Marchus* for *Marcarthus*, which is frequent in syllables of the same sound, I think we have an easie and true account of *Marcusanus*; But if any think it more natural to bring it from the *Cimbrie* Language, I shall not contend, only I could wish that instead of *Map* a Disease, they would take *Mop* the Sea, it being more Honourable for so great a Traveller as the Phœnician *Hercules*, to be a Skilful Pilot than a Physician.

But to return to *England*, as the *Silures* derived their Name from the Phœnicians, so likewise did the *Danmonii*, the Inhabitants of *Cornwal* and *Devonshire*, in which two Counties the Phœnicians were very conversant, by reason of their abounding in *Tynn*.

Solinus.
Ptolomy.

Upon this account some have derived them from *Molina*, in the *British* Tongue signifying Mines, but the Question is, whence the *Dan* or *Dun* proceeds? for *Solinus* calls them *Dunmonii*; *Ptolomy*, *Damnonii*, and in other Copies (as *Cambden* saith) trulier *Danmonii*, although I think the transposition is very easie and usual, and hides not at all the Original *Dan* or *Dun*.

In the Ancient *British* Language, as also in the Phœnician, *Dun* or *Tun* (for in composition we find both waies) signifies a Hill, and *Dan* of the *British*, *Dawn* of the Phœnicians and *English* signifie Low.

Now whether we derive them from *Dan*, from their Low habitations in Valleys, or, which is righter, from *Dun* or *Tun*, or *Monta*, signifying Hills of *Tynn*; I find both waies that they are of a Phœnician Derivation.

Clitophon.

Besides, this word *Dun*, being a frequenter word in derivation, and extending to the Language of the Gauls, who called an Hill *Dun*, I think more proper to derive *Dunmonii* from it, for from *Dun*, a Hill, many Cities of high Scituation both in Gaul and Britain take their Name, as *Augustodunum*, *Axellodunum*, *Juliadunum*, *Laudunum*, *Melodunum*, *Noviodunum*, *Sedunum*, *Vellannodunum*. *Clitophon* expressly, *Lugdunum*, *Corvi Collem*, because it was placed on a Hill; likewise *Andomatunum*, with a *T*, in *Ptolomy*, the Metropolis of the *Lingones*.

The first Country of the *Danmonii* Westward is *Cornwal*, shooting into the Sea, and running into a Point of *Belirium*. the Name of which Country, if we examine the Original of it, and what at this day it is called by the Inhabitants, and the similitude it bears with other places, exactly agreeing in Name and Nature with it, we shall find it could be called so by none but the Phœnicians.

To

To prove this, let us consider it is agreed unto by all hands, that it received its Name from being like a *Horn*, running smaller and smaller, with little Promontories, as if they were *horned* on either side: And this is brought from *Korn*, Plur. *Kern*, signifying *Horns* in the *British* Language.

Now as this *Kern* or *Korn* is derived from the *Phœnician* *Cheren*, signifying the same, so the manner of calling Places after that sort came from them also, a thing so frequent in the Eastern Countries, to call any Corner or Angle made, by the name of *Horn*; As for Example, *Cyprus* called *Cerastis*, and *Κεραιωτα* in *Taurica Chersoneso*; that we are not to doubt but *Cornwal*, called *Kernaw* by the Inhabitants, proceeded from the *Phœnician* here.

To give an Instance, the City *Carnon*, as *Pliny* calls it, *Carna*, as *Ptolomy*, meerly upon the account of its standing upon an Angle, cut out by two High-waies that met there in a point on which *Carna* was built, one of which Roads from *Mecca* leads to *Tasph*, the other to *Sanaa*. Pliny's Nat. Hist. Ptolomy.

But this way of the *Phœnicians* was frequently in Promontories whose Angles were more discernable, by being made of another Element, as we find *Corfica*, called by the *Phœnicians* *Carnatha*, afterwards mollified by the *Greeks* into *Κεραια*, *Κέρη*, *Κέρη*, and all this, from its having so many Promontories, which by the *Phœnicians* were called *Kern*.

That *Cornwal* was called *Kernaw* by them rather than the Inhabitants, will appear,

First, Because there is no other Promontory in this Island so called, notwithstanding the *British* Language was in use through the whole.

There are other Places that run into the Sea as much like a Horn as this, which, in my Judgment, is an evident sign of the *Phœnicians* in this part of *England* above others.

Secondly, Because it is more natural to imagine, that Sailers (to whom the shapes of Countries appear at a distance, more than to the Inhabitants) should give the Name, than those that only ply'd upon the Shoars in small *Carows*, or *Leather* and *Wicker* Boats, as the *Britains* did.

It is to be observed that *Meneg*, a part of *Cornwal*, which of the South Sea does make another direct Horn, is also of a *Phœnician* derivation, agreeing to that description Mr. *Cambden* gives of it, viz. that it is a *Demy-Island*, *Meneog* of the *Phœnician* signifying kept in by the Sea, and which he proves in the *Menna* which *Jornandus* describes out of *Cornelius* a Writer of Antiquities; so that to Sailors afar off, *Cornwal* appears with two *Horns*, striking it self into the Sea, which part of *England*, I believe, was first discovered by the *Phœnicians*, who, without question, finding a world of *Tynn* in them, secured them for themselves. Jornandus ex Cornelio.

And although *Meneg* is now destitute of all Mettals, as long ago exhausted, yet that there were such Mines in it, hear the same Author:

It has great store of Mettal Mines, very full of Grasse and Herbs, bringing forth more plentifully all those things which serve for Pastorage of Beasts, and nourishment of Man.

I will only mention one thing in this *Peninsula*, which seems to me exactly to preserve its *Phœnician* Name, and that is a Fortification of *Stones* only without any Cement or Mortar, lying as upon the Lake *Leopole*, a Fortification after the manner of the *Britains*, as *Tacitus* describes them, *Rudes & informes Saxorum compages*, which was the way of the Eastern Nations, as the Scriptures themselves inform us. Tacitus.

This Rude heap of *Stones* the Inhabitants call to this day *Erth*, without giving any Reason for so Ancient a Rampier, and of so great a Compass as it is, so that none can induce me to believe but that it took its Name from the Lake on which it lies, for the *Phœnicians* call'd all *Lakes*, *Arith*, so that this Military Fence called, as I have said, *Erth*, I believe from thence received its Name.

There are many Places in these two Counties, *Cornwal* and *Devonshire*, which retain exact foot-steps of the *Phœnicians*, that cannot be found any where else, which I shall omit as nothing easier than to fancy *Similitudes*, especially where, perhaps, they will not be allowed of.

The

*Note, Gdol-
anac is a place
of Tynn, from
which Gdol-
can is derived.

The truth of *Phœnician* Trafficks in these Parts do not depend upon such Con-
jectures, but evidenced by Authentick Histories, so that I will not mention * *Gol-
anac*, a Hill famous for the plenty of the Mines of *Tynn*, as Mr. *Cambden* witnesseth,
which plenty of that Mettal is included in the very word it self, only here let me
observe, that in the West and South parts of *England*, even where the *British* Lan-
guage prevails not, we find many places begin with *Pen*, namely, such as are of a
High scituation, which, without dispute, is an Argument, that *Pen*, a *Hill* in the
British Language, came from the *Phœnician* *Pinnah*, signifying the same thing,
because we find it most used in those parts of *England* the *Phœnicians* frequented
most; nay through all this Island we shall scarce meet with any Northward, when on
the West and South Coasts, we cannot go six or eight miles but we find
them.

To instance in the south-side of *Cornwall* only: *Penrose*, *Pensans*, *Pengerfick*, *Pen-
rose* again, *Penwarron*, *Pendennis*, *Penkeivel*, *Penwyn*, *Pentuan*, *Penrock*, to which
may be added that infinite number of Towns beginning with *Tre*, as *Treewose*, *Tre-
nowth*, *Tregenno*, *Trewarveneth*, *Trevascus*, *Trenona*, *Trewaridreth*, *Tremorgan*, *Tre-
germin*, *Trelifick*, *Trefusus*, *Tregamian*, *Tremadart*, *Tregonoc*, which those very same
Parts can have no other account given of them, if they proceed not from the *Phæ-
nician* *Tira*, and by contraction *Tra*, signifying a *Castle*, so that they were Forts built
by them to secure their Trade.

Now give me leave to instance here in some *British* words that agree exactly with
the *Phœnician*, which I shall put down in *English* Characters, leaving the Examina-
tion of the words, and the Roots of them, to the Learned.

Brit.	Phœnician.	English.
<i>Crag</i> , or <i>Careg</i> ,	<i>Carac</i> , <i>Crac</i> ,	A Hill.
<i>Corn</i> , plur. <i>Kern</i> ,	<i>Cozan</i> , plur. <i>Bern</i> ,	A Horn.
<i>Caer</i> , from whence came <i>Caerhyle</i> ,	<i>Caer</i> , from whence <i>Carthago</i> ,	A City.
<i>Cet</i> ,	<i>Swith</i> ,	A Breach.
<i>Caturfa</i> ,	<i>Kat-erba</i> ,	A Troop.
<i>Penn</i> ,	<i>Pinnah</i> ,	The Cliff of a Hill.
<i>Cum</i> ,	<i>Cum</i> ,	Low.
<i>Dan</i> ,	<i>Douna</i> ,	Down.
<i>Pcl</i> , Furthest off, whence Mr. <i>Cambden</i> brings <i>Belirium</i> ,	<i>Peli</i> ,	To remove away.
<i>Meath</i> ,	<i>Matwath</i> ,	A Plain, or Valley.
<i>Ara</i> ,	<i>Aharf</i> ,	Slow.
<i>Garw</i> , or <i>Garaw</i> ,	<i>Garaph</i> ,	Swift.
<i>Dun</i> ,	<i>Cun</i> ,	A Hill.
<i>Bro</i> ,	<i>Baro</i> ,	A Country, or Region.
<i>Gwith</i> ,	<i>Guct</i> ,	A Separation.

I will

I will proceed now to shew, how that most of those Words of the Ancient *Britains* and *Gauls*, which Mr. *Cambden* brings to prove them one and the same Nation, proceeded from the *Phœnicians*, and that there is as much, or rather more similitude between the *Phœnician* and *British*, than between the *British* and *Gaulish*.

And here I cannot but wonder, why there should be any dispute concerning the first Inhabitants of this Island, for, I think, it is not to be doubted but that we did receive them from the Continent of *France*, but whether from that Part now called *Belgium*, or from *Piccardy*, or any other particular place, 'tis impossible to be known. For as Mr. *Cambden* fetches his Antiquities little higher than *Julius Cæsars* daies, so if we will bring the *Britains* from those particular *Gauls* that then inhabited that Country, I think it is not reasonably to be allowed him, because it is at least seven or eight hundred years after the Trading of the *Phœnicians* into these Parts, in which time *Gallia* might have many and great Revolutions, there being nothing commoner in those daies, than great fluxes and refluxes of Nations, and incursions made by whole and entire People.

Now that the *Language* of the *Gauls* and *Britains* (I mean those that lived in *Cæsars* daies, or thereabouts) was the same, or alike, I think none will deny, or at least, that they agreed in several things. This is so far from needing proof, that I cannot imagine how it could be otherwise, considering the vicinity of them, and how the Sea Coast of *Britain*, as *Cæsar* witnesseth, was inhabited by the *Gauls* that came thither to make War, and a prey of their Neighbours; Besides, several *Britains* that warred in *Gaul*, and so returning into *Britain*, might bring a great deal of their Tongue, for it was one of *Cæsars* Reasons he gave for his entering *Britain*, that they had assisted his Enemies the *Gauls*, so that the *Britains* going into *Gallia*, and the *Gauls* coming into *Britain*, they interchangeably mixed their Language.

It is not to be doubted but that Traders hither, such as the *Phœnicians* were, did impart much of their *Language*, as to the *Britains* especially, so to those Inhabitants of *Armorica* on the Sea Coast of *France*, which congruity in Language appears to have proceeded much from the *Phœnicians* as shall be next shewn, and especially in those very Words Mr. *Cambden* brings for Examples, to evidence the *Gauls* and *Britains* were the same People.

First then, for *TARAMIS*, whom Mr. *Cambden* calls *Taranis*, that it may agree better with his *Taran*, *Thunder*, was a *Gaulish* God, and without dispute worshipped by the *Britains* under the same name. Now this God was *Jupiter* *Ἰσπελας*, or *Tonans*, the *Thunderer*, to whom *Augustus Cæsar* built a Temple, as many others report.

Now *Taram* in the *British* Tongue signifies *Thunder*, and is supposed so to signify in the *Gaulish*, upon the account of the name of this God; But *Tarem*, *Thunder*, in the *Phœnician* Tongue, I believe is the Original of the *British* and *Gaulish* word, and that the *Phœnicians* were the cause that this God called by the *Britains* *Thor*, whom (in treating particularly of the GODS, I will prove to be the most Ancient God *Jupiter*) was called *Taram*, the *Thunderer*, and I verily believe that *Taram* and *Taramis* both, have the same Original.

The *Gauls* had another God called by *Lucan*, *HESUS*, this *Hesus* is thought to be *Mars*, as we may learn out of the History of the Ancient *Gauls*, which not long since *Antonius Gosselinus* put forth; And the name *Hesus* comes from the *Syrian* *Ḥizzus* or *Ḥaziz*, signifying *strong* and *powerful in War*, from which word the *Phœnicians* had their name of *Mars*, as out of *Jamblicus Julian* the *Apostate* shews in his Oration of the SUN; I will, saies he, out of the *Phœnician Theology* produce something, They that inhabit *Edeffa*, a place alwaies sacred to the Sun, place *Monimus* and *Hazizus* with the Sun; which *Jamblicus* so interprets, that *Monimus* is *Mercury*, *Ḥazizus*, *Mars*; and in another place of the same Oration, *Mars* is called *Hazizus* of the *Syrians*, which *Hazizus* comes of *Ḥaziz*, from whence comes *Ḥizzus*, all of the same signification, so that *Hesus* of the *Gauls* and *Britains* differs little from them.

Anton. Goss.
lib. 1. cap. 29.

Jamblicus:
Julian the
Apostate.

K

That

Tacitus.
Cæsar.
Lactant.

That this *Hefus* was worshipped in *Britain*, methinks is very plain from many Places that retain his Name; besides *Tacitus* and *Cæsar* witnesseth, the *Gauls* and *Britains* had the same Gods; As for *Hesus*, I cannot believe him to be the same with *Hefus*, but rather that he is confounded by *Lactantius* with the known name of *Bacchus* and *Hues* which was worshipped in these parts, as I shall shew in the particular Chapter of the *British* GODS; And granting him to be *Anubis Latrans*, and so his name to be preserved in the *British* word *Quidd*, a *Dog*, yet could he be brought to these Countries by none but the *Phœnicians*, who received Him of the *Egyptians*.

That *Tutates* was worshipt in these Parts is most certain,

Lucan.

Tutates horrensque feris Altaribus Hefus.

Livy.

Lucan declares; and that he was *Mercury*, *Livy* witnesseth in these words, *Scipio in Tumulum obversus quem Mercurium Tutatem appellant.*

Philo Bibl.
Sanchoniathon.

Now that this *Tutates* was a *Phœnician* God none can doubt, if they consider what *Philo Biblius* writes out of *Sanchoniathon* the Ancient *Phœnician* Writer; *Tautus* was born of *Misor*, he invented the first Elements of *Writing*, whom the *Egyptians* call *Thoot*; the *Alexandrians*, *Thouth*; the *Greeks*, *Hermes* or *Mercury*: He was promiscuously called *Thoot*, *Thouth*, or *Thenth*; by *Plato*, in his *Philebo*, he is called *Theuth*, and in his *Phædrus*, *THAMUS* King of *Egypt*, who has a long conference with him of the use of Letters, where he is called the *Father of Letters*.

Plato's Phil.

Tully.
Lactantius.

Tully calls him *Thoyth* and *Theuth*; *Lactantius*, *Theutus* and *Thot*; from whence it plainly appears, that this name of *Mercury*, *Tutates*, is not of a *British* Original, as *Mr. Camden* makes it derived from an Office of his, *To guide in Journeys*, *Diu Caith*, signifying the God of *Travelling* in the *British* Tongue.

This was but the swallest of this Gods employment, for although that Derivation may sound prettily to them that know not the Antiquity of the Name, *TUTATES*, and seek not further than the *Welsh* Dictionary, yet it is certain to those that examine higher, that this God was brought by the *Phœnicians*, and his name, *Tutates*, known long before either *Diu*, or *Caith*, might be in the World.

This God *Teuth* ought not to be confounded with *Tuisco*, their Offices, Employments, and Regions from whence they proceeded, being so Geometrically opposite, *Teuth* being a God of *Arts* and *Learning*, and came from the *Phœnicians*: *Tuisco*, on the other side, a great *Warrior*, and *Leader* of the Northern Nations. And seeing the *Gracians* had their Letters from the *Phœnicians*, it is to be considered whether the Letter *Teth* had not its name from *Teuth*.

The next word *Mr. Camden* brings is *Dufsi*, by which the *Gauls* termed their *Incubi*, upon the account of their filthy *Uncleaness* practiced continually amongst them; but how this should come from the *Welsh* *Duth*, signifying only *Continually*, without any thing of their Practice, I cannot imagine, for if one would strain *Ety-mologies*, one might as well bring it from *Dud* of the *Phœnician*, signifying the love of those *unclean Spirits*; but we desire here to be excused.

As for *Divona*, signifying *Gods Fountain*, according to *Ausonius*, in this Verse of his,

Divona Celtarum lingua fons addite Divis.

It is acknowledged that *Dyu*, signifying *Gods*, and *Uonan*, a *Fountain*, in the *British* Tongue; but here we must consider, that as the *Britains* and *Gauls* used this word *Dyu* before they conversed with the *Romans*, and so could not receive it from *Deus*, as some may think, so it may easily be supposed: that they received it from *Dai* of the *Phœnicians*; but we cannot be so bold as to derive the *Uonan*, although we know a River in *Sicily* called *Danubius* by the *Phœnicians*, for its *Woodiness*, and we might bring this *Divona* from *Daiouus*, but it shall suffice to shew that both Nations had their *Dyu* from the *Phœnicians*.

The

The next word Mr. *Cambden* produces is *Sena*, and this he would read *Lena*, but it cannot be allowed him, as I shall evidence; For these *Sena* were *Religious Women*, as *Pomponius Mela* writeth, attending upon a certain God, whom the *Gauls*, and consequently the *Britains*, worshipped. Pomp. Mela.

Now this God, or rather *Gods*, I shall evidence to be the *Phœnician Cabiri*, when I come to treat of the *British* Idolatry, and had their Priests who were called *Coies* and *Coes* by the *Greeks*, and by the *Phœnicians* *Coell*, and the Women *Coene*, afterwards written with an S, *Sena*.

Now if Mr. *Cambden* will derive his *Lean-Minster* from Consecrated *Virgins*, named *Leanes* by the *Britains*, now called *Nuns*, he must be contented with the word *Lana* of the *Latins*, which word was not alwaies of evil signification among the *Romans*, but taken from them, and used by the *Britains* in a good sense, although afterwards in an ill one; as *Latro* and *Λαῖς* among the *Greeks* and *Latins*, and *Villain* and *Knave* among us. For undoubtedly these *Sena* are the same with *Pomponius Mela's* *Cenæ*, which *Bochartus* will have read *Cænæ*, and are not to be changed, and brought so low as to derive *Lean-e-Minster*. The words of *Pomponius Mela*, are these; Bochartus.

SENA, in the *British* Sea, lying against the *Osismick Shoars*, is famous for an Oracle of some *Gaulish* God, whose devotaries being said to be Nine in Number, Sacred, by a perpetual Virginity, are called *CENÆ* by the *Gauls*.

This *Sena* is now called *Sayn*, and lieth on the farthest *Armorica*. Now, what Reason there is to turn *Sena* into *Lena*, to make a similitude between the Antient *British* and *Gaulish* Language, let any judge.

The *Gauls*, saith *Polybius*, in their own Tongue call their Mercenary Souldiers *Gessatæ*, and at this day the *Welch* *Britains* call their hired Servants, *Guestin*. Thus Polybius.
Cambden.

I confess, not only *Polibius*, but *Plutarch* and *Orosius* say as much, but I am afraid that this Opinion proceeded from the same motives *Euphorius* in *Stephanus* did, viz. because they derived them from the word *γάλα*, *Gaza*, signifying *Mony*, or *Treasure*; for *Strabo* makes them a distinct Nation, and so does *Suidas*. And Others derive them from a sort of Weapons called *Gesa*, as *Servius* on the Eighth *Æneid*, where he reports, that Valiant Men among them were called *Gesi*. Plutarch.
Orosius.
Servius,
8th. Æneid.

So that among these several Opinions, we must seek out the true Derivation, and not depend on the similitude between the *Gessatæ*, and *Guestin*, hired Servants, upon the account only that the *Gessatæ* might be hired.

We find in the *Syrian* Dialect (which the *Phœnician* used) *Gaisa*, and in the Plural *Fœminine*, *Gaisata*, to signifie an *Army* or *Armies*, and from thence undoubtedly proceeded the *Gessatæ* of the *Gauls*, and *Guasdwur* of the *British*, signifying a *Valiant Man*, and *Guestin*, an *Hireling*; for I suppose *Gessata* was equally communicated to the *Gauls* and *British*.

To shew more plainly that this *Gessatæ* was of *Phœnician* Derivation, let us consider *Gessum*, a *Weapon*, said to be peculiar to the *Gauls*, and if we find the very name of it, and the same use of it to be among the Eastern Nations, lying upon *Phœnicia*, I hope none then will dispute but that it was received from them, for it was altogether unknown to the *Greeks* and *Latins*.

It was a kind of a sharp-pointed *Spear-Dart*, which they used to push or dart with as they saw occasion; It was made all of Iron (as *Hesychius* witnesseth) and every man carried a couple of them in his hand. Hesychius.

The *Syrians* had the use of this *Weapon*, and the name of it from the beginning was called *Gisa*. In the 2 *Sam.* 18. 14. they are called *Gisefin* with the S doubled. 2 Sam. 18. 14 And this *Weapon* was first carried by the *Phœnicians* to *Tartessus*, and afterwards, without doubt, brought into our Seas.

As for *Caterva* of the *Gauls*, and *Katurca* of the *Britains*, as they were the same as a *Legion*, and so consisted of divers sorts of Souldiers, I think they ought to be referred to *Caterva*, signifying the same thing among the *Phœnicians*. To this word I think *Kadwarr* and *Kadern*, the strength of War in a *Legion*, both *British* words, ought to be referred; so likewise, if you please, *Cateia*, a Warlike *Weapon* among the *Gauls*.

Galba, exceeding fat, from whence Mr. *Cambden* brings the *British*, *Galvus*, that betokeneth *passing big*, comes from the *Phœnician* *Cheleb*, fat, and *Galbanum* from the *Phœnician* *Chelebena*, signifying the same thing.

Pausanias.

The next word is *Trimarcia* or *Trimarcisia*, signifying (as *Pausanias* saith) the *Order of Horse-fight* among the *Gauls*, consisting of three in a *Ranck*; Now this word is derived from *Marca*, and the *British* *Marc* signifying a *Horse*. For allowing *Ramac*, a *Horse* (among the *Phœnicians*) only to be transported in a letter, which is frequent in Derivations, and we have the true Original letter of the word.

Quintilian.
Pliny.

Rheda is a *Gaulish* word, and was introduced into the Latin Tongue in *Tully's* time, as *Quintilian* avers, and being of a different make than what was used among the *Greeks* and *Romans*, must therefore have a different Original.

Now we find this very word *Rheda*, among the *Syrians* and *Phœnicians*, to signify a *Chariot*, and therefore no doubt but the name and thing was brought by them into *Britain* and *Gaul*, and so from thence came *Rhediad*, a *Course*, *Rheder*, to *Run*, and *Redesfa*, a *Race*, all *British* words; and it is not to be disputed but that *Eporedia*, a City of the *Salassians*, had the same Original, for *Pliny* saies it took its name from *Horse-breakers*.

Salassians,
viz. Gauls.

Essedum, was a *Gaulish* and *British* *Wagon*, from the *Syrian* *Passedan*, signifying the same thing; from whence also we have this Proverb,

The Cart before the Horses.

Expressed by them thus,

Passusū acher Passedanīm.

Pen, from whence came the Mountain *Penninus*, and the *Apennini* in *Italy*, was learnt from the *Britains*, *Pen*, signifying a *high* and *steep Hill*, by which name they have many called in this Island, as *Penmanmaur*, *Pendle*, *Pencobcloud*, *Pennigent*; and the *Britains* from the *Phœnician* *Pinna*, signifying the same thing.

The *Arverni*, a People of *Gaul*, saith *Sidonius*, called the In-born *Thieves* of the Land, *Vargi*, these sorts of People were partly *Souldiers*, and partly *Robbers*, which answers exactly to the *Jackin* of the *Phœnicians*; but as to the *British*, *Viriad*, I know not what it has to do with either words.

Eusebius.
Orosius.
Eutropius.
Salvianus.
Prosper.
Eumenius.

As for Mr. *Cambden's* *Bauchada*, the *Gaulish* *Rebels* in the daies of *Dioclesian*, under *Amandus* and *Ælianus* then Captains, *Eusebius* calls them *Bagaude*; *Orosius*, *Vacande*; *Eutropius*, *Bacaude*; *Salvianus*, whom we ought most to credit in a word of his own Nation, constantly calls them *Bagaude* (where Mr. *Cambden* has his *Bauchada*, I know not) and shews by this name to be understood the same as *Boguedim* in the Eastern Countries, viz. *Rebels*; and *Prosper* calls Rebellion, *Bagaude*, in these words, *All the slaves of Gaul conspired in one Bagaude*; and *Eumenius* the *Rhetor*, calls it, a *Bagaudian* Rebellion.

Salvianus.
Allobroges.

These *Bagaude* were not Rural People only, as Mr. *Cambden* makes, to derive his *British* word *Beichiad*, signifying *Swine-heards*, and Country *Gnoffs*, but many of the better sort, who being intollerably oppressed by the *Romans*, were forced to take Arms, as *Salvianus* witnesseth, so that this word also is of the *Phœnician* Original, *Allobroges* saith, an excellent Scholiast on *Juvenal*, were so called, because *Broga* in French, signifies a *Region* or *Country*, and *alla*, another. But *alla* signifies not another in the French, but in the Greek, and *Broga* is to be suspected.

Now the *British* *Bro*, a *Region* or *Country*, comes from *Baro* the *Phœnician*, and perhaps there might be such a word as *Broga* derived from it. The *Allobroges* living on the Mountainous part of *Savoy*, I think they may be better derived from *Al*, *High*, and *Bro* or *Broga*, a *Country*, than from *Allan* in the *British* Tongue, signifying *external*, or *without*.

Bracha, a Common *Garment* to the *French* and *Britains*, descending below and covering the knees, from whence it took its name, viz. *Brret*, the *Knee*, from whence also came *Bractat*, signifying a *skin*, or any covering of the *Knees*; so that 'tis easie from *Brachym* the Plural of *Brret*, to derive *Bracha*.

Laine,

Laina, an old *Gaulish* word in *Strabo*, where he writes the *Gauls* weaved themselves *Cassocks* of Thickned Wool, which they call *Lainas*. It is to be considered, if it ought not to be *χάινας*, with which the British word *Claw*, signifying *Wool*, has more correspondence.

But by *Laina* I judge is meant *Linna*, with the Weaving of which, *Plautus* writes, *Gaul* was universally employed; *Isidorus* and *Diodorus* affirm it, to have been a soft sort of *Cloth*, and may be derived from the Syrian *Lina*, signifying *Softness*. Isidorus, and
Diodorus.

Bardus, saies Mr. *Cambden*, in the *Gaulish* Tongue signifies a *Songster*, one that sang and plaid together; Now as it may be derived from *Parat*, exactly signifying their *Canting* in a certain Modulation, so the *Nabium*, much like the *Harp* on which they played, was a *Phœnician* Instrument of Twelve strings.

That these *Bardi* might disperse themselves and their name in *Gaul* and *Britain*, is no wonder; for, from *Bardus Cucullus* comes *Bardo-Cucullus*, *Cucullus* being *British*, and *Cucul* is the very same with the *Phœnician* *Cucula*, and *Bardus* in the *Gaulish* and *British* Language, is the same Garment with the *Phœnician* *Borda*, but more of this in the Habits of the *Britains*.

Pempedula, *Sinkfoyl*, is partly *Æolick* and partly *Phœnician*, for in the Ancient *British* and *Gaulish* Tongue, sometime before *Cæsars* daies the *Greeks* brought hither by the *Phœnicians*, from whom they learnt the Voyage to these Parts, introduced a great many of their words both into *Britain* and *Gaul*, as will be shewn when I come to treat of the *British* Language.

'Tis no wonder to see Words of different Languages meet together in Composition, this was frequent with the *Romans*, witness *Biclinium*, a Room with two Beds and two Tables; *Epitogium*, a Garment worn upon a Gown; *Anti Cato*, a Book written against *Cato*; *Epirredium*, a kind of *Waggon*, the same may be instanced in other Languages, but I have not time, so that this *Pempedula*, *Sinkfoyl*, though it be immediately derived from *Pymp* in the *British* Tongue, *five*, and *deilin*, a leaf, or from *Pemp*, *five* in the *Armorican* *British* Tongue, and *delis* or *delion*, a leaf, or *dula* of the *French*, yet *Pymp* or *Pemp* comes from the *Æolick* variation of *πύμν*, and *deilin*, *delis* or *delion*, and *dula*, from the *Phœnician* *Dallioth*.

The like may be said of *Petoritum*, a *Chariot*, so called, as saith *Festus*, of its four Wheels. Now as the *British* and *Gauls* had these *Chariots* of the *Greeks*, as shall be shewn at large, so their names also proceeded from them; for the *British* *Pedwar*, and the *Gaulish* *Peto*, signifying *Four*, manifestly sprang from the *Æolicks*, with whom *ῥόγες*, *ῥόγες*, and *ῥόγες*, signified *Four*, for the *Massilenses* who taught the *Gauls* in after times their *Numbers*, were a Colony of the *Æolians* that came out of *Phœcia*, a City of the *Æolians*.

The like may be said of *Dercoma*, called so by the *Gauls*, a composition of *Wine* and *Water*; now as *κόσμα* is a frequent word among the *Greeks* in any thing compounded, so no doubt *Dwz* of the *Britains* comes from the *Greeks* *ἵδω*, *Aqua*. But since it hath been found that the reading it *Dercoma* is a mistake, for it should be read *De Corma* in two words, so that the Liquor it self is *Corma*, and is of the same nature and composition as the *Phœnician* Drink called *Chorma*, as is made more evidently to appear in the Chapter of the *Customes* of the *Britains*. So that it clearly appears, that those words in which the Ancient *Britains* and *Gauls* did agree in, did not proceed in their being one and the same People, but were introduced by Forreigners who traded to both Countries.

By the Ancient *Gauls* here, I mean those that lived some time before *Julius Cæsar*, for as I cannot, so I will not deny, but that *Britain* was Peopled from the Continent of *Gaul*, yet I cannot but think, but that the Antiquities of *Britain* ought to be searched for higher a great deal than those times in which Mr. *Cambden* looked for them.

The other Words Mr. *Cambden* produces, to prove the *Gauls* and *Britains* to be the same Nation, are either of manifest *Greek* Derivation, and brought in by them into both Nations, as *Ratis*, *Gaulish*, *Redin*, *British*; From *πίτυς*, an *Elder Tree*, *Taria*, *Thireos*; from *θῆραξ*, *Glisco* and *Glys*; from *ἄδινος*, *Tripetia*, and *Tripet*, a three footed Stool, from *τρίπους*, *τρίπους*; *ἄρατ*, a *Plow*, *ἄρατ*, *Coch*, *Scarlet*, from *κόκκος*; or else they were of so late use among the *Gauls* and *Britains*, that they seem to

to be of a Roman Derivation, such as *Gent*, a *hundred*, from *Centum*, unless *ἑκατόν* be admitted; so *Vetonica Marga* with the *British Betony*, *Marl*, *Glastum*, *Glaßwood*, *Cedos*, *Cæsar*, *Let Cæsar go*, from *Ceāo*, from whence possibly *Geduch* of the *Britains* might come; or lastly have very little relation one to another, as *Gessa* and *Cethilon*, *Bulga* and *Butsiel*, *Taxeā* and *Tew*.

Moreover it is to be observed, that in the *British* Language many *Saxon* words are crept in, yea *French* too, which have been modelled by them to their own Idiom, so that it is carefully to be heeded that those words which have been received from the *French* in latter daies, be not unravelled and devested of that Dialect the *Welch* have put upon them, and then produced to derive the People themselves.

The Termination of Towns taken notice of by Mr. *Cambden*, to prove the *Gauls* and *Britains* the same Nation, are, *Dunum*, *Briva*, *Ritum*, *Durum*, *Magus*, and these we shall find to be either *Phœnician*, or *Græcian*, and first for *Dunum*.

All Towns ending in *Dunum* or *Tunum*, for it is all one, are of high Scituation, such as *Augustodunum*, *Axellodunum*, *Guleodunum*, *Laudunum*, *Melodunum*, *Noviodunum*, *Sedunum*, *Vellaunodunum*, *Lugdunum*, *Andomatunum*; and this proceeds from the *Gaulish* and *British*, *Dun*, a *Hill*, and this proceeds from the *Phœnician* *Tun*, signifying the same thing as has been shewed before.

In *Briva* ends *Antoninus* his *Duro co Briva*, and in this Island were one or two *Duro Briva*; in *Gaul*, *Briva Isara*, now *Pontois*. *Briva Odera* and *Samaro-briva*, all (as Mr. *Cambden* saies) Passages over Rivers, whose names they carried: so that *Briva*, among the old *Britains* and *Gauls*, signified (as he supposed) a *Bridge* or *Passage* over a River, which conjecture (if true) may be referred to the *Phœnician* *Ḫbr*, signifying a *Passage*; but seeing that this signification is the same with *Ritum* following, I should rather think that these were Bounds of particular Territories, as we find *Duro co Briva* was, and that *Birja* of the *Phœnicians*, signifying *bounds* and *limits* is the Original, as *Marchius* is the same in the *Teutonic*.

Places either beginning or ending in *Dor*, *Dur*, or *Dour*, have their Original from *Dour* or *Dur*, signifying in the *Welch* Tongue *Water*; As for Example, *Durocasses*, *Durocotorum*, *Dordonia*, *Doromellum*, *Divodurum*, *Breviodurum*, *Batarodurum*, *Octodurum*, which *Dour* or *Dur* signifying, is very probably conjectured to come from the Greek *ῥοή*, *Water*: so that if this word was common to the *Gauls*, with the *British*, it is to be attributed to the *Græcians* in both Nations, and proves not that they were the same People.

In *Ritum*, and such Places as these stand upon *Fords* and *Passages* over Rivers, as *Augustoritum*, *Vagoritum*, *Darioritum*, of *Gaul*, *Camberitum* of *Britain*; and these are derived from the *British* *Rid* (for *T* and *D*, as in *Dunum* and *Tunum*, are the same) signifying a *Ford*, as *Geraldus Cambrensis* testifies, which *Rid* is the same with *Rid* of the *Phœnicians*, signifying the same thing.

In *Magum* ends several Towns both in *Britain* and *Gaul*, as *Rhotomagum*, *Cæsaromagum*, *Neomagum*, *Noviomagum*, *Drusomagum*, *Argentomagum*; and some have made *Magum* to signify a *Ford*, but unadvisedly, for at *Rhotomagum* the *Seyn* is not fordable, nor the River *Padus* at *Eodincomagum*, which the word *Eodincum* testifies, being in the *Gaulish* *Ligurian* Tongue, as much as to say *wanting a bottom*. But trulier *Rhenanus*, *Ortelius* and Mr. *Cambden*, interpret it a *Habitation* and *Town*, following *Pliny*, who calls *Eodincomagum*, a Town on *Eodincum*: Now what is plainer than that *Magon* among the *Phœnicians* signifies a *Habitation*, and that in the East Country it was a name of several Towns, as *Magon* a City of *Judea*, and *Magon* to which the *Israelites* served, *Baal-Magon*, a City of *Moab*.

Garw or *Gataw*, in the *Welch* signifies *Swift*, from whence Mr. *Cambden* thinks the River *Garumna* was derived, because of its *Swiftness*. *Claudius* saies, *Pernicior unda Garumna*; now why may not *Gataw* be brought from *Gara*, to *hurry away*, as 'tis used in that Language of *Torrents*.

The River *Arar* for its *slowness*, is called *Lentus Arar*, the *slow Arar*, so likewise Mr. *Cambden* in *Brigantibus*, makes mention of a River *Ar*, that glideth so *slowly*, that one cannot discern with ones eyes which way the stream goeth. Now *Arar* in the *British* Tongue signifies *slow*, or *still*, so doth *Ahar* in the *Phœnician*.

The

Geraldus
Camb.

Rhenanus.
Ortelius.
Cambden.
Pliny.

The Hills *Gebenne* run out far into *Gaul* in a continued Ridge, and *Keven* among the *Phœnicians* soundeth as much as a *Ridge* of a *Hill*; and Mr. *Cambden* saies, in *Yorkshire*, he himself saw a long chain of Hills, which the Inhabitants call *Keven*. Now it is not unlike that from this *Keven* the *Gebenne*, in *French*, *Les Cevennes*, are derived: But let us consider that *Gebina* in the *Phœnician*, is the *Ridge* or *Back* of a *Hill*, and that the *Britains* and *Gauls* might have *Keven* from *Gebina* of the *Phœnicians*.

About the side of that part of *France* called *Narbonensis*, where is reported *Hercules* and *Albion* fought, there are so many *Stones* scattered all about, that one would think it reigned *Stones*, by Writers, called, *Stony Strond*, and *Stony Field*; the *French* call it *La Crau*, and *Stones* in the *British* Tongue are called *Craig*, and in the *Phœnician*, *Crac*.

Arelate, a most famous City in *Gaul*, seated on a Moist soyl, from whence it is thought it took its name, viz. from *Ar*, *Upon*, in *British*, and *Laith*, *Moisture*, and why may not *Laith* come from *Laith*, signifying the same with the *Phœnician*.

Uxellodunum is derived from *Uchel* of the *Britains*, signifying *Steep*, or *Lofty*, and *Dunum*, a *Hill*; now *Uchel* of the *Britains* is *Uhel* of the *Phœnicians*: of *Dunum* we have spoken before.

The Town *Tolon*, upon the Promontory *Githaristes*, by *Antonius* called *Telo Martius*, and may better be read *Telon*; Now saies Mr. *Cambden* ask our *Welch Britains* what is an *Harp*, and they will tell you by and by, *Telen*, and if you could raise an Ancient *Phœnician*, and ask him what are songs play'd on the *Harp*, and he would answer you, *Tillin*.

Dole, by the *Britains*, is called a *Plain*, or *Valley*, lying to the Sea, or a River, and in *Ninnius*, an Ancient *British* Writer saith, *Cæsar* fought a *Battle* upon *Dole*; from thence the City *Dole* in *Armorica* hath its name, and all from *Daula*, a *Plain* in the *Phœnician*.

The Northern part of *Britain* was divided into that Region the *Caledonii* inhabited, which is as much as to say, the *Mountainous*, and *Maiata* as much as to say, the *Plain Country*: Now as *Caledonii* is derived from the word *Baled*, *Hard*, in the *British* Language, and *Dun*, a *Hill*, so it is in the *Armorican* *British* *Balet*, and exactly *Balad*, *Hard* in the *Phœnician*. Of *Dun* or *Don*, I have spoken before; so likewise *Maiata*, from *Meath* in the *British*, a *Plain*, and that from *Maijth*, the same in the *Syrian* Dialect.

Camulodunum, *Malden*, a Town in *Essex*, written by *Ptolemy*, *Camudolanum*; *Antoninus*, *Antoninus* and *Dio Cassius*, *Camulodunum*; *Pliny* and *Tacitus* more exactly, *Camalodunum*; *Dio Cassius* calls it the Court of *Cunobelin*; *Camol* signifies a *Prince* and *Governour* in the *Phœnician* Tongue, and *Dun* a *Hill*, so that this may be called the *Kings Hill*, as *Mons Capitolinus* at *Rome*, *Jupiters Hill*, and in favour of this Interpretation we may find the Court of *Arthur* called *Camalot*. Antoninus.
Dio Cassius,
Pliny.
Tacitus.

Sorbiadunum, as formerly there were in *Britain* two *Salisburies*, the Ancienter of them stood on a dry Hill and had no Water nigh it, of this *Salisbury* *Gulielmus Malmshuriensis* writes in these words: *There is such a scarcity of Water, that it is a great Commodity there to Traffick withal*; and Mr. *Cambden* brings in a Poet writing of it in these words, Gul. Malmsh.

Est ibi defectus Lympha, sed Copia creta.

This Ancient *Salisbury*, in *Antoninus* his *Itinery*, is called after its Ancient Name, *Sorbiadunum*, which Mr. *Cambden*, out of the *British* Tongue, interprets, *the Dry Hill*, from *Dunum*, a *Hill*, and *Sorb*, *Dry*; now as *Dunum*, so *Sorb* or *Sorba*, signifies exactly in the *Phœnician* Dialect, the very same thing, to wit, *Dryness*. Antoninus his
Itinery.

The Promontory of *Ptolemy*, called *Abrauanus*, Mr. *Cambden* truly derives from two words, *Aber* and *Ruan*, the first of which signifies in the *Welsh* Tongue, a *Haven*, and *Ruan* is a *River* that disburthens it self into the Sea, by this Promontory; But we must understand, that *Paber* does not only signify an *Haven*, but any place where two Rivers meet together, as *Silvester Giraldus* intimates, a *Welsh* Writer,

Silv. Girald.
lib. 2. cap. 1, 5.

Writer, who lived about five hundred years ago. His words are these, *Aber in the British Tongue, is the place where one River falls into another*, and in his Description of *Wales*, in his Fifth Chapter, *Aber is in Welch every place where Water meets with Water*.

To make this more plainly appear, I find Towns in *Wales* that seem to have their Names meerly upon this account, as *Aber Avon*, a small Market-Town in *Glamorganshire*, standing upon the River *Avons* Mouth, and *Aber Contwey*, a Town in *Gaernarvonshire* on the very Mouth of *Conwey*; and to prove *Silvester Giraldus* his words true, *Abergevenny*, in short *Abergenny*, a Town on the meeting of the *Uske* and *Gerenny* in *Monmouthshire*, and Mr. *Cambden* interprets it the *Confluents* of *Gevenny*, so that we see whether a River be joyned with the Sea, or with another River that place is called *Aber*; Now *Aber* or *Uaber* is properly a *Phœnician* word to signifie such a *Conjunction of Waters*, and no doubt from them had the *Britains* their *Aber*.

Plutarch.
Silius Ital.
Tacitus.
Bochartus.

Cetra, was a short sort of Shields; *Plutarch* and *Silius* attribute the invention of them to the *Spaniards*, *Tacitus*, to the *Britains*, and how this may be the *Phœnician* *Cetara*, a *Shield*, read *Bochartus*.

The *Mauri* called them *Citura*, as the Old Scholiast on *Juvenal* witnesseth in these words,

— Et *Getulus Oryx*.

Old Scol. on
Juvenal.

Oryx, saies he, is a Beast something less than a Buff, which the *Mauri* call an *Unx*, whose Skin makes *Cituras*, i.e. the lesser sort of Shields among the *Mauri*. What can be plainer, than that *Cetra*, short Shields, used by the *Britains*, had their name from *Cetara* of the *Phœnicians*, signifying the same thing, as likewise the *Citura* of the *Mauri*.

Cæsar, Com.

Another great Argument that the *Phœnicians* were very conversant in this Island, is the manner the *Britains* had in numbring the *Daies* and *Nights*, a way peculiar only to the Eastern Nations and them, viz. To make the Day to follow the Night, and not the Night the Day, as the *Romans* and *Germans* did, and this is witnessed of them by *Cæsar*.

Names of Offices and Gods, in Britain and Gaul, of Phœnician Derivation.

There were two *BRENNUS*'s, Famous Men in *Gaul*; the Eldest sackt *Rome*, the other robb'd the Temple of *Delphos*, *Suidas* calls *Brennus* *Bren*.

The *Welch*, to this day call a King, *Brennin*, the *Armorican* *Britains* call a Judge, *Barner*, and *Barn*, so Judge, and *Parnus* from the Root *Þarnus*, so Feed, with the *Phœnicians*, was a Prince, Judge or Governour; in the same signification *Agamemnon*, *Homer's* Prince, is by him called Πόλις ἄνῳρ, the Prince, or Shepherd, of the People.

Quere nomina
BRITAN-
NICA

Mar, or *Maur*, as 'tis now pronounced in the *British* Tongue, signifies *GREAT*; From this word, without doubt, many *British* and *Gaulish* Names of *PRINCES* were compounded, as *Condomarus*, *Cwismarus*, *Combolomarus*, *Induciomarus*, *Viridomarus*, *Teutomarus*; Now *Mar* of the *Phœnician*, is a Lord or Prince.

Rix, is a great word likewise in the termination of Great Mens names, as *Sinorix*, *Dumnorix*, *Orgetorix*, *Ambiotrix*, *Vercingetorix*, *Eporidrix*; and, without doubt, this *Rix* was written *Rich* by the *Gauls* and *Britains*, as the *Armorican* *British* now write it.

Rich, signifies *Powerful* and *Strong*, from whence, in an Ancient *British* Book, intituled the *Critades Caradauc*, u, rich fras, is as much as to say, *Caradacus* with the strong Arm; Now *Rik*, in the Eastern Language, is *Strong* and *Powerful*.

Patera

Patera, were the Priests of *Apollo*, who were worshipped by the *Britains* and *Gauls* under the name of *Belenus*, and this name of theirs is derived from *Ἰατάρ* in the *Phœnician* Tongue, signifying to *Interpret*, because they were the Interpreters of his Oracles; And *Joseph* was called *Ἰατάρ*, because he interpreted the King of *Egypt's* Dreams, and as this *Belus* was brought by the *Phœnicians* into *Britain*, and is a peculiar God of theirs, as shall be shewn in the Treatise of the *British* Gods, so without dispute this word *PATERÆ* is to be referred to a *Phœnician* Original.

Ausonius, writing of *Attius Patera*, or *Paterius*, has these Verses:

Beleni sacratum * ducis à Templo genus,
Et inde vobis nomina.
Tibi Pateræ sic ministros nuncupant
Apollinares mystici.
Fratrī, Patrique nomen à Phœbo datum
Natoque de Delphis tuo.

Note,
* Ducis, I think should be ducitis, as it is spoken of the Derivation of Paterius, and Delphidius.

Your sacred Race from Belius Temple spring,
From thence, you all your Names receive.
You from your Mystick Priests, your Name do bring,
Pateræ height, Phœbus himself does give
Name to your Sire, and Brother, and your Son,
From Delphick Oracle his Name begun.

St. Hierome, writing in his one hundred and fiftieth Epistle *ad Hedebiam*, saies thus, *Thy Ancestors Paterius and Delphidius, one taught Rhetorick at Rome before I was born, the other, whilst I was but a youth, with his Prose and Verse illustrated all France; So that we see, as Paterius was derived from Patera the Priests of A P O L L O, so they received his name from being Interpreters of his Oracles.*

St. Hierom ad Hedeb.

Of the Religious Persons *Cene* we have spoken before, and have made it appear they were of the *Phœnician* derivation.

The *Bardi* are sufficiently known to be *Poets*, and *Songsters*, both in *Britain* and *Gaul*, and 'tis also manifest, they never Rehearsed any thing to the People but in a *tone*, alwaies having some Instrument or other, to which they sang the Famous Deeds of their Ancestors.

Posidonius witnesseth, that they were *Poets*, who, with Musick, recited the *Encomiums* of Great Persons, and *Strabo* calls them *Poets* and *Singers*, and *Festus* saies, that a *Singer* in the *Gaulish* Tongue was called a *Bard* (and by the *Britains*, at this day they are so called) because he sang the *Praises* of Great Men.

Posidonius, Strabo, Festus.

Certainly, there can be no easier Derivation than to bring them from *Ἰατάρ*, signifying to sing in a Recitative manner, for *P* and *B*, likewise *T* and *D*, are Letters of the same nature and element, and in common Speech are every day confounded, not only in our present Language but in all as ever I could hear of.

Now as the *Bardi* are derived from *Ἰατάρ*, so I have shewn before, that the *Nablium*, or Instrument on which they played, was a *Phœnician* Instrument, and was called exactly so by the *Phœnicians*, viz. *Nabal*, so that we ought not to doubt, but that as well the names of the *Persons* as their *Musick*, were of *Phœnician* derivation.

If *Turnebus* may be Credited, *Bardæa* and *Bardala*, is a *Lark* with the *Gauls*; His words are these, *Bardi apud Gallos sunt Cantores*, & *Bardæa* & *Bardala Alauda*, and possibly this Bird might be derived from the same Root *Ἰατάρ*, to sing, for which excellency she is chiefly admired.

L

Thud

Cæsar.

Thus in short have I run over all the Words used by Mr. *Cambden*, to prove the *Gauls* and *Britains* the same Nation, with intention not to deny but they were used by both Nations, with variation only in Dialect, but to shew that this consent and harmony, in some points of their Language, cannot evidently demonstrate them one and the same People, but that it proceeded from the *Phœnician* Traffick into *Britain*, and the Mart for *Tynn* which they kept in *Gaul*. To which may be added, that the *Gauls*, as *Cæsar* witnesseth, sent their Children into *Britain* to be Educated in *Learning* and *Religion*, where, without any doubt, they learnt great part of their Language; For *Britain* being the Learned Nation of the two, could not proceed from any other cause than the Concourse of *Phœnicians* and *Greeks* to it upon the account of Trade, but especially the *Phœnicians*, of whom the *Greeks* themselves confess they received their Letters.

A summary
account of this
Chapter.

As it is not my intent in this place, to search into the Language of the *Britains*, but only what relates to the proving of the *Phœnician* Traffick into these Countries, and that the Name of BRITAIN proceeded from them, and not from any such word as *Bryth* and *Tania*, so give me leave summarily to recount what has been said of this Matter.

How that the *Phœnicians*, about the time of the *Trojan* War, sayled into these Seas, first discovering the *Scilly* Islands, and finding them full of *Tynn* Mines, they called them in their Language BRATANAC. From hence they carried all the *Tynn* the *Greeks* afterwards used, who from the *Phœnician*, *Bratanac*, called them in their Language word for word the same, namely, CASSITERIDES; But when *Bratanac* prevailed, then the *Greeks* used *Bretanica* long before *Britannia*, as has been proved. And that some Islands about *Albion* were called *Britains* before this it self was called so, I have manifested out of *Pliny*, which Islands could be none but the *Scilly* Islands; But when the *Phœnicians* had discovered the Mines of *Tynn* and *Lead* in *Cornwal* and *Devonshire*, then began the Name to prevail over this Island also. To make this evident, I have shewn many Foot-steps and Remains of their Language and Customs, remaining to this day among the *Britains*, and especially in *Cornwal* and *Devonshire*, and have given a short Catalogue of Words, relating to the scituation and nature of Places which most frequently occur, in the composition of *Towns*, *Cities*, *Forts*, *Hills*, &c. in the Western parts of *England*, where they most conversed.

And all this, that the *Phœnician* Voyages to Our Island might appear the more clear and evident, and that *Britain* it self received its Name from them, as well as other more particular Places, which Mr. *Cambden* in one particular himself confesses, when he saies, *That the Syrians*, meaning the *Phœnicians*, *sending out so many Colonies*, *left great part of their Language in most places of the World*; Now if he had seriously considered, and not have deceived himself by misunderstanding *Plybins*, *That Britain was but lately known*, certainly he would have given a more exact account of this most Renowned Island, and never have derived its name from *Bryth*, *Painting*, a Custom among very few of them, and that many hundred years after it was called *Bretanica*.

THE

T H E
Antiquity and Original
 O F T H E
PHOENICIANS,
 T H E I R
 Correspondence and Agreement
 W I T H T H E
J E W S.

HAVING discoursed thus much of the *Phœnicians* in this ISLAND, it will not be amiss to shew from whence they derive their Original.

Bochartus (in his first Book, and first Chapter, concerning *Canaan*) learnedly and evidently proves, that they were the same with the *Canaanites*, from the Identity of their *Names* (although promiscuously given them) *Scituations, Language, Institutes, Arts, Manners, Customs, Gods, Rites and Ceremonies*. By promiscuousness, I mean, when as the Land of *Canaan* is called, the Land of the *Phœnicians*, and the *Phœnicians* the *Canaanites*; As for Example, the *Woman in St. *Matthews* Gospel is called a *Canaanite*, by St. *Marks* interpretation *Rahab, is made a *Syrophœnician*, which clearly demonstrates the promiscuous way of naming that People, although all of one Original.

And *Bochartus* further shews, that the *Phœnicians* were the Sons of *Anak*, and therefore saies, that the Greek word *Φοινίξ*, is most properly to be derived from the Hebrew בן-בני ענק, the Son or Sons of *Anak*; insomuch that the *Greeks* from the בן-בני ענק Canaanitish word, *Ben Anak*, and by contraction *Beanak* formed *Φαναν*, from whence more truly sprang *Φοινίκαν* and *Φοινίξ*, for *Phœnicia*.

And the *Græcians*, through Ambition, endeavouring to fasten all the honour of Primitive knowledge upon their own Ancestors, obscured the true Antiquity of most Nations (and that evidently appears, in their attributing more Honour to their own *Hercules* than the *Phœnician*, from whom they had received most of their *Arts and Sciences*) foisting in those words to derive their Originals, as best seemed agreeable to their own genius and probable conjecture; so that in giving *Φοινίκαν* for the Original of *Phœnicia*, which by interpretation was a place in that Country where a multitude of *Palm-Trees* grew, they also put *Φοινίξ*, signifying *Red*, in allusion to the *Red Sea*, upon which those People bordered, from which they were also called the *Idumean Tyrians*, and so *Φοινίκαν*, *Phœnicians*; And still proceeding, after that ingenious Method, of naming People according to the product of their own Brains, as I

The interpretation of Φοινίκαν, and Φοινίξ. The Latins from Φοινίκαν made Puniceus, and from Φοινίξ, Pœ-
 have nus.

☉, Ex- have instanced in other matters, in another place, they founded also the word ☉
crable Mz- upon them, agreeable to the *Jewish* Institution, as they suted with them in their
ther. strang kind of inhumane and unnatural Customs in sacrificing to their Gods;
For as the *Jews* sacrificed their Sons and Daughters to Devils, viz. unto *Molock*,
that god was in high esteem with the *Phenicians*, and although it discovers the near
Alliance and Correspondence between the *Jews* and *Phenicians*, yet was it altoge-
ther improper from thence, to derive the Original of a Nation, and a People
too, so considerable as they were, upon no better Foundation of Antiqui-
ty.

This *Molock* was also the God of the *Ammonites*, and the same with *Baal*, &c.
the Original of whose name proceeded from *Belus* or *Bel*, the King of the *Phæ-
nicians* or *Tyrians*, and this also gives some light from whence the Old *Romans* (of
whom I shall treat particularly by themselves) might receive the first Institution
(although perhaps performed after another way and Method) of consecrating their
Princes, after death, to be no less than Gods.

* Syrian, i.e.
Syrim, then
Σύροι and
Syri, and by
prefixing the
Article Hāsi-
rim, was
brought in
|| Assyrian.

The *Canaanites* were willing to receive the names of *Phenicians*, * *Syrians*, || *Assy-
rians*, *Sidonians*, and *Syrophænicians*, rather than *Canaanites*, to blot out the Remem-
brance of that great and terrible *Persecution* they received from the *Jews*, ensuing
the Curse laid on their Father *Canaan*, so that in truth the word *STRIAN*, be-
came a Common Name to them, and their neighbouring Nations, proceeding from
Tyre the Metropolis of *Phenicia*, yet all the *Canaanites*, who from that time received
all these Names, were not all of one and the same Family and Lineage, for they must
be distinguisht into two parts:

1. Those that came from *Tyre*, the grand City in *Phenicia*, were called *Syrians*,
Assyrians, and *Syrophænicians*.
2. But those that came from *Asbur*, and dwelt beyond *Euphrates*, were of ano-
ther stock, and so known by *Sidonians*, and *Phenicians*, by themselves. Thus
Hesychius.

To treat now a little of the Correspondency and Agreement between the *Jews*
and *Phenicians* will be necessary, and as we have had occasion to set down the Ori-
ginal of the *Phenicians*, so in brief shall that be concerning the *Jews*, more espe-
cially, when it is to be considered there happened so mutual a Friendship and Cor-
respondency between them.

The word *HEBREW* in most likelyhood proceeded from *Eber*, or *Heber*, the
father of *Phaleg*, so called from the *Confusion of Languages*, and it must be under-
stood, that all the Nations of the *Canaanites*, by different Sir-names, were derived
from the best known Authors of their Families, which in a particular manner is de-
scribed by *Moses* himself, in his Book of *Genesis*, Chap. the 10th. and so it hap-
pened with *Heber* and *Phaleg's* Generations, who were the Issue of *Shem*; yet all
the People that sprang from the *Hebrew* Nation, &c. differed not in their Language
save only in Dialect, and it is instanced in the *Punick* Language, to shew the Agree-
ment between the *Phenicians* and them; and it is further Argued, that the difference
in latter times did more plainly appear, foisting, by long continuance, many things
into the *Punick* which were intrinsic thereunto, insomuch that those words that
did agree with the Radicals of the *Hebrew*, differed only in the flexions of Vowels
in sound, and yet not in signification.

Grotius in E-
pistol. Gall.
114, p. 242.
Hesychius.

The *Hebrew* continued in its native purity until the Captivity of *Babylon*, which
Language, beginning from the Creation, was preserved very near Three thousand
and forty years, and then, and not before, it degenerated from its primary Institu-
tion; for the *Jews*, after their return from the Captivity, suffered the *Chaldeæ*, *Syriac*,
and *Philistin* Idioms to intrude into it, and therefore no wonder there happened in
process of time, some variance relating thereunto, that at last they lost both the Lan-
guage and Worship they were born in.

And whereas the word *HEBREW* was particularly appropriated to *Israel*,
it was because the *Israelites* possess the Land of *Canaan* by a divine Decree, and the
Hebrews had not enjoyed their Language so long as they did, had it not been for
the benefit of the Patriarchs, to make their Peregrination in *Canaan* the more
easie.

In

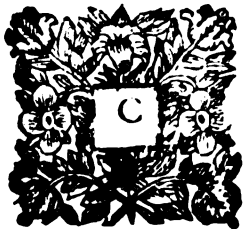
In the first Ages of the World, between the *Jews* and *Phœnicians*, there happened a great disagreement in maintaining of *Interests*, *Rights* and *Ceremonies*; but after some debate between them, the *Jews* taking a fancy to the *Phœnician* Worship, the *Phœnicians* answered their kindness, by affecting their mysterious Doctrine and Ceremonies, and so, making *Religion* like a Merchandize of Goods; they exchanged the one for the other, the *Jews* sent them Traditions, Laws, and Mysteries, in lieu of which was returned, a set method of Idolatry, Custome; and the Name of the *Phœnicians* which happened so early as to receive its first birth in the time of the *Judges*, yet grew not up to its mature and full perfection till *Solomons* time, and if the true Original of the *Phœnicians*, according to the *Greeks*, is to be derived from *Ῥοίνη*, intimating the *Red Sea*, which relates to the passage of the *Israelites* through the *Red Sea* into *Egypt*, as they agree in Names, so must they be one and the same People without such need of distinction, insomuch that where *Herodotus*, under the name of *Phœnicians* treats of the *Jews*, speaks, *that those Jews that were Circumcised in Palestine were called Syrians*, which was an additional name to *Canaan*, and a great probability of it, *Syria* lying as near *Judea* as one County or Village in *England* can properly be said to border one upon another, so that in time, what by Commerce and Neighbour-hood, they might be best known by one and the same Name.

The cause of making the *Phœnicians* so early Marriners, was not only through their ambition of Empire, and particular genius to Navigation and Merchandize, but through necessity of inventing the best and safest way of escaping the hands of *Joshua*, who persecuted them with an Army of *Israelites*, who after they had made themselves Masters of most part of the Land of *Canaan*, they were driven up into a slender Nook of Earth, too narrow to contain so great and numerous a Body, disceded themselves into good Shipping, to seek their Fortunes in most parts of the World, of whose Company, *Britain* received a considerable share.

These were the People so publickly commended for distributing *Arts* and *Sciences*, and if we should attempt to trace them to the end of their long Voyages, value the Richness of their Merchandize, we must measure the Heavens, and number the Stars, which certainly is beyond the Art of *Arithmetick* to accomplish.

CHAP.

C H A P. VI.

The Greeks in BRITAIN.

Concerning the Phœnicians Traffick into this ISLAND, I have discoursed at large, and have proved, that long before the Greek COLÆUS had discovered the West Ocean, Britain had been Famous for its Commodities of Tynn and Lead, through all the Mediterranean Seas, and that the name BRETANICA, was many years known in their Parts, before ever the Greeks had so much as the least knowledge of these Islands. I come now to treat of the Greeks arrival in BRITAIN, the discovery of these Cassiterides or Bretanick Countries which before they had known only by Hear-say, and of which they had writ so much upon the Relations of the Phœnicians, that Pliny saies, BRITAIN was famous in the Greek Monuments long before the times of the Romans.

P.in. Nat. hist.

The usefulness of those excellent Commodities imported from Britain into those Parts, rendered the Greeks very curious after the search of them; It is not to be doubted, but the Phœnicians very studiously concealed this Treasure from them, as we find they did from the Romans, because they being the great Trading Nation of the World, they were jealous lest these Mines once discovered to their Neighbours (who by this time had learnt of them the Art of Navigation) they should lose the Advantages, that infinite Trade of Tynn and Lead, which had hitherto been a peculiar Monopoly to themselves, and which they had dispersed and sold to all Nations at their own prizes.

Strabo, lib. 3.
Geogr.

That this is true, Strabo in his third Book of his Geography witnesseth: *'At the beginning (saith he) the Phœnicians alone Traded to Britain from Gades, and concealed from others this Navigation; but when a Roman Vessel followed a certain Master of a Ship, that they themselves might learn this traffick of Merchandize, he upon a spiteful Envy ran his Ship on purpose upon the Sands, and after he had brought them, that followed after, into the same danger of destruction, himself escaped the Shipwrack, and out of the Common Treasury received the worth of the Commodities and Wares he had lost.'*

Now if this diligence were used by them, after the Greeks had discovered the source of their Trade, how jealous ought we to imagine them to be of this Secret, when as it was preserved intirely and peculiarly to their own Nation; So that as the Greeks knew these Islands long before the Romans, so are they to give place to the Phœnicians, who were their Masters and Instructors in the Art of Navigation, as well as in all other Arts and Sciences whatsoever.

Cambden.

But, although the Greeks were later than the Phœnicians in these Coasts, yet they were far earlier than Mr. Cambden will acknowledge them, which I mention because the Derivation of the word BRITANNIA depends altogether upon the true stating of this matter. For if the Greeks arrived hither not above one hundred and sixty years, or thereabouts, before Caesar's time, under Phileus Taurominites, as Mr. Cambden out of Athenaus seems to intimate, higher than which he will not admit of the Antiquity of Britain, then it might be indeed supposed, that since all Nations were so far Civilized as to wear Garments to cover their nakedness, the hardiness and customes of the Britains to the contrary might give occasion to Forraigners, to denominate them and their Nation from the Painting of their Bodies, which but very few of them used as the only covering of their Nakedness in that more civil and reformed Age. But if the Greeks were in this Island in those Early daies, when it was not any strang and unusual thing for Travellers to find Nations rude and unclothed, it cannot be supposed this Island of all others should meet with the ill luck to have a Name stamp't upon it, as a perpetual monument of its savage Custome, and Barbarity.

To

To omit here, that if the *Greeks* had named them from this Custom of *Painting*, they would have done it as they did by other Nations, by a word totally peculiar to themselves (as we find the *Picti*, on the same account, so called by the *Romans*) and not have borrowed the better half of the word from the *Britains*, and have made it up only with a termination of their own.

We find no such respect shewn by the *Greeks* to any Nation they gave name unto, for their Ambition suffered them not to be so modest in imposing Names upon Countries they discovered, by borrowing any thing from the Nation it self, as might be shewn in many Instances, as *Egypt*, *Aethiopia*, &c. and more particularly in *Britain*; For when they had learned the word *BRATANAC*, by which the *Phenicians* called this Country of *Tynn*, they gave it a clear contrary name, though of the same signification in their own, *CASSITERIS*.

It is to be supposed it was a great while before they could be induced to follow the *Phenician* name, 'till such time it made them as it were deaf, by being so rung in their ears by the *Phenician* Marriners, so that it was grown so frequent in all mens mouths, that had any concern in Trade, that they saw themselves obliged to conform to the universal consent of Saylor, in calling it something like *Bratanac*, viz. *Bretanica*, and afterwards *Britannia*, and all this long before any *Greek* had either set foot, or seen any part of these Islands; so that *BRITANNIA* was famous in the Monuments of the *Greeks*, long before either *Brith* or *Brit*, a diminutive Corruption of the ancient Name had prevailed in this Nation. This will appear plainly, if we shew the Voyages of the *Greeks* hither, are much Ancienter than what is commonly supposed, or is of necessity to be allowed by Mr. *Cambden* in the making up of his Antiquities; for by his misunderstanding of *Polybius*, as has been evidently shewn before, he ran himself into this Error, That Britain was not known to the Ancients long before *Cæsar's* time, and upon that great Mistake, though but few apprehend it, begins his structure of the Antiquities of this Nation, not so high as he ought justly and truly to have done.

And here I doubt not but it will be easily granted, that the *Græcians* arrival into these Parts, was not the same way we suppose these Countries to be Peopled by, that is, through *Germany*, *France*, and so by successive Colonies drawn along through those spacious and vast Territories, but that they came through the Streights of *Gibraltar*, as Merchants, to Traffick in these Western Seas. This will more evidently appear, if we consider, that between the *Greeks* and *Romans*, in the daies of *Alexander* the Great, and long after, there was not the least mutual knowledge one of the other, so that their passage could not be over the *Alpes*, through *Gaul*, and as for *Germany*, we are certain how that was shut up to all Passengers by the reserved and Warlike temper of the Nation.

Livy, when he comes to write of the state of *Rome*, in the daies of *Papirius* *Livy*, and *Manlius*, Consuls, when *Alexander* had arrived to the full pitch of all his Glories, and had now made himself Master, as he thought, of all the World, sets down the posture of Affairs in *Italy*, the strength and Order of the Nation, the excellent Commanders it enjoyed, their Policy and Conduct in War, the Martial temper of the Soldiers, their long accustomedness to War, and the Experience they had gained in their habitual exercise in it, the severe Discipline they underwent, the least breach whereof was unpardonable, though in a Son to his Father, as was seen in *Manlius*. This concludes, that if *Alexander* had attempted them, as no doubt he would had he heard of them, he had found them an equal Match, and his full career of Victory had met with a sudden Rub, and probable obstruction in his design.

This Argues, that the *Græcians* had not arrived to any knowledge of the Western Parts of *Europe*, on the Continent, and that wheresoever we find them, as most certainly we do on the Sea Coast of *Spain*, *France*, *Belgium*, &c. is to be attributed to their Sea Voyages, by which all along the skirts of *Europe* abounded with them.

Thus we find *St. Hierome*, in his Questions upon *Genesis* (setting aside the ground of his Hypothesis) out of most Ancient and Authentick Writers, shewing the matter of fact, That the Sea Coast of *Europe*, and all the Isles throughout, even to *Britain*, were inhabited by the *Greeks*, and this he proves out of *Varro's* Book of Antiquities, *Varro's* *Antiquæ* *Sisinius Capito*, *Phlegon* the *Greek*, and divers others.

If

If then the *Greeks* did at first only inhabite the Sea Coasts of *Europe*, there must some competent time be allowed before they could penetrate very far into the Inland Country, especially if we consider them as *Navigators* only, whose business was not to settle any considerable Colonies where they arrived, but to keep Marts only, and to fix themselves in convenient Parts for the carrying on of Trade.

But in *Cæsars* daies, we find the *Greeks*, in the very heart of *Gaul*, settled, both in their *Customes*, *Language* and *Religions*, which, in my opinion, is a perfect demonstration that they had long before been in those Western Seas. For can it be possible, that a Nation coming so far as they, and arriving at *Britain* and the Sea Coasts of *Gaul*, could (without Conquest) fix themselves, their *Customes* and *Religions*, and not some hundred of years past.

Besides, it is to be supposed, the *Greeks* were much sooner in *Britain* than *Gaul*, and much more conversant, if we consider how the *Gauls* used to send their Children to be instructed of the *Druids* of *Britain*, and how in this Island, and in *Man*, and *Anglesey*, were publick Assemblies, and general Rendevouz held by all the Learned, to which People from neighbouring Nations, and all Parts, did repair.

In *Cæsars* daies, we find the Greek Language not only in *Britain*, but even in those barren and Mountainous parts of *Gaul*, which the *Helvetii* inhabited. Learning by this time had found its way even unto those Parts out of which the Inhabitants themselves, weary of their Country, scarce could find a passage; For the *Helvetii*, after they had burnt their Houses, and agreed upon a general March of the whole Nation, to seek out some New Plantation, the first difficulty we find them encountering with, is, how to get out of their Country, so securely bounded as it was with Hills and Rivers, that it seemed to them rather a Prison than a Defence, and yet upon their return, being beaten by *Cæsar*, there was found (as he himself writes) and brought to him *Table Books* written in Greek Letters, wherein was Recorded exactly the number of all that went forth, how many bore Arms, besides old Women and Children.

We see what footing the *Greeks* had gotten in these parts, in the daies of *Cæsar*, and therefore I leave it to the Reader to judge, Whether in a hundred, or two hundred years time, Traders out of the *Mediterranean*, could so fully plant themselves and their Language in these Parts, as to be trusted with the managements of the Records of a whole Nation?

The Foot-steps of the *Greeks* are so ancient and frequent in these Islands, that it has given occasion to many to think that they were the first Planters of them, and the Reasons they give are these.

1. They must needs be planted by Navigators, because they are Islands.

2. The *Græcians*, in the first Ages of the World, were esteemed among the best Navigators, taking in the *Ionians*, and the Inhabitants of the *Mediterranean* Islands, all of *Greek* extraction, and differing only in Dialect.

3. It is certain that their Colonies were very numerous through all the *Mediterranean*, and that they passed the Streights is undoubtedly true, after *Colum* the *Greek* had first, of all that Nation, discovered the West Seas, so that 'tis probable, they wanted not People to plant even in these Islands also, as well as in several places in *Lybia* and *Spain* that lay to the Sea Coast.

4. They suppose the Greek Language, or a Dialect thereof, altogether used in these Islands, till corrupted and grown out of use among the People, it was preserved only entire among the *Druids*, whom they cannot otherwise imagine could have that Language, unless there had been some plantation of the People formerly in these parts.

What makes them the more confident in this Judgment, is, That the *Druids* had the very same Interests, and used the very same practice as the *Roman* Clergy do, in sticking fast to the Ancient *Latin* Tongue. And they took notice of a great jealousy in the *Druids*, lest their *Learning* and *Religion* should be too much understood and divulged; so that it was grown to that height, that it was accounted almost unlawful to reveal any of their *Mysteries*, or to set down in writing, what they thought most safe and honourable for themselves to deliver by Tradition.

5. Their

5. Their manner and expert way of fighting in *Chariots*, after the Ancient manner of *Greece* and the Countries adjoining, when it was unknown to the *Roman Territories*.

Now this is a great Argument of the *Græcian* Antiquity in these parts, and *Cæsar* in his Commentaries takes notice of it as a wonderful thing, and a great novelty, where he describes their way of Fighting, and much admiring their dexterity and agility of Body, their nimble and sudden turns; and here it will not be amiss to put down his very words.

In Fighting, for the most part, the Britains employed their Charioteers, first these drive about through all parts of the Battle, and sling Darts, and with the terrible sight of Horse, and rattling noise of the Wheels, they do most commonly break their Ranks, and put them in disorder, and after they have once forced themselves within the Troops of Horse-men, they descend from their Chariots and fight on foot. The Chariot Guiders in the mean time withdraw a little from the hurry, and place themselves in such postures, that if the other be overpowered by the number of Enemies, they may readily, and without hinderance, retreat in safety. Cæsar's Comment.

Thus in their Fights, they performed the quick motion of Horse-men, and have the steadiness of Foot-men. By daily practice and experience so ready in their Service, that on the descent of steep Hills they can stop their Horses, although in full Carreer, quickly turn short, and yet moderate their Course, run along the spire-pole and beam of their Chariots, rest upon the yolk and harness of their Horses, and from thence jump again, with ease, into their Chariots.

Where, by the by, we may take notice; that the expertness they had in their Chariots, argues, that they long had known the use of them, and consequently, that the *Greeks* had been longer in these Islands than is for the most part conceived, and yet not so long as to be the first Planters; and that the Nakedness and Painting of some of them, was rather a corruption and degenerating from the *Greeks* Civility in those points, than the reason of their Name; For the *Greeks* are supposed to be here long before any such Custome, and if at first the *Greeks* did find them Naked, yet was it long before any such word as *Nith* was used among them, which is not conjectured by Mr. *Cambden*, to be long before *Cæsar's* time.

6. There were two different Nations in *Britain* taken notice of by *Cæsar*, one of which proceeded out of *Gaul*, to which People I think Mr. *Cambden's* Antiquities only refer, who came out of a desire of Conquest, and so planted themselves on the Sea Coasts.

The other sort were they within the Land, of Ancienter date and settlement, who acknowledged themselves to be derived from none of their Neighbours, either because they were ignorant of their Original, or perhaps thought, according as the *Greeks* did, that there was no greater honour than to be sprung from that Earth they possessed, and so gave out, according to the usual Custome of those times, that they were *Aborigines*, so that the *Greeks* called them *Avrixones*; and this People it is they imagine to be of *Greek* Stock, and to be the primitive Planters of this Island, being, as *Cæsar* and *Tacitus* write, they were of a different Stature and Complexion from those whom they gather to have come out of *Gaul*, besides their similitude of Language and Manners. Cæsar. Tacitus.

7. Another Reason they give for their Opinion, is, that although they do not believe all the History of *Brute* to be true in every point concerning the *Trojans*, who, on the matter, may be accounted *Græcians*, if we consider *Dardanus* their Founder, and the vicinity of the two Nations, so they cannot imagine but there was some Truth in the ground of that History, although so obscured with the Fabulous superstructures of some Writers, that not being able to undergo the test of Wise men, the whole Story has had the fate to be accounted Idle and Ridiculous. For, say they, if one consider the consonancy of the *Greek* Language with the *British*, likewise, several Manners and Customs the *British* had, which were peculiar to them only, and the *Greeks*, and to no other of these Western Nations, certainly we may reckon them to be of one Stock or Language, yet the first Historian finding this great Probability, might be ambitious (according to the Customs of those times) to derive his Country-men from a *Trojan* Race, and so put this general Truth into a particular dress of his own.

M

These

These are the *Reasons* given by Wise men, by which they verily think the *Britains* to be primitively of a *Greek* Original, which though it cannot be true (considering how I have shewed before, that the *Phanicians* Traded into these Islands some hundred of years before ever any *Greek* entered these Seas) yet does it plainly shew, that they were of longer standing in these Islands than is commonly supposed.

The Answer to
the precedent
Reasons, as
they are set in
order.

1. Now as for the *first Reason* given, That these Islands must be planted by Navigators, I think will not hold good, unless we call those Navigators who in small *Wicker* Boats used to row between *Britain, Gaul* and *Belgium*; for, from that Continent do I rather believe the first Planters to come, than from the *Mediterranean* through the *Straits*.

2. To the *second Reason* I answer, That the *Greeks* were not in the first Ages of the World esteemed the best Navigators, but that the *Phanicians* preceded them both in *time* and *experience* in those Arts, has been shewn already.

3. To the *Third*, That although their *Colonies* were numerous, yet were they not so early as those of the *Phanicians*.

4. To the *Fourth*, That although their *Language* was very frequent in *Britain*, and the *Welsh* to this day has very much in it, yet cannot we reasonably suppose that it was the only *Language* of the Country, because we find not their Tongue in any Country so soon, and so much corrupted, so as in *Caesar* there is no notice taken of it at all, which he certainly would have done, if he had found the *British* Tongue only a derivation from the *Greek*, or corruption in *Dialect*, and not a quite different Language.

As for the similitude that is made between *Druids* and *Roman* Clergy at this day (I think) it holds better, if we suppose the Religion and Worship of the *Greeks* brought hither, and preserved in its Native Language, than to conjecture, that the People understood it at first, but by *time* and *ill manners* lost the knowledge of it.

5. To the *Fifth*, That the Chariots of *Greece*, as well as other *Customs* of theirs used by the *Britains*, argues the *Greeks* to have been here indeed, but proves not they were the only Planters, or brought those *Chariots* to take possession of an empty Country.

Caesar.
Tacitus.

6. To the *Sixth*, Although there were *two* different Nations in this Island, yet *Caesar* and *Tacitus* takes no notice of the Inland People, more than the *Gaulish* Britains, as I may call them, as being of a more *Greekish* extraction.

7. To the *Seventh*, That although there may be some Truth couched in the History of *Brute*, yet do not the Histories of *Brute*, prove, but that there were others before him in this Island, which makes me wonder at Mr. *Cambden*, and Others, that think, that in adhering to the History of *Brute*, we must cast off the search and enquiry into the Antiquity of the Inhabitants of this Island.

Sheringham,
de Orig. Angl.

Mr. *Sheringham*, to prove that the *Greeks* and *Britains* had no Commerce together, brings in an Ancient Poet in *Eustathius*, who reckoning up all the Greatest Islands known to the *Gracians*, never makes mention of *Britain*, which he would have done in the first place, had he ever heard of it. The Verses are these:

Τῶν ἑπτὰ νήσων ἃς ἔδειξεν ἡ φύσις,
Θητοῖς μεγίστας Σικελία μὲν ὡς λόγῳ
Πρώτη, μέγιστη δούπερ Σαρδὼ πέιτη
Κύρῳ τεύρεται δ' ἡ Διὸς Κρήτη πέφῳ,
Εὐβοία πέμπτη σενοφυῆς, ἕκτη Κύπρος
Λέσβος δ' ἔστιν ἐσχάτῳ λακῶσ' ἔχει.

Of the Seven ISLANDS Nature made,
SICILY the first place had
For Greatness, next is SARDO Height,
Then CYRNU, next Jove's Country, CRETE,
Narrow EUBEA then, and CYPRUS, last
Of all is Little LESBOS placed.

Buſ

But to this may be Answered, That this Poet, as usually all Poets, do reckon only the Islands of the *Mediterranean*, which were most obvious to the *Greeks*, and troubled not himself with the *exactness* of things, as we see by his *ἀκρίβεια*.

Besides, it may be Answered, That although the Islands about *Britain*, and *Britain* it self, were known to the *Greeks*, yet at first they did not know this to be an Island, having nothing to do in the more Northern parts; It was not long before the *Romans* time, when *Thule*, and six daies sayl beyond *Britain*, was discovered, of which *Pythias* makes mention, The *Græcians*, as well as the *Phœnicians*, at first, consented themselves with the Commodities of the Southern and Western parts of these Islands, and no doubt but they secured themselves, by little and little, of the nature of the People, and conveniencies of Ports, and all other Provisions, before they ventured too far Northward. Pythias.

Now, in my Opinion, this makes nothing against the *Greek* Voyages into these parts, to whom the *Cassiterides*, or the *Scilly* Islands, and *Cornwal* and *Devonshire*, might be known, yet they had not discovered *Carnæ*, or the extreamest point of *Scotland*.

What he saies afterwards, That before the Arrival of *Cæsar* into this Island, the Name of *Britain* cannot be found, is a great mistake and inadvertency, for *Polybius*, in his Third Book, makes mention of it particularly, and by Name, where he promises to give an account, *καὶ τῶν Βρετανικῶν νήσων, καὶ τῶν κατὰ τὴν παρακείνου*, of the *British* Islands, and the making and ordering of their *Tynn*, which he performed, if we may believe *Strabo*, who brings him in conferring and confuting the Opinions of *Pytheas*, *Dicaearchus*, and *Eratosthenes*, concerning the Magnitude of *Britain*. Thus Mr. *Sheringham* ran himself into the same Error of Mr. *Cambden*; I suppose, by mistaking of *Polybius*. Polybius, lib. 3.

But granting that we do not find the Name of *Britain*, or very rarely, before *Cæsar*'s time among the *Greeks*, yet the Name of *Cassiterides* was sufficiently known, likewise *Albion* was in frequent use among them. And if any Object, That this Island was not any of the *Cassiterides*, yet let any one judge, whether it be reasonable to imagine those *Scilly* Islands discovered, and yet *Britain* that lies in sight not to be known to them, especially considering, that *Cornwal* and *Devonshire* did not less abound in *Tynn* and *Lead*.

The Reasons why we meet not with *BRITAIN* oftner in the Writings of the Ancient *Greeks*, may be these.

1. Because it lay so far off, and did not concern or relate to any thing of the *Greeks* Polity, as to be taken notice of by their Historians; They sent no Governours hither, nor any that presided over the Colony, but the Commodities of the Country were sent either through *France*, up to a Mart in *Narbo*, or else to the *Veneti*, or else, by Sea, through the Streights of *Gibraltar*, so that the Learned sort of the *Græcians* could not attain to much information of those places, from whence they that went to them seldom returned, having no Reason so to do, upon the account of the plenty of the Soyl, and pleasure of the Country, and the Dominion the wiser sort had gotten, by their Learning, over the minds of a rude and barbarous People.

2. Besides, the *Greek* Historians concerned themselves, more, in relating the Actions of their Country-men, as they had respect to their Neighbours, extolling the puissance of their Commonwealth in comparison of those States that bordered upon, and often invaded them; Their resolute and vigorous defence of their Laws, and Liberties, against the frequent and numerous Expeditions made against them, is the greatest subject made use of by their Writers, in extolling their Policy, and Conduct.

It had been a vain thing, and besides their purpose, to have Recorded their New Discoveries and Acquests in the *Western* Seas, as *Britain* in particular, when all the World saw them struggling at home, not to increase Empire, but to preserve their Lives and Liberties.

3. It would have been esteemed a strang and extravagant humour, if whilst they were almost over-run by the *Persians*, *Athens* burnt, and they forced to betake themselves, according to the Oracle, to their Wooden walls. And afterwards, when *Philip*, a powerful and politick Prince, had designed and almost perfected their Ruine, with many other Calamities they underwent, both among themselves and from others, that their Historians then should be comforting themselves with their

great Achievements in a New World, as these Islands, for their Remoteness might have been esteemed. What laughter would this have raised do we think in their Readers, if then they should have given blessed and exact descriptions of the *Fortunate Islands* as these were, thought probably to be esteemed by them, when they were every day contending for their own Country, of which they accounted themselves *Ἀντίχθους*, or *Aborigines*.

Thucydides.
Herodotus.

Indeed, *BRITAIN*, being of so forraign a concern to them, as to the Polity of their Government, although they were concerned in the Commodities of *Tynn* and *Lead*, I never could wonder why we hear no more of it in their Writers, especially when I consider, that the *Romans* (whom for their increase and growth, the whole World began to have an eye on) were so lately discovered unto them, certainly it is vain to infer, because the *Romans* were not mentioned either in *Thucydides* or *Herodotus*, that therefore the *Greeks* had no knowledge of *Italy*. Yet certainly, that Country is as little mentioned by the *Greek* Historians of that time, as *Britain*, although *Pythagoras*, some say, before others, after the daies of *Numa Pompilius* had seated himself on the Sea Coasts, which afterwards was called *Magna Græcia*, and it is manifest to all that have read any thing of the *Greek* Voyages, that they traded to that part of *Italy* called *Ager Brutiorum*, by them *Βρεττία*, for *Pitch*.

And it happens with *Britain*, in this respect, the same as it did with *Βρεττία* in *Italy*, because the *Greeks* contented themselves to trade upon the Sea Coasts of *Italy* only, so that they make little or no mention of the Inhabitants; therefore we must think them to have no Commerce at all with them, when indeed it is only true, that they were ignorant of the higher and Northerly parts only, but not of the whole Country. Inasmuch as we find in *Stephanus*, that in those daies *Italy* was no more (than the Country of the *Bruttii*) with the *Greeks*,

Stephanus,
in voce Βρετ-
τία.

Ἀντίχθους ὃ καὶ Βρεττία φησὶ κληθεῖσθαι Ἰταλίαν.

And if one had asked a *Greek* what *Italy* was, he would have told him *Βρεττία*, which was but a Province, and a small part of the flourishing Country. And, I seriously believe, the same account would he have given, should one have demanded, whether it were an Island or no.

If it happened so with *Italy*, which was so nigh unto them, what great account can we expect of *Britain* from them, whose distance rendered it more capable of an exact account.

For, although it be no question, but that the *Greeks* Traded hither, and that several Colonies of the *Æolians* had seated themselves in these parts, yet do I judge, that they were for a long time altogether ignorant of the greater part of this Island, nay, they knew not whether it was an Island or no, contenting themselves at first with the knowledge of the *Scilly* and adjacent Islands, *Man* and *Anglesey*, likewise *Cornwall* and *Devonshire*, small parts of this large and spacious Dominion, and that the name of *Britains* was first given to them alone from the *Phœnician* *Βετανια*, or a Country of *Tynn*.

What exact account can be expected from them, I say, who first must be supposed to employ all their time in the Traffick of the Country, and the heaping up of such Commodities as would make amends for their great Costs and long Voyages?

It is not to be supposed, that when they had set footing on so plentiful a Place, as this was ever esteemed, that they would return on purpose to give true Relations of it, to satisfy the natural Inquisitiveness of their Country Men after News, or quit the possession of a peaceable Trade, to run the hazards of continual War at home.

Yet, seeing these ISLANDS are mentioned by their Historians, sometimes under one Name, sometimes under another, and it is agreed on all hands, that the *Scilly* Islands were the *Cassiterides* mentioned by *Herodotus*, and that *Polybius*, above two hundred years before *Christ*, makes particular mention of *Britain*, and the Com-

modity

modity of *Tynn* thence exported, we may in all reason suppose them to have been discovered by the *Greeks*, though upon the aforesaid accounts given, their Authors make no such particular relations of them, as some, in vain, have expected.

Having premised thus much concerning any Intercourse that might happily pass, between them of *Greece* and their Country men that first Landed in these parts, I shall proceed to shew, what *Remains* the *Greeks* have left in this Island, and shall set down the Opinions of Authors as touching their *Language*, the progress they made in promoting their *Customs* and *Language*, and the designs they carried on in managing of their *Authority* with the People, and then I shall leave it to any to judge, whether that great esteem and veneration their *Druids* were in, when *Julius Caesar* entered this Island, and that vast opinion all had of their Judgment and Integrity, so that recourse was made to them in all matters of moment and difficulty, could be acquired in so few years, as is generally supposed, and whether it be likely, that a Nation so stubborn and hardy as the *Britains*, are easily conjectured, would submit so quickly to foreign *Customs*, and yield their necks to the yoke of *Greek* Sacrifices, which spared not often their dearest Children, and nearest Relations.

Where, by the by, we may take notice, that this sacrificing of *Men, Women, and Children*, devoting the lives of Captives and Prisoners to the Altars of the *Gods*, as we find the *Druids* used to do, was a Custom left off by the *Græcians* of the latter Ages, and was the peculiar Blemish of their Fore-fathers, in the times of their Great *Hero's*, when the shedding of Blood was a Princely thing, and was so esteemed for its own sake; so that it is not to be in the least imagined, that these *Druids*, men generally reported of a moral and honest Conversation, would begin such Bloody Customs, had they not for a long time received them from their Predecessors, and so on, till we come to that Age of the *Græcians*, which first sent Colonies into these Nations, and brought over those *Customs* which were then esteemed commendable even in *Greece* it self.

The Landing Place of the Græcians.

THE Places where the *Greeks* first Landed, is guessed, by some, to be the two Islands, *Man*, and *Anglesey*, or one of them, and the Reasons given are these.

First, Because the *Druids*, whose Name proves them of a *Greek* Original, upon the discovery of this Island, the more known Parts of the World principally resided in these Two; There they had their Head quarters, as I may say, hither resorted as to publick Seminaries, all that desired to be instructed in their *Learning*, or initiated in their *Religion*, here they studied privately, and retired, sometimes twenty years together, to learn their Mysteries, which was not permitted them to carry away, otherwise than in their Memories; When *Britain* was invaded to *Anglesey*, then retired the Southern *Druids* and their Followers, not as a place of more Safety, for then they had fled Northwards to *Scotland*, because this was supposed to be their Original and Capital Seat, and so either out of Superstition, that, that Land which first gave footing to their Fore-fathers, would be most fortunate to them, or else, because it was really best Fenced; It was looked upon as their own Patrimony, the Woods of it being so Sacred, and so inviolably preserved for the exercise of their Religious Adoration, that it yielded more shelter for them than any other Parts; Whatever the Reason was, certain it is, it hath given occasion to some to think, that these were their primitive Habitations to which they so naturally had recourse.

What is said of the Southern *Druids*, and their Retirement into *Anglesey*, the same may be said of the Northern, into the *Isle of Man*. A President was kept there, to whom once every year they repaired from those parts to take Counsel for the management of Affairs, and after They of *Anglesey* were expelled that Island, the Remainders fled hither as to their last Refuge, and here remained, until King *Cratilius*, *An. Dom.* 277, with great difficulty drave them out.

Moreover,

Moreover, about those Parts they have this Tradition, *Don mam Cumri*, Man is the Mother of the Cumri.

Now the more Northern *Britains* are supposed, Anciently, to be called, *CUMERO*, I mean, those *Britains* that lived in the Inland parts of *Britain*, and not the *Gaulish-Britains*; Sure I am this has given some Reasons to think, that the first *Britains* came out of *Anglesey*, anciently called *Mona*, and if they be of a Greek Stock, that the *Gracians* first Landed here; likewise there are who have thought, that these two Islands are the same which Anciently were celebrated by the Poets under the Name of the *Fortunate Island*, and the *ELYSIAN Fields*.

Isacius Tzet.
in Lycoph.

Isacius Tzetzes, a Greek Author, in his Notes on *Lycophron*, reports, *they were among the Britains*; and *Homer*, by one is brought in to say, *they were on the Coasts of Britain*, and here I will put down the following chief Reasons, and so leave it to the Reader to judge.

The *Fortunate Islands* lay in the *Atlantick-Sea*, and so do these with the rest of the *British Islands*.

The *Fortunate Islands* were Two, so are these, the lesser and bigger *MONA*, one the nearer, the other the farther off.

The *Fortunate Islands* were a Type of the *ELYSIAN Fields*, and are so called promiscuously, sometimes by one name, sometimes by another. They were said to be Places of *Ease, Pleasure*, and *Rest* from all Labours, to all who lived *Virtuously* and *Regularly*, as that the *Conversation* of just and upright Persons was the most valuable Happiness.

The strict Life of the *Druids* might therefore render these Two Islands more valuable than others upon all the accounts aforesaid, as they were sequestred from the *Cares* of the World, Men of *upright* and *moral* Conversation. Here was their General Meetings, here they taught and discoursed of nothing but *Virtue* and *Piety*. Their Solemn Assemblies were all concerning the Principles of *Divinity, Morality*, the *immortality of the Soul*, and the *World to come*; so that this *Conversation* might well be esteemed for its Retiredness and Gravity, to come nighest those *Idea's* that the Philosophers and Poets, lovers of *Virtue*, had of the Rewards of another World.

The *Druids* had that Authority, that they were made Judges of *Controversies* both in *Britain* and *Gaul*, to which esteem they could never have arrived, unless they had been strict Enquirers and Searchers into the *Lives* and *Manners* of those they had admitted into their Order.

Because these Two Islands were the Fountains from which proceeded all their Streams, no doubt but the greatest care was taken, that they should be preserved pure and untainted, and this strict enquiry, and severe examination of Souls, is supposed to be made by Judges, before their admission into the *Elysian Fields*, as the Ancient Poets witness.

Mira.

Their *Retiredness*, which is so much spoken of by the Poets and Philosophers of the *Elysian Fields*, is intimated in the very Names of these Islands, they being called *MONA*, as has been said before, from which Greek word the *Monastick Life* had its denomination.

The *Elysian Fields*, or *Fortunate Islands*, were said to be full of *Shades*; *Anglesey* was called *Ynys Duwil*, a *Dark* and *Shady Island*, because the *Druids* planted here many *Woods* and *Groves*, as necessary for the exercise of their superstitious *Rites* and *Ceremonies*.

The Greek and Latin Poets Anciently accounted the *North* their Right hand, and the *South* their Left; from their way of looking to the West towards the *Elysian Fields* and *Fortunate Islands*, and, in the Judgment of the best Authors, were seated on the *Western Coasts* of *Britain*.

Plutarch on
the life of Ser-
torius.

Plutarch, on the Life of *Sertorius*, writes of him, *That at his retreat from Spain, he was obliged to take the Sea, where, not being secure, nor permitted safely to Land upon the Spanish or African Coasts, being then in the Mediterranean Sea, he passed the Streights, and turning on the Right hand of the Spanish shoar, he met divers Saylor's from the Fortunate Islands, seated 10000 furlongs from the Coast of Africk, to which Islands he intended to go, had not the Cilician Privateers (who understood his design) forsaken him.* Thus *Plutarch*.

The

The Islands *MONÆ* are about the same distance, and the Ships coming from them, arriving from the *Spanish* Coast, seems to make it more probable that they were Islands Northward on the *British* Coast, than those which go under the name of *Fortunate Islands*.

Now if there be any likelihood of truth in these Conjectures, certainly the Plantation of the *Greeks* here is very Ancient, and must of necessity be long before those times Mr. *Cambden* assigns for the first discovery of these Islands by them; and so consequently *Britt* could not give name to them; For many hundred years before *Julius Cæsar's* daies, or before ever *Philaas Tauraminis* had been in *Britain*, the name of the *ELTSIAN* Fields, and *Fortunate Islands*, was sung by all Poets.

Mr. *Cambden* reports out of *Robert of Avesbury*, That when Pope *Clement* the sixth had given the *Fortunate Islands* to *Lewis* of *Spain*, he made great preparations in mustering Men in *France* and *Italy*, in order to the taking possession of them, that the *English* verily believed that all those Levies were made against them, and our *Leigier* Embassadors at *Rome*, *Prudent Personages*, as he calls them, were so strongly posselt with this Opinion, that they withdrew from *Rome*, and hastned for *England*, to give warning of it.

Cambden out of Rob. of Avesbury;

Mr. *Milton*, after most of the former Conjectures, thinks, there are no Two such Islands, so probable as the *Monæ* are to be the *FORTUNATE* ones, seeing undoubtedly they were in the *Atlantick* Sea, and upon the *British* Coasts, as they were strongly reported to be in Ancient time.

Milton's Hist. of England;

But leaving these Conjectures, I come now to shew, what *Foot-steps* remain of the *Greeks*, and certain *Evidences* of their being once very conversant in these Islands. And I shall begin first with their *Language*, and afterwards with their *Customes*, *Manners*, *Habits*, and *Religions*, which were continued even to *JULIUS CÆSAR's* daies, and are not as yet utterly rooted out from among them.

And here it is to be observed, as touching the *British* Language, that above all Nations in the World they have been curious in preserving of it entire, without mixture, and carefully and studiously avoided the entertainment of any strang and forreign Words into it, as may be seen in *Merlyn* and *Thaliassen*, two of their Poets, who although writ so long ago, yet setting aside some small variations, is the very same Language spoken by them at this day, not only by the *Britains* of *England*, but of *Armorica* also in *France*, a thing much to be wondered at, did we not consider the exact Orthography they preserved, so that if you take half a dozen Scribes, and dictate to them a sentence of their Language, they will all agree in the same way of writing, which exactness is not observed in Our, or any other Language; but that there will be as many waies of writing, as there are men appointed for that purpose. This Observation was made by *Sr. John Price*, who made an Experiment of it.

Merlyn, and Thaliassen;

Sr. Joh. Price;

Now, this exact *Orthography*, and the natural care that through all Ages they had of preserving their Language, has been the cause that the Old Language of the *Britains* (setting aside what Words crept in by force from the *Romans*, and *Saxons*, who conquered them) has been preserved so entire as it is.

The *Foot-steps* of the *Greek* Language is evidently seen not only in particular *British* Words, which agree in sound and sence, but in the very nature and Idiom of the two Languages.

Some are of Opinion, that the *Greek* Characters were used in *Britain*, and that they were changed by the *Roman* Conquest, who alwaies were very careful to obtrude their Language upon them whom they overcame, as a certain sign of Dominion over them, and a surer Union with such Provinces; And this I am apt to credit, because *Cæsar*, after the Conquest of the *Helvetii* (as I said before) found their Publick Records written in *Greek* Characters.

Joh. Price's Defen. Hist. Brit. c. 1,

The Ancient *Greeks* had but Two and twenty Letters, no more had the *Britains*, and as afterwards the *Greeks*, for conveniency, did receive two more into their Alphabet, so have the *Britains*.

Moreover;

Moreover, it is to be observed, that the *British* Letters agree exactly in sound with the *Greek*, as is most remarkable in *c* and *g* (not to instance in *d* and *u*) which *c* and *g* are alwaies pronounced by the *Britains*, as, *κ* and *γ*, and not as now they are before *i* and *e*, where *c* is pronounced like an *s*, and *g* like an *j* Consonant.

Of *Vowels*, the *Britains* had Anciently six, now they have added a seventh, *viz.* a *w*, but this relishes of the *Teutonic*.

Their *Consonants*, after the manner of the *Greeks*, are divided into *semivocales* and *mutas*, and these again into *tenuis medias* and *aspiratas*, which, in the flexion of Nouns and Verbs, pass one into another exactly after the Greek manner.

R, in the beginning of words; is alwaies with an *Aspirate*, as it is in the *Greek* Tongue, out of which Observations in the *British* and *Greek* Language, I would note these things.

1. First, That the *Druids* of *Britain* and *Gaul*, by the number of Letters having only twenty two, as may rationally be supposed, after the manner of the Ancienter *Greeks*, came into *Britain* very early, when the *Greeks* had not as yet learnt the use of their other Letters, or if they had, notwithstanding they were not frequently known among them.

2. Secondly, The *Druids*, using the same Characters which were common in *Greece*, in the time of *Julius Caesar*, it appears, that neither were they of so Ancient a standing in this Island and *Gaul*, as the first and primitive Times of *Greece*, when the *Greeks* learnt their Letters from the *Phenicians*, and without doubt something nigh their Character.

Plin, Nat. hist. Besides, *Pliny* observes, out of an Ancient Inscription in the *Greek* Tongue, that formerly the *Gracians* had very nigh the same Characters with the *Latins*; If I be not mistaken, did write an *H* instead of their *Aspiration*, after the manner of the *Phenician*, and if the *Phenicians* did not themselves bring the use of Letters, and the number of them into *Britain*, but contented themselves with Trading only hither, yet I am sure the *Gracians* had not only the first number of their Letters from them, but Characters also, and as may be very rationally conjectured, might bring them into this Island, after they had new modelled them, and before they had added any new ones to them.

The true attaining to the just Circumstances of Time, as to the Navigations of the *Phenicians* and *Gracians*, makes much to the stating of the Antiquities of *Britain*. But care must be had, that as we bring not the *Greeks* too early into these Islands, as by the more Modern Characters they used do appear, so we must not assign the time, too late, of their discovering them, which their long settled Customes in *Britain*, the great esteem they had gained with the Islanders, the very Idiom of the *Greek* Language introduced, and their Religious Ceremonies and Rites, though never so cruel, allowed and approved by the whole State, argues them of a very Ancient standing in these Parts, and that not suddenly, but by long use, and against much opposition, they were at last admitted and entertained.

Seeing we have here spoken of the Concordance of the *British* Tongue with the *Greek* Idiom; it will not be much out of the way, if we take notice, that as the number of their Letters agree exactly with the *Phenicians*, though we will not suppose them to have received them immediately from the *Phenicians* but the *Gracians*, so there are a world of Words in the *British* Language (as partly has been shewn upon another occasion) which agree exactly with the *Syrian* or *Phenician* Tongue; For, I verily believe, that the extream number of *Aspirations*, and guttural pronunciations, were peculiar to no Western Nation, but only the *Britains* of *Armorica*, and *Wales*, and the *Irish* (which may well be supposed to be peopled out of *Britain*, or else to have been Traded unto by the *Phenicians* themselves) is an evident sign of the *Phenicians* once conversing in these Islands; For it is to be observed that the Eastern Languages, and that they as well as the *Greeks*, contributed much to the making up of that Language which was used here in *Cæsars* daies, and since, the mixture of the *Saxon*, *Roman*, and *Norman* Tongues, only excepted.

But

But to return to the *Greeks*, besides the peculiar conformity of Idiom, which the *Britains* have of their Language in general with the *Gracians*, it is to be observed, that the *Numerals* of both Nations are most the same, where sometimes our *Britains*, sometimes they of *Gaul*, have the greatest resemblance. As for Example, I will set down in order.

British.	Greek.	English.
An,	ἓν,	One.
Daw; Armorican, Dow,	δύω,	Two.
Tri,	τρεῖς,	Three.
Pedwar,	τέτταρες; Eol. πένταρες,	Four.
Pump, Armo. Pemp,	πέντε, πένμη,	Five.
Chuech, Armo. Puech,	ἕξ,	Six.
Safth,	ἑπτὰ,	Seven.
Wlth, Armo. Eth,	ὀκτώ,	Eight.
Naw,	ἐννέα,	Nine.
Deg,	δέκα,	Ten.
An at deg,	ἐνδεκά,	Eleaven.
Deuddeg,	δωδεκά,	Twelve.
Again,	εἰκοσι,	Twenty.
Cant,	ἑκατόν,	a Hundred.
Mil,	χιλιάς,	{ in the Latin <i>Mille</i> , a Thousand.
Mydd,	μυριάς,	a Million.

Most of these may easily be supposed to come from the *Greek*; if we consider how variously that Language alters the Letters of Forreign words it receives. And if any think, that some of these may better be referred to the *Romans* than *Gracians*, as *An, Daw, Tri, Cant* and *Mil*, I shall answer them in Mr. *Sheringham's* words, *That besides these so like the Greek Numerals, the Britains have no other to express themselves by. But if these words were lately introduced, it behoved that the Old Terms should have remained in their Writings, as the Old Saxon and Latin words, though out of use, remain still in the Writings of the Ancients; But I fear, by his words lately introduced, he supposes the objection made, as if they were brought in later than Cæsars daies, perhaps, by the Clergy of Rome, otherwise it is not improbable but they had some of these from the Romans, although there be no mention of any Ancienter words of the same signification in their Old Poets, because they have no Writings of such Antiquity, and Numerals are (of all other words) used according to the acceptation of the present time. But the greatest Argument, in my opinion, that the Britains had not any of them from the Romans, is, because that the Armorican Britains in Gaul, who fled over (not long after the coming of the Romans) into this Island, cannot be supposed (in so short a time) to change so considerable a part of their Language, do notwithstanding keep the same Numerals as our Britains of Wales do, setting aside some small variation,*

Sheringham,
De Anglo-Orig.

as *Dota* for *Dato*, which is rather to be attributed to a difference in Dialect, than that they had them from the *Greeks*.

But, besides the names of *Numbers*, the *Britains* have in their Language a whole Lexicon of Words, whose Original is undoubtedly *Greek*, I will put down some Examples out of Mr. *Sheringham*, which he collected, most of which, as he writeth, hath no synonymous words to express them.

<i>British.</i>	<i>Greek.</i>	<i>English.</i>
Agos,	ἄγος,	{ a Neighbour, or that which is near at hand.
All,	ἄλλο,	Another.
Am,	ἄμρ,	{ Round about, of all sides, or of all parts.
Amwyn,	ἄμυνω,	{ to Defend, or afford aid or assistance.

An, is a Particle Privative, as it is among the *Greeks*.

<i>British.</i>	<i>Greeks.</i>	<i>English.</i>
Arth,	ἄρτιος,	a Bear.
Bloesly,	βλασφῆμι,	a Stammerer.
Bloch,	βρίκος,	{ more Cruel, hasty, or un- ruly.
Cade,	καρτερός,	Strong, or valiant.
Carthu,	καθαίρων,	to Purge, or clear,
Casmai,	κόσμημα, ἢ κόσμος,	{ an Ornament, garnishing, or decking of any thing.
Caul,	καυλός,	Grewel, or Pottage.
Cib,	κίβητος,	a Shell, or Cabinet.
Clasar,	καλός,	Warm.
Cledz,	κλῆτρον,	a Rafter.
Clod,	κλῆδος,	{ Praise, or Commendati- on.
Cnithis,	κνήδω,	to Strike.
Cnoi,	κνῆμα, ἢ κνήδω,	to Bite, or gnaw.
Deptif,	δέησις,	a Petition, or request.
Dillis,	δήλος,	Manifest.
Dor,	δωρ,	Water.
Dyn,	δρυς,	{ an Oak, or Grove of Trees.
Elddo,	ἑλδος,	{ Proper, or particular ones own.
Elin,	ἑλῖν,	a Cubit.

The

The Particle *Er* increases his signification, as 'Ea doth among the *Greeks*.

<i>British.</i>	<i>Greeks.</i>	<i>English.</i>
Etto,	'En,	Yet.
Faelu,	ἐλιν,	to Erre.
Fait,	ἐειον,	Fairs.
Flaw,	ἐλιν,	a Cut.
Fozro, fur,	ἐρρ, ἡ ἐρρ,	a Thief.
Garan,	Γεραν,	a Crane.
Geyleffio,	Γηγλιζον,	to Tickle.
Palen,	'Aas, 'Aas,	Salt.
Paul,	'Hao, 'Aao, Eol.	the Sun.
Medu,	μιν,	Mead, or Metheaglen.
Mis,	μιν, Eol.	a Mouth.
Moccio,	μονιζο,	to Mock.
Ni,	Νι,	We.
Nyddu,	Νιδου,	to Spin, or Weave.
Porthwys,	Πορθυδς,	a Ferry-man.
Rhechayn,	'Pisχον,	to Sneeze, or Snort.
Rbyn,	'Pi,	a Hill.
Seban,	Σειπον,	Soap.
Sitig,	Σεικιν,	Silk.

And thus *ad infinitum*, but let these few Examples suffice to shew the Agreement of the *British* Language with the *Greek*, which could proceed from no other cause than some Plantation of *Greeks* in this Island.

If any object, that in the *Saxons* Language, there are many Words likewise which may be referred to the same Original (as appears in Mr. *Cambden's Remains*) let them consider first, that their Number is not so great, also that the Idioms of the two Languages are very different, which is not so with the *British* and *Greeks*, as is visibly seen in their Flexion of words and Aspirations, by which Letters they are easily resolvable into others of the same kind.

Lastly, It is to be supposed that the *Germans* bordering upon the *Gauls*, and alwaies infesting and incroaching upon them, even unto *Cæsars* daies, when scarcely they could be quieted, might either take some *Druids* in War, or else entertain them in times of Peace, to learn those *Religions* and *Rites* for which they were in much esteem among their Enemies.

And, that which induces me to believe this, is, because the Saxons, a People of Germany, in their Tongue, as *Alfricus* writes, called a *Wise man* or *Diviner* *Dny*, which carries with it the very Name and Profession of the *Druids*, they being very much given to the Art of *Magick*, of which, the *fore-telling* of things to come, was alwaies an inseparable Companion.

Alfricus, a Saxon Writer in King Egberts times.

Besides the Names of things common to all Nations, as, *Fire, Air, Earth, Water, Hills, Rivers* and *Vallies*, the use of which is understood by all Nations, and so cannot be supposed to want Appellations in any; There are other words which depend upon skill, either in *Physick, Astronomy, Geometry, Agriculture, Architecture, Habits, Wars, Customs* and *Religions, &c.* which cannot be supposed in any Nation before the use of the thing it self, and that particular Science be introduced; Where we see two or more Nations agreeing in these Circumstances, we may rationally think, that the more Learned Nations did not only communicate the things themselves, but the Names also with them, as we see, to this day, the Inventions of Arts and Sciences, to the great honour of Industrious people, preserved entire in the Language of the first Inventors.

In regard, to treat of this Subject fully would be endless, we will confine ourselves to some particular Words that Mr. *Cambden* has brought, to prove the *Gauls* and *Britains* one and the same Nation, and will shew, that, in all probability, those very words were introduced by the *Greeks*, as we have shewn in others by the *Phanicians*, and that in all likelihood, the things themselves as well as Names were brought in by them, and therefore the promiscuous use of them in *Gaul* and *Britain*, argues no more the Nations to have the same Original, than the word *Astronomy*, or *Geography*, used by both, will prove them *Gracians*, or the word *Admiral*, *Turks* or *Saracens*.

Cambden cut of Pausanias.

The first I shall instance is *Thireos*, which he collectis out of *Pausanias*, by which word the *Gauls* call their Country *Shields*, and the *Britains* to this day *Carian*, but I pass over the similitude of these two words, which I doubt not but some will count very little.

Let us consider *Thireos* without the Termination *Pausanias* puts upon it, and we shall find it to have a far greater relation to *Θῦραξ*, a *Breast-plate* amongst the *Greeks*, and if some shall say that *Thireos* signifies not a *Breast-plate* but a *Shield*, let him consider that in the nature of a defence they are the same, and although the *Θῦραξ*, or *Breast-plate*, might be brought in by the *Greeks*, yet the *Gauls* and *Britains* accompanying themselves in Skirmishing and sudden On-sets, rather than to set or fixt Battles, that which was fastned to their Breasts they thought more convenient to wear loose before, than in the nature of a Shield, from the weight of which they could easier disengage themselves upon any sudden occasion of retreat, and served better, or at least as well, to defend their Bodies; And this I think is the true Original of their *Thireos*, the shape and make of which was, without any doubt, different from their Neighbours.

As for the word *Carian*, by which the *Britains* in our Island and *Armorica* called their *Shields*, I think it may have more relation to *Caran*, *Thunder*, by reason of the flames on all sides painted on their Shields, issuing out like Lightning from Thunder, or else from a God much of that name, who with their *Shields* preserved them in War, and affrighted their Enemies; For the *Britains* had on their Shields a terrible visage painted like a *Gorgon*, to amaze their Enemies, which, according to the horrid manner of those Times, represented their Deities, may very easily be supposed some Tutelar God, under whose protection they thought themselves secured in the day of Battle; Others there be that derive it from *Δῖρα*, because it was long in the manner of a Door.

Circius, a vehement Wind, so called by the *Gauls* from its force and violence, is derived by Mr. *Cambden* from *Cyroc*, signifying Violence, and doth suppose this Wind was so called by the *Gauls* and *Britains*; *Κίρξω*, in the Greek, signifies to exasperate or make violent.

The *Galathians*, who spake the same language with the *Gauls*, had a little Shrub which they called *Coccus*, by which they dyed Scarlet, and the *Britains* called this Colour *Coth*; Now as I believe the use of Dying, so this colour also of highest estimation among the *Greeks* was brought by them into these Parts, for it is manifest they

they called it $\kappa\omicron\kappa\kappa\theta$; It is very easie to imagine, that when the *Britains* and *Gauls* found the use of this Herb, they might give it the name of *Coch*, from the tincture it produced.

Petorism, *Festus* saies, was a *Chariot* used in *Gaul*, so called from its *four Wheels*, *Festus*, the name whereof is manifestly Greek, for $\pi\acute{\epsilon}\tau\alpha\varsigma$ signifies *Four* in the *Æolick* Dialect; And no doubt but the *Britains* and *Gauls*, as they had the use of these *Chariots* from *Greece*, so did they retain their Names in the Language of the *Inventors*.

The same I have shewn before in another place, of *Pempepula* becoming a *Batis*, to which may be added the *Gauls* *Glisco marga*, and the *Britains* *Gluyg marl*, *White Marble*, from $\alpha\delta\omega\iota\varsigma$, *white*; *Tripitia* of the *Gauls*, and *Tribet* of the *Britains*, a *three-foot Stool*, from $\tau\epsilon\iota\pi\tau\iota\varsigma$; *Gaulish Phanarat*, and *Arat* of the *Britains*, a *Plow*, $\alpha\phi\alpha\rho\alpha\tau\omicron\varsigma$ of the *Greeks*, the same thing; *Rodanus*, a *swift River* in *Gaulish*, *Rhedet*, *Swiftness* in *British*, from $\rho\acute{\iota}\omega$ to *flow* *apace*.

All which things put together, as they argue the *Greeks* to have brought many words both to the *British* and *Gaulish* Language, so if we shall add these words with those that have been already shewn to be *Phœnicians*, we shall find no ground to judge, that the *Britains* and *Gauls* were the same people, seeing that most of the words brought in by *Mr. Camden* to prove them so, relate to publick *Customes*, *Magistrates*, *Honours*, *Manners of War*, *Gods*, *Arms*, *Arts*, *Priests*, *Habits*, *Agriculture*, *Measures*, &c. the use of all which, as is manifest they did, so might they receive the very names of them from some third Nation, and that they had them so; some from the *Phœnicians*, others from the *Greeks*, as has been apparently shewn.

Tacitus writeth, that the People of the *Estii* used the *fashions* and the *habits* of the *Suivians*, but in Language came nearer to the *Britains*. Now seeing there were People in *Gaul* that differed from them both in *Language* and *Habits*, in the first of which they agreed with the *Britains*, in the latter with the *Suivians*, a People in *Germany*, I am apt to believe, that these *Estii* had something of *German* Original by their *Habits*, and therefore that their agreeing with the *Britains* in Language, that is (as I judge) both differ from the pure *German* or pure *Gaulish*, argues the *British* to be somewhat of a *German* Race, although mixed with their Neighbours the *Gauls*. That they have something of them it plainly appears, if we do but consider there were two sorts of People in this Island, the *Maritime* and *Inland*, the latter of which did pretend to be *Aborigines*, which they never would have had the confidence to have done, had they been of the same Language with the *Maritime* *Gaulish Britains*, or the *Gauls* themselves.

Besides, in comparing the Old *Gaulish* Language and the *British*, we shall alwaies find the *British* to have something more of the *Teutonic*, even in those very words they received from the *Greeks*, and others. This cannot spring from the *Saxons* conquering them, since the *Armorican* *Britains*, who were long before in *Gaul*, ere the *Saxons* were called to the *Britains* to assist them, retain the very same *Teutonic* Dialect.

A few Examples here will not be amiss.

G. Teutates, *B. Diu Taith*, the God of Travelling. *G. Caterua*, *B. Caturca*, a Troop. *G. Covin*, *B. Cowain*, a Waggon. *G. Laina*, *B. Glawn*, Wool. *G. Petor*, *B. Pedwar*, Four. *G. Betal*, *B. Bedw*, a Birch-tree. *G. Scovies*, *B. Iscaw*, the Elder-tree. *G. Gliscomaga*, *B. Gluyg marl*, *White marle*, whereby the *w*, *u*, *y*, the peculiar Characters of the *Teutonic* Dialect so frequently being in use amongst the *Britains*, we may plainly (in my thoughts) gather that they were originally of a *German* Original.

Noté,
G. stands for
the Gaulish
Language, and
B. for the Bri-
tish.

Mr. Camden, to avoid the words of *Tacitus* concerning the *Estii*, a People of *Gaul*, who agreed with the *Britains* in *Language*, and the *Germans* in *Habit* (because this implies the *Britains* to differ from the *Gauls* in *Language*, seeing that the *Estii*, a People of *Gaul*, spake not the same Language as the *Gauls*, but seem'd of a *German* Race, and so speak like the *Britains*) saies, That the *Languages* most remote in some parts agree. And gives an Example, how *Busbequius* (not long since) *Einbassador* (from *Frederick* the Emperour) to the *Turk*, found

found many *Dutch* and *English* words in the *Taurica Chersonesus*. By this Mr. *Cambden* implies, as if it were absurd to think they of *Taurica Chersonesus*, and the *Dutch* and *English*, have any relation one with another. But of this we shall have more occasion to Treat in the *Saxon* Original, wherein shall be proved they are of the same Original, both by their Idiom, way of Numbring, and several particular words that agree with the *English* and *Dutch*, and so must refer it to its proper place; so that if according to Mr. *Cambdens* own words, *Languages most remote in some points agree, it is no wonder if the British and Gaulish have some similitude*; If we take away the words which were introduced into *Britain* and *Gaul*, either by the *Phœnicians* or *Greeks*, or last of all by the *Romans*, possibly no two Languages may be judged more remote than theirs was, and then Mr. *Cambdens* large Catalogue of Words will be reduced to a small number indeed.

As for the Primitive Original of the *Britains*, I will not treat of any farther in this place, it being the concern of this Chapter only to shew, that the *Greeks* were more Ancient in these Islands than Mr. *Cambden* supposed them to be; For his Derivation of *Britannia*, which has been shewn by their *Language* and some particular *Customes* herein mentioned, all which could not be so fully settled, as they were in *Cæsars* daies, had not the *Druids* been of longer continuance in these Parts, as will more evidently appear when we come to treat of their *Customes* and *Manners*, as likewise of their *Gods*, *Religion*, *Rites* and *Ceremonies*.

THE

THE ANTIQUITY AND ORIGINAL OF THE GREEKS.

GREECE, in the present Latitude thereof, is bounded on the East with the *Propontick Hellespont* and *Aegean Seas*, on the West with the *Adriatick*, on the North with Mount *Hemus*, which parteth it from *Bulgaria, Servia*, and some part of *Illyricum*, and on the South with the *Ionian Sea*; But at first, the name of *Greece* being proper only to *Attica* and *Athens* (the considerable place in *Attica*) being more remarkable and conspicuous above any part of *Greece*, in its present extent, and for Learning, Valour and Navigation, we shall confine the present discourse to the *Religion, Civil Government, and Extractions* of the *Athenians* only, who are supposed to have succeeded the *Phenicians* in the discovery of this Island.

All Relations concerning the *Greeks* before the beginning of the *Olympiads*, through length of Time and a mixture of erroneous Fables with truth, are so obscure, confused and imperfect, that they seem like Inscriptions upon Ancient Coyns, half defaced and eaten out by Time; the sense and true meaning of the defective part being to be pickt out and guessed at, from the remaining Characters.

Attica formerly was called *lonia*, and the *Athenians*, by *Homer*, are called *laones*, which carries a great affinity and cognation with the word *Javan*, the fourth Son of *Japhet*, by whom *Greece* was certainly planted, 'Από δ' Ἰωνίου Ἰωνία, καὶ αὐτοὶ Ἑλλήνες Ἰωνίαν' and all *Greece*, Dan. 8. 21. is called *Javan*; but the *Athenians* (least the nearness and similitude of sound betwixt *laones* and *Javan* should discover them to be Upstarts, and of yesterday) they pretended that their Country was termed *lonia*, from one *lon* the Son of *Xuthus*, Son of *Dencalion*, making it purely a Greek Name, and that they themselves were 'Αυτίχθονες, *Aborigines*, being not content to spoil the *Aegyptian*, in attributing to themselves the Honour of inventing all kind of Sciences, unless they could also rob them of the Glory of Antiquity, in which they were ever known to pride and boast, yet *Plato* (concerning the Greek Letters) saies, that the *Greeks* received them from *Barbarians* more Ancient than themselves.

Strabo, lib. 9.
pag. 392.

Joseph. Antiq.
Dan. 8. 21

Cratylus taught *Thucydides* to confirm the other Report, who tells us a pleasant story, How that the fruitfullest parts of *Greece* often changed its Inhabitants, the pleasure and profit of their Seats constantly exposing them to the fury and malice of more potent Enemies; and the Traders fore-seeing that they were as liable to expulsion as others had been formerly, tilled so much of their Grounds only as served for present necessity, neglecting the rest, not being willing to go away muttering like those in *Virgil*,

Cratyl. f. 426.
Edit. Steph.
Thucid. lib. 1,

*Impius hac tam culta novalia miles habebit?
Barbarus has segetes; en queis conservimus arva!*

*Shall the rude Souldier this rich Corn possess?
See with what care, for Rogues, our Land we dress!*

They

They were resolved, that the fruits of their Labour should never draw upon them their own Ruine, so that all *Greece* (saies he) was not βεβαιὰ οἰκουμένη, firmly or fully Inhabited, by reason of these continual flittings and removings; But *Attica*, through the barrenness of its Soyl, being worth no mans Ambition or under-taking,

— Ἀνθρώποι ὡς οὐ αὐτοὶ αἰεὶ.

Was alwaies inhabited by the same men, till at last it was so crammed and crowded with its own multitude, that the Land it self would scarce contain, much less maintain its Inhabitants, that they were forced to send Colonies (for the ease and relief of the rest) into a part of *Asia Minor*, calling it after their own Country, *Ionis*; thus far reaches the *Græcian* figment. But he that can believe, that *Attica* was so well stored with People before *Asia* the Less had any, may as reasonably conclude they were *Aborigines*, i.e. sprung out of the Earth also.

Strabo ex Hec.
cat.

Strabo out of *Hecataeus* affirms, That the *Iones* came out of *Asia* into *Greece*, which Opinion is probable enough, for why might not *Javan* impart his Name to that Province, or part of *Asia Minor*, which is called *Ionis*, as well as he did afterwards to that part of *Greece* which is generally known by the name of *Attica*.

Most Greek Authors bring the Name of *Ionis* from this *Ion*, which we (in favour to their Memory) shall not be much against, supposing we may have leave to conjecture that *Ion* himself took name from *Javan*, it being a Custome observable in the Histories of all times to retain the ancient Name of a Fore-father in some, the principal of his Issue.

Sr. Walter
Rawleigh's
Hist. World,
p. 357.

Others have supposed, they were derived from the *Egyptians*, grounding that Supposition upon the nearness and similitude of signification between *Sai* and *Athen* in *Greece*, and that they were formerly Colonies from *Sai* (a City of *Egypt*, situated near one of the Mouths of *Nile*) is concluded on from the Identity of many Customes, common as well to the *Saites* as the *Athenians*; For as the *Athenians* distinguished their People by three divisions: viz. into *Eumelides*, or *Nobility*; *Peasants*; and *Mechanicks*; in like manner also did the *Egyptians* the *Athenian* *Eumelides*, who were totally addicted to the search of *Learning* and *Wisdom*, and therefore being had in great estimation by the People, we may compare them to the *Egyptian* Priests; nay some of the chief Families in *Athens* had the *Priesthood* by Succession, as *Eumolpidae*, *Ceryces*, *Cynide*, the *Geomori*, who had Lands assigned them for the maintenance of the War, are not unlike them in *Egypt*, who hold Possessions on these terms, viz. to provide Souldiers when need should require to fight.

Diod. Sic.

Archæolog.
Att. lib. i. c. 4.

Herodotus in
Terpsich. p. 48

The *Demiurgi* resemble those *Plebeians*, who (skilful in some Art) did set-out their Labour to daily hire; and *Herodotus* is of opinion, that they had their Religion from the *Egyptians*, although it is stiffly denied by *Plutarch* the Reader, who, according to his inclination, may make choice of which Opinion he pleases, but the first is the most probable, and best received.

St. Aug. de Ci-
vit. Dei, l. 18.
c. 10.

But that which detracts much from the Antiquity of the *Athenians*, is, that *CECROPS*, the first King and Founder of *Athens*, who, according to *St. Augustine* was contemporary with *Moses*, was the first that reduced the *Greeks* (living before like Savages or Brutes, without Law or Religion) into a form of a Body Politick. He first advised them to offer up Sacrifices to *Jupiter*, and divided the People into four Tribes, taught them to dwell together civilly in Villages (the People of *Attica* before, being ignorant of the benefit of *Societies* and *Corporations*.) Afterwards, *Theseus* collected the People of *Attica* into a Body, and incorporated them into the City of *Athens*, which he had beautified and enlarged; but at first *Greece* was inhabited by Villages and not by Towns.

Thucid. lib. 1.

Athens was governed by this *Cecrops*, and his Successors, by no other Title than that of KING for the space of Four hundred years and upwards, till the time of *Codrus*, who in the Wars against the *Dorienses* (being advertised by the Oracle, that his Enemies should come off Conquerors, if they did not kill the *Athenian* King, for the honour of his Country and safety of his People) put himself into the habit of a Common Beggar, and entered the Enemies Camp, where he behaved himself so strangely,

strangely, that they were forced at last to kill him; But when the *Dorians* understood what they had done, they were so discouraged that they dismissed their Army in haste, and so departed homewards.

The *Athenians* resenting this noble and generous Action of their King so highly, they thought no Man in the Commonwealth, nay not his own Son, worthy to succeed him as King, resolving that as he had proved himself to be the best of Kings, so they, in honour to his Memory, would make him the last, intimating that all *Royal Qualifications* departed with him, therefore laying aside *Monarchy* they constituted *Princes* for term of life, differing from Kings only in this, That the one claimed by the right of *Succession*, the other by *Election* and favour of the People.

The first of these *Archontes*, or *Princes*, was *Medon*, Son of the late King *Codrus*; and *Alexandros* these ruled *Athens* three hundred and sixteen years; After this they chose a Governour, in whom resided the chief Authority for ten years only, expecting Justice and Moderation from his hands, who at the end of Ten years was to become a Private man, and consequently, upon any Injury or Affront committed, was liable to the power and severity of his Successors.

Seven of these *Decennial* Governours only ruled *Athens*, which compleats Three-score and ten years; then the Government became Annual, the City being Governed by *Majors* or *Burg-Masters*, and this form of Government was not only disturbed and shaken, but quite dashed in pieces by *Pisistratus*, in or about the time of *Solon*, for he having calculated his Laws purely for the Meridian of *Democracy*, and made it his business afterwards to put the Supreme Authority into the hands of the People (to which the People of *Athens* ever had a natural inclination) he not only in his own time saw his Laws violated, as quite raced out of force, but the Government changed into a Monarchy by *Pisistratus*; for observing a potent Faction in the City, and striving for *Superiority*, the one animated by *Megacles*, the other headed by *Lycurgus*, took an occasion of raising a third; And as he pretended, in defence of the Liberties and Privileges of the People, the ruine and suppression of which he gave out was the aim of the other two.

This Pretence gained him such credit and esteem among the Common People, that when he complained in a Publick Assembly, That his love and affection towards his Country had raised him up such implacable Enemies, that he could not pass the Streets without danger of his life, shewing at that instance some Wounds and Cuts, which he said, he had lately received for their sakes, though really he gave himself those Wounds on purpose to promote his Interest, they voluntarily and unanimously, it being unknown to them, allowed him a Guard for defence of his Person, with which Ingratitude to the People he seized on their State-House, taking upon him the Government of *Athens*, from which he was soon after expelled, and beaten, partly by the disinclinations and ill resentment the People bore towards *Monarchy*, and partly by the sudden friendship and union of the two other Factions.

But *Megacles* soon after, being suspicious of *Lycurgus*'s Power, called in again *Pisistratus* to his assistance, who again made himself Master of both his Factions and Government, but after some new Misdemeanour and Insolency, was again forced to relinquish it, and to retire to *Eretria*, where, after Eleven years abode, he again obtained the Principality of *Athens*, and left it to his two Sons, *Hippias* and *Hipparchus*, as his lawful Successors.

Hipparchus, according to *Plato*, a Prince and Master of many eminent Vertues, was Murdered by *Harmodius* and *Aristogiton*; and *Hippias*, though he governed with great Moderation, mistrusting the like fate, was resolved to rule them with greater Rigour and Severity than ever, to try whether he could scare them into Obedience and compliance with his will, since his Gentleness and mild usage had so ill effects upon them; But the *Athenians* (a tender neckt People) impatient of Tyranny, stir'd up a Noble Man, called *Clisthenes*, who by the assistance of the * *Alcmanide*, and an Army of *Lacedemonians*, delivered them from the Tyranny they so much complained of.

* The Faction in which Megacles was head.

Hippias, for fear of such potent Enemies (voluntarily forsaking *Athens*) fled to *Darius* Emperour of *Persia*, to whom he made his Applications and Redresses to be re-instated, making him also Judge and Revenger of his wrongs, which enterpise

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at

at last *Darius* undertook to his immortal disgrace, and to the eternal Honour and memory of the *Athenians*.

Darius lived only long enough to give the first blow and onset on the *Gracians*, dying not long after the defeat he received at the Battle of *Marathon*, leaving his Son *Xerxes* Heir both to the Empire and this War; he was so earnest and intent on the prosecution of it that he would hear none of his Counsellours, nay, he hated all those that laid before him the Inconveniences he might probably meet with in that War, as his Father had done to his great dishonour; But on the contrary, imagining the disaster at *Marathon*, proceeded meerly from the small number his Father had levied for that Battle, he gave order for the raising such vast numbers, both for Sea and Land, that the very noise of his Preparations might save his Army the labour of reducing them by their Swords, under his obedience. Their great Forces, by the Wiser sort, were lookt upon more for ostentation, yea impediment, than use, for the *Greeks* from thence perceived his fear and folly under his painted Vizard, and ever after esteemed their own Valour as very considerable.

Xerxes commanded, that a Bridge should presently be framed on six hundred threescore and fourteen Gallies, lincked together, for the transportation of his Army over the *Hellepont*, putting to death the chief Workmen that built the other, which a little before was torn asunder, and separated by a Tempest; in the space of seven daies and seven nights his Army, which consisted of Seventeen hundred thousand Foot, and Fourscore thousand Horse, past over into *Europe*.

Xerxes being seated on a convenient place, where he might take a general view and survey of all his Forces, began to think on the many miseries and inconveniences the *Greeks*, by their Obstinacy, were in a short time likely to come to, yet not without some reflexions on his own Happiness, who was absolute Commander of so great an Army, compounded of so many different Countries; but those thoughts soon passed over, and gave place to others of a quite different Complexion, when he found how briskly his whole Army was entertained by an inconsiderable number of *Lacedemonians*, and a few of their Confederates, who two daies together defended the Streights at *Thermopylae* against the whole Army; a narrow passage lying between the Mountains which divide *Thessaly* from *Greece*, and might have done longer, to the Infinite disadvantage of the *Persian*, had not a *Gracian* Renegado taught them a secret way of ascending those Mountains, by which the distressed *Lacedemonians*, and their Confederates that stayed with them, miserably encompassed; yet they so resolutely maintained their Post that they had undertaken, without shewing any kind of fear or desire of flight, that though the *Persian* came off Conquerour, yet the glory and honour of this Battle ever was attributed to the *Lacedemonians*, and *Xerxes* himself raised such a conclusion from the success he had in this Fight, that he ever after seemed to mistrust the strength of his Forces and goodness of his Fortune, especially when he heard that *Greece* had more Men of the same temper and Courage.

But the *Athenians*, against whom this War was chiefly intended (for that they with the *Ionians*, late Rebels to the Emperour of *Persia*, had taken part with them against that Crown, and been equally instrumental in the sacking of *Sardis*, the Metropolis of *Lydia*) abandoned their Country to the fury and malice of their Enemy, their Wives and Children they secured in *Troezene*, *Aegina*, and *Salamis*. The Common Treasury, and a great part of their private Wealth was laid out in building a Navy, which afterwards was the Reason they became the most famous and strongest part of *Greece*, from whom the *Persian* received the greatest overthrow; for being better Sea-men, and having more Shipping than all *Greece* could shew, besides not only by *Themistocles*, encouraged by a Stratagem of his, forced the rest of the *Gracians* to venture one brush at Sea with this invincible Armada; For the *Peloponnesians* hearing that a *Persian* Army was sent to invade their Country, were resolved to leave the Common good of *Greece*, and to defend, with the best of their blood, their private interest at home.

But *Themistocles* knowing the ill consequence, this their separation might prove to all *Greece*, sent privately to the *Persian*, under colour of Friendship, advertizing him of the flight, and consequently of the fear of the *Gracians*, telling him
withal

withal, that if he sent part of his Navy about the Island *Salamis*, where the *Græcian* Fleet lay, they might be circumvented, as formerly were the Forces under *Leonidas*, at the Streights of *Thermopila*. The *Persian* took all the advantage they could of this Information, for in the Morning the *Greeks* found themselves encompassed, and obliged to fight, if they respected their own safety, and the delivery of their Country.

Themistocles, whose contrivance this was, well knew the advantage a small Fleet had over a vast and numerous Navy in narrow Seas, therefore animating the rest of the *Greeks* by his own personal Valour, he gave the *Persian* a very memorable and signal Overthrow, which proceeded partly from the good conduct of so excellent an Admiral; From the fright and confusion of those vast numbers, *Xerxes* was so timorous and heartless after it, that being cunningly forewarned by *Themistocles* of the intent the *Greeks* had in breaking down the Bridge, if he did not secure himself by sudden flight, made such hast out of *Greece*, that he is said to have escaped in a small Vessel obscurely, respecting neither Ceremony nor Honour, although he came thither attended with such a numerous Retinue.

Mardonius the *Persian* General staid behind, with Three hundred thousand under his Command, who had flatteringly undertook and promised *Xerxes*, either to reduce *Greece* under his obedience, or at least put a stop to the Precipice of his too hasty declining Fortune; But he and his Army were utterly cut off, by the united Forces of the *Lacedæmonians* and the *Athenians*, in the Morning.

In the Evening of the same day, the rest of the *Persian* Forces which lay at *Mileæ*, a Promontory of *Asia*, was totally disabled and broken by the Conduct of *Leutychides* the *Spartan*, with *Xantippus* the *Athenian*, Admirals of the *Græcian* Navy.

Xerxes, after this, being altogether incapable of making an offensive War upon *Greece*, gave the *Athenians* leisure enough of re-building their City, and of resettling their frightened and dispersed Families; They also, the better to secure themselves for the future, fortified and encompassed their City with a strong Wall, contrary to the advice of the State of *Sparta*, who were grown already too jealous and suspicious of their rising Greatness; However, they wisely dissembled their dislike till their Affairs were in a better posture.

Things being thus managed at home, the *Athenians* were resolved to carry the War into the Emperours Dominions, to receive some satisfaction for the loss they had so long sustained by those vast multitudes of *Barbarians* in their own. In pursuance of which, the *Athenians* set forth thirty Gallies, strengthened with twenty others from *Sparta*, and some of the Cities Confederate, who came in to their assistance, with which they took several considerable places in *Cyprus*. After this, they embarked and set sail for *Thrace*, where they stormed and took *Byzantium*, now *Constantinople*; The *Lacedæmonians*, whether wearied with these continual Sea-fights, or somewhat discontented that the best of their Actions were eclipsed by those of the *Athenians*, as being more expert in Maritime affairs, soon after recalled home their Forces, leaving the prosecution of the War to the *Athenians*, the rest of *Greece* also, except *Peloponnesus*, committing the management of their Affairs solely to the wisdom and disposal of that People.

The *Athenians* glad that they were thus peaceably left Lords of the Sea, and without any Copartners in the profit and glory they expected, dispatched † *Cimon*, Son of the brave *Miltiades*, with a considerable number of Gallies, well Mann'd, to set upon the *Persian* Fleet, then riding in the River *Eurymedon* in *Pamphylia*, which he soon overcame, taking some, and sinking others; he overthrew also their Land Forces, encamped on the Shoar, and on the same day (happily meeting with a Fleet of *Phœnicians*, coming to the aid of the *Persians*) he seized upon their Navy, forsaken by the Owners almost before he could put himself into a posture of Battle, or, as King *Edward* said of *Charles* the Fifth of *France*, concerning the Dutchy of *Guien*, Took it without ever putting on his Armour. The *Phœnicians* at the first appearance of *Cimon*s making up to them, ran their Vessels on shoar, escaping, as many as could, this victorious Enemy by Land.

The *Persian* being thus quite disabled at Sea, and the *Phœnicians* worsted and defeated in every Battle, the confederate Cities also, out of a strange Largeness, con-

cluding rather to pay in what money the *Athenians* allotted them, to find Ships and serve in them, themselves, against their common Enemy the *Persian*. It must be evident therefore to any man's Reason, from all these Accidents concurring together, that the *Athenians* must needs prove the expertest and ablest Sea-Men, and exceed any Nation at that time in the number of Shipping, it being made out that most of their strength consisted in their Navy. And I hope it will not be irrational to conclude that they traded into *Britain*, from these following Reasons.

First, From their measuring all their Actions by profit, undertaking any Voyage, how long or tedious soever, if they could promise themselves to be well recompensed for their labour and hazard.

Secondly, Their Ambitious endeavours in getting into their hands all Islands they could, witness those in the *Greek Seas*, and their adventuring such infinite losses, as the ruine of their whole Fleet, rather than quit their pretences to *Sicily*, which is in no respect to be compared to this our Island.

Thirdly, Why might not some false and cowardly Renegado *Phanician*, who had formerly Traded hither, discover to them the *situation* and *fertility* of this Island, as well as a Renegado *Greek*, shew the *Persian* a way over a ledge of Mountains, whereby the *Lacedamonians* were encompassed, at the Streights of *Thermopyla*, which otherwise, in all probability they had never found out; Neither could they long be well ignorant, of the *Phanicians* transporting their Commodities of *Tynn* and *Lead* from this Island, considering the great number of their Ships roving in most Seas, so that some of them must needs meet with the *Phanicians* in their way homewards, whom constantly they set upon as Assistants to *Xerxes*, at the Invasion of their Country.

Fourthly and lastly, They were likely to understand the *goodness* of this Island from the *Phoceans*, an *Athenian* Colony, who dreading the *Persian* Tyranny, set sail with their Families, never settling themselves till they landed in *France*, where they founded *Marseilles*.

Now, that these *Aeolians* traded into these parts, is sufficiently proved in the precedent discourse, and that the *Athenians*, who had abundantly revenged their wrongs on the *Persian*, had intelligence from these, is probable enough from the nature of Mankind, who after their afflictions past, are inclined to let their Friends and Allies know, how happily they live in other parts, which is daily confirmed from those that come from the *West Indies*, extolling the Fruitfulness of the place, partly to invite others over to live with them of the same temper, and partly by such Accessions to strengthen their Colony, whereby they may enjoy it more secure.

But suppose the *Athenians* themselves were not acquainted with these Parts, yet the *Phoceans* being of their Colony, very probable were inclined to the same form of Government, and did retain in general many of their Customes, though they differed in some circumstances, wherefore it is hoped that this present account may not altogether prove ineffectual; especially to those whose education or business has not given them full opportunity, of being acquainted with the Customes of the *Athenians*.

After all these several Defeats, the *Athenians* grew so proud and conceited with the strange notions of their own Merits, that now every private Citizen lookt upon himself able enough to be a States-man, and nothing but *Democracy* would please their palate, as if *Themistocles* had managed the War against the *Persian*, not so much by his own cunning, as by the direction of the *Athenian* Commonalty; Now they began to oppress (and insolently Lord it over) their Allies, now it is that we hear no man's Vertue, or Innocency, was shielded strong enough against the malicious darts of an envious Tongue; The People condemned rather by reports or events, than by a just enquiry and search into the matter. This made *Alcibiades*, when he was commanded to return from *Sicily*, and answer for his life at home, refuse to go, as a thing very dangerous and uncertain; for being asked, *Wilt thou not trust thy Country which begat thee, to be thy Judge?* No, not her (said he) that brought me forth, least she not receiving the Truth, mistake the black for the white Stone. The *Greeks* formerly Condemned by Black Stones, and Absolved by White.

But

But these two things, *viz.* Pride towards their Confederates, and an over hasty Condemnation of their best Captains, in the end proved their Ruine; the one weakning their Army, the other alienating the affections of their Friends, the *Lacedæmonians*, who had long lain still, but ever jealous of the aspiring Greatness of the *Athenians*, and consequently watchful in taking all advantages of them, at last entred into the War, which was called the *Peloponnesian*; It was fought a long while between them with various success, but at last the *Athenians*, through the sudden and frequent revolt of their Allies, the banishment of the old, and neglect and inadvertency of the new Captains, were totally beaten at the Battle of *Ægos Potamos*, by the fortunate Conduct of *Lysander*, and were at last forced to submit to these Conditions; *That the long Walls, leading from the Town to the Port, should be thrown down; That all the Cities subject to that State, should be set at liberty; That the Athenians should be Lords only of their own Territories, and the Fields adjoyning to their Town; That they should keep no more than twelve Ships; That they should hold as Friends or Enemies, the same whom the Lacedæmonians did, and follow the Lacedæmonians as Leaders in the Wars.*

Sr. Walter
Rawleigh's
Hist. World.

After this *Athens* was Governed by thirty Tyrants, who under the notion of compiling a body of Law, and Governing the People accordingly, soon abused their Authority to the grievance of that City, which at first they had governed with great Moderation, and to the good liking of the People, but afterwards they Condemned any Citizens, if by them suspected, as they had formerly done the lewdest and worst, without due tryal or legal proceeding, from which Tyranny they were delivered by *Thrasybulus* and his Party, after which they continued free till the death of *Alexander*.

Who were the first *Attick* Legislators, is very much doubted amongst the best Authors I ever conversed with; some make *Solon* the Chief founder of their Laws, others have given that honour to *Theseus*, from a passage in *Plutarch*, where he saies, That after *Theseus* had gathered together the dispersed People of *Attica*, and settled a Democracy, he received to himself only the chief Command in War, and the custody and preservation of the Laws, which in my mind rather intimates, That they had Laws amongst them in force before this their Incorporation, of which he desired the keeping; For if he was their first *Legislator*, and his Laws easie, reasonable and just, whom can it be supposed the People could better entrust with their Laws than their King, who is most able to see them put in execution, and would be sure to keep them most free from corruption and alteration, every Change (unless upon mature deliberation) implying *impotency* and *weakness*, at first, in the Author.

Justin. lib. 2.

Triptolemus, who taught them first to Till and sow Lands, was the first that delivered Laws unto them. *Porphyrus, lib. 4. μετὰ τὴν τῶν ἐμύλων · It is (saies he) affirmed, that the most ancient of the Attick Legislators was Triptolemus. And Hermippus, in his second Book μετὰ νομοδότην, They say that Triptolemus gave Laws to the Athenians. And Xenocrates the Philosopher writes, That there remains in the Eleusine Temple three of his Laws, τὸς δὲ πρῶτος παῖν, that Parents are to be Honoured; οὐδὲς κακῶς ἀγαθόν, that the Gods are to be worshipped with the Fruits of the Earth; ἕως μὴ σφραγίσ, that flesh was not to be eaten before Solon Draco gave Laws to the Athenians; but he was too much above Humanity to be a good Law-giver, not considering in the least the frailty of humane Nature, for he punished with death almost every peccadillo or little slip, prosecuting him that had stole a Pin, or any inconsiderable trifle, with as great rigour as he would have done a Murderer; and Aristotle saies, They ought to be remembered for nothing but their Severity. But the Athenian Laws were never exact and compleat till Solon's time, who abrogating what old Laws he thought inconvenient and useles, and adding what new ones he thought necessary, most of which he brought out of *Egypt*, made so excellent a composure, that *Athens* for many years was happily governed by them, and afterwards they became the ground of the Roman Government.*

Porphyr. lib. 4.
Hermip. l. 2.

These Laws of *Athens* were engraven in Wood, and kept in the *Acropolis*, translated afterwards to the * *Prytaneum* by *Ephialtes*, besides there were Decrees established by the Senate, to which the consent of the People was not required, these were in force but for a year only, but those Decrees to the ratifying and confirming of

* The Place
where they met
together in
Council.

of which the peoples Votes were necessary, remained firm for a longer time. Before any Decree came out, the Senate sat in Consultation, to weigh and consider of the *advantages* and *disadvantages* it might bring upon the State, then the *Prytanies* wrote upon certain Tables, on such a day, and about such a time will be an Assembly, to Consult of these, and these Affairs. The People being gathered together and purified, the Decree is read, which, if approved by the People, was confirmed, if otherwise, of no force. But least through variety of Circumstances, and in length of time, Inconveniences might arise, which at the making of them could not be fore-seen, they appointed a day of examination and inspection into their Laws, which was on the Eleventh of *July*, for preventing and correcting all such disadvantages. Whosoever would introduce a new Law, was to write it in a Table, and set it up in some eminent and conspicuous place, where every Citizen had liberty of spending his Judgment upon it as he pleased; They slew one *Eudamias* for bringing in a Law that displeased them.

The People in their Assemblies, deposed or confirmed their Magistrates in their places, according as it was known they had behaved themselves. They heard Causes, took cognizance of confiscated Goods, and Possessions left by Inheritance; they gave Audience to Embassadors, and took into their consideration those things that belonged to the worship of their Gods.

But there was a Court, or Senate, consisting (after their Tribes were augmented from Four to Ten) of Five hundred, who by their advice and care instructed the People in those things which were to be handled, least any thing might be proposed without due consideration, or unworthy of so Reverend an Assembly; without the consent of this Senate the People approved of nothing, neither would They confirm any thing without the good-liking of the People.

The Power and Authority of this Council consisted in making *Laws*, confirming *Peace*, denouncing *War*, imposing *Tributes*, or of taking notice of all *Civil Transactions*, and the affairs of their *Confederates*, raising and collecting *Money*, looking after the due performance of Sacred *Rites* and *Ceremonies*, appointing Keepers for *Prisoners*, Guardians for *Orphans*, taking an account of all *Offices* discharged.

The whole management of the Commonwealth belonged to this Senate; none was admitted into this Council under Thirty; afterwards by the addition of two Tribes more they became six hundred. Out of these were their *Judges* chosen, and this honour fell to none under Threescore; being thus constituted they met together, bringing a Table and a Wand, on which was written a letter that did betoken some *Judicatory*, for there being ten *Tribunals* every one of them was noted with a Red letter, A, B, C, &c. to K, &c. over the Door; Time calling them to sit, they drew Lots, and the person to whom A fell sat in the Court-market with A, and so the rest according to the Letter drawn out; you may see the manner of their proceedings more at large in *Archæolog. Attic. l. 3. c. 3.* out of which partly this is abstracted.

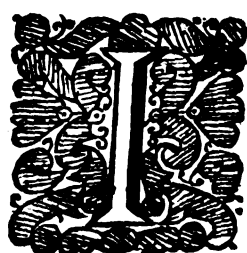
Archæolog.
Attic. lib. 3.
cap. 3.

Supposed to be
the Druids.

The great and famous Council, *Arcopag.* very much renowned for its *Wisdom* and *Justice* in deciding Controversies, had at first an unlimited Authority; they were Judges of all *wilful Murthers*, *Wounds* given through *malice*; to them appertained all *Blasphemies* against their Gods, violating of *Religion*, and divulging of *Mysteries*. They enquired into the *Behaviours* of Men, in this not unlike the *Roman Censors*, when the *Persians* invaded *Greece*, by their Advice was the War undertaken, but this their Power was extraordinarily lessened by *Pericles* himself, being an *Arcopagite*, who took from them a great part of their Prerogative in deciding *Differences*, referring them to the Judgment of the Common People: The *Arcopagites* judged in the *dark*, that they might not regard the Speaker, but what was spoken in this Court, they did not pass Sentence by word of Mouth, but wrote privately on Tables, C if they Condemned, A if they Absolved, and N.L. if the Case was not manifest. No Appeal lay from this Court to any other Tribunal; their Determinations in all things being so just and upright, that neither *Plaintiff* or *Defendant* could ever complain of the Injustice of their Sentence.

We shall give an account of their *Gods* and *Ceremonies* in a discourse of the Pagan *Roman Ecclesiastical Government*: The *Gods* of these Nations being almost the same.

C H A P. VII.

*The Customs and Manners of the BRITAINS;
Their Laws and Government.*

N speaking of the *Manners and Customs* of the *BRITAINS*, we shall distinguish and sort them according to the several Nations, from which (in most likelyhood) they received them. Some *Usages* they had particular to themselves, of which no account can be given, but others there are (which, as they differ from those of their Neighbours) so they carry an apparent congruity with other more remote Nations, such as the *Greeks*, who, upon the account of Trade, planted themselves in these Parts.

As this Work was never yet undertaken by any, so I hope it will receive the more favourable Construction, seeing all that is aimed at or intended is but to lead the way, and incite others to a more exact and curious Enquiry into the *Antiquity* of this Nation, and not to rest upon so low a foundation as hitherto hath been laid.

Although the *Customs* of the *Britains* herein mentioned, are collected out of *Cæsar*, *Tacitus*, *Strabo*, and many other Latin and Greek Authors, whose Writings are far inferior in Time to the *Customs* themselves, yet these *Customs* have Originals which they themselves that wrote of them understood not, partly because Books, and the Intelligence between Nations, was not then so universal, or perhaps, because they neglected to give serious accounts of a Nation, which, in their esteem, was then justly to be accounted Barbarous.

*Cæsar.
Tacitus.
Strabo,
&c. Alii.*

But that which more especially moves me to this undertaking, is, the hopes I have, that when this similitude of *Customs* and *Manners*, between the *Britains* and the aforesaid Nations, shall be shewn, there will be no ground to doubt but that their *Commerce* with these Nations was Ancient, and that, without question, the *Bretanick Islands* (for so, Anciently, they were all called) as they were named *CASSITERIDES* by the *Greeks*, signifying Islands of *Tynn*, so did they receive their name from the Phœnician *BRATANAC*, signifying the same in the *Phœnician* or *Samaritan* Dialect, but of this I have more largely discoursed in another place.

The most Ancient Order of People in *Britain* are justly esteemed the *BARDI*, and these were before the *Druids*, although in time these got the start of the other in great Esteem. They were (as *Strabo* writes) *Poets* and *Songsters*, and at this day are called by our *Britains*, *Bards*. *Posidonius* and *Festus* writes, they sang in *Recitative Musick*, the praises of Great Men, and *Diodorus* calls them, *Composers of Verses* only, and to that purpose must that of *Hesychius* be interpreted, who writes, the *Bardi* were *ai iou*, which is to be read *iouai*, *Singers* or *Poets*.

*Strabo.
Posidonius.
Festus.
Diodorus.
Hesychius.*

The Name of these *Bardi*, as likewise the *Nablium* and *Cynira* on which they played, we have proved word for word to be *Phœnician*. They were not *Harps*, but some think like to them. The *Cynira* had Ten strings, and was play'd on with a quill, or some such thing; the *Nablium* had Twelve strings, and was play'd on by the Fingers. Mr. *Cambden* (I suppose) relying on *Ammianus*, calls them *Harps*, but *Diodorus* saies they were Instruments only like *Harps*.

These sort of People were (no doubt) at first of a Religious Order, and made use of in the Deifying of Great men, singing the Praises of *Hero's* at their *Apotheosis*, which in Ancient times was not only esteemed glorious for the Dead, and useful to the Living, but also a Religious and acceptable act to the Gods.

This Custom was derived from the *Eastern* Nations, first to the *Greeks*, and afterwards to the *Latins*. The Ancient *Greeks* had not only the whole body of their *Divinity* in Verse, but upon all occasions, as *Marriages*, *Funerals*, &c. their Religious

Rites

*The Scholiast
on Pindar.*

Pindar.

Musings.

Herodotus,
lib.5.cap.48.

*Many Roman
Authors.
Sr. Joh. Prices
defence of the
British Hist.*

The

The next Order of People in Britain were the *DRUIDS*, who did not totally abolish all the Customs and Opinions of the *Bards*, but retained the most useful parts of them, such as the *Immortality of the Soul*, to which they added the *Transmigration* of it, according to the Opinion of *Pythagoras*, about whose time, or a little after, I believe the *Greeks* entered this Island. Moreover they continued the customs of rehearsing things in Verse, which they either brought out of *Greece*, or continued it as they found it established here.



The *Habits* and *Fashion* of these *DRUIDS*, in the *English* Tongue, hath not hitherto been discovered. Mr. *Selden* * describeth them after this manner, taken out of Old *Statues* found in *Germany* about *Wichelberg*; as he delivers them I have here expressed, with the words of that Author.

Erant sex numero (lapideas dicit antiquas imagines ad radices Piniferi Montis Wichelberg, vulgò in vicinâ Voilandæ, in Carnobio quodam sibi visas, quas credit iconicè Druidas præbire) ad fores Templi parieti insertæ, VII. pedum singule, nudis pedibus,

*Janus Angl. lib. 1. pag. 32.
Apud P. Metulam in Cosm. part. 2. lib. 3.

pedibus, capita intellecta, Græcanico Pallio & Cucullato, perulæque, barbara ad inguina usque promissa, & circa naris fistulas bifurcata, in manibus liber & Baculus Diogenicus, severa fronte, & tristi supercilio, obstipo, & figentes lumina terris.

They were in number Six, found at the foot of the Mountain, which abounding with *Pines* was therefore called *Peniferus*, and in the German Tongue *Wichtelberg*, upon the Confines of *Voitland*, in a certain Monastery, which being dug up and exposed to view, *Conradus Celtes* (who was then present) in his Judgment, thought to be the Figures of Ancient *Druids*; His description, and the Place where they were found he thus delivers: *At the Gates of the Temple they were placed, Seven foot in height, bare-footed, their heads covered with a Greekish Hood or Cukil, with a Budget by their side, and a Beard descending to their very middle, and about their Nostrils plated out in two divisions, in their hands was a Book and a Diogenes Staff, which is supposed Five foot in length, a severe and morose Countenance, and a Fore-head down lookt, and sorrowful, and much intent upon the matter, their Eyes fixed upon the Earth.*

That which followeth in Mr. Selden is this.

Quod ut cum iis quadrat, quæ de eorum Aureis Ornamentis, tinctis vestibus, armillis, rasis Britannorum genis, & mento, atque id genus aliis à Cæsare & Strabone recensentur viderint quorum interest.

How this can agree with the description given otherwise of them, namely, of their *Golden Ornaments, painted Garments, Bracelets*, and the *shaving the Britains* used, which are delivered by *Cæsar* and *Strabo*, let others judge; And indeed the business is not so intricate to be judged, for that *Golden Ornaments* in a Statue should be expressed, is both difficult and unnecessary, as likewise their *painted Garments* and *Bracelets*, not to be preserved in Stone. As for the *Shaving* of the *Britains*, we know that the chief distinction they used from other Nations, was in their *Upper-lip*, and if all this should fail, the *Druids* were Priests of other Provinces as well as *Britain*, and it may easily be supposed (as we find it even in these daies) that they being *Priests*, and proceeding from *Greece*, might preserve their own Customs in so small circumstances, and not conform with the Laity in those points, whose Manners only *Strabo* and *Cæsar* describes.

Agellius.

These *Druids* committed nothing to publick Writing, both which Customs relish of the Ancient *Greeks*; For *Pisistratus* (as *Agellius* reports) was the first that exposed to common view, Books of the liberal Arts and Sciences at *Athens*, and the way of composing altogether in Numbers, was left off in *Greece* a little before the daies of *Herodotus*, who notwithstanding entituled his Books by the names of the *Muses*.

The way of delivering their Mystery by the secret *Cabbala* favours of the *Jews*, from whom in all probability the *Phœnicians* learnt the Custome, and so taught it to the *Greeks*, but it was preserved longer in *Britain* than in *Greece* it self, so that to the daies of *Cæsar* the Commonalty were kept in Ignorance, and none permitted to understand any thing, unless they admitted themselves of this Order, and underwent the severities of a long and tedious Discipline.

Cæf. Com.
lib. 1.

Their Publick Records were preserved in the *Greek* Tongue, and in *Greek* Characters, which being unintelligible by the Vulgar, none could have recourse unto but persons of Repute and Learning; They were not permitted to take any thing away in Writing, but by Memory only, and a Trust was reposed in some particular Persons, who by their singular integrity, and long experience of their Fidelity and Learning, were chosen for that purpose.

Whereas *Britain* was divided into several Petty Governours, as to Civil Affairs, *Kent* alone having four distinct Kingdoms within it; The Government of the *Druids* was Universal over the whole Island, and some part of *Gallia* also, so that their Power and Interest was infinitely the greater, being subject only to two Primates, whereof one preceded over the North *Druids*, the other over the South; the former of which is supposed to have his Residence in the Isle of *Man*, the other in *Anglesey*, although it is thought by some, there was but one in Chief, so that although the Secular Power might often clash by reason of its many decisions, as parcelled out into many Kingdoms, the Interest and Authority of the *Druids* was preserved entire

entire by their unity under one head, to whom once a year they had recourse in publick Meetings and Assemblies. This Custome of the *Druids*, I am of opinion, was received from the *Bardi*, and delivered down from the *Phanicians* Originally.

For in the Eastern Nations, as *India*, *Egypt* and *Syria*, we find that the power of the Priest was in a nature distinct from the Civil Government, and calling of Assemblies, and general Meetings was absolutely in their power, and independent of the Temporal Magistrate, which Custome nevertheless in those daies was often abridged by wise and politick Princes.

The Primate of these *Druid* Priests was constituted by Election, and being a place of eminent Repute and Authority, in its vacancy there used to be many Competitors or Strivers, as I may say, for it, insomuch as often as the Secular Power was engaged in the quarrel, every Prince endeavoured to oblige his Favorite, and to strengthen his Authority by that Seat, to which a Creature of his own was advanced. *The Druid Government by Election.*

They had *Excommunications* much after the manner of ours, this (as *Cæsar* reports) was the greatest Punishment that could be inflicted. A Person so interdicted could not be admitted to any Sacrifice, but was esteemed in the number of the *Profani*, i. e. *Wicked wretches*; All persons studiously avoided his Person, not daring to approach near him, or converse in Talk, although at a distance, for fear of being infected with the contagion of so dangerous a Curse. They were utterly incapable of any Honourable office, and excluded from the benefit of the Law, as to their Estates. *Cæsar, Com. lib. 6.*

Many other waies the *Druids* had to punish the Contemners of their Religion, and yet had considerable Rewards for the Obedient.

They were made Judges of all Controversies, both private and publick, as *Murder* or *Man-slaughter*, *Theft*, &c. or if Suits arose about *Inheritance*, or Strife about the *bounds of Lands*, they absolutely gave Judgment, and used not to execute their Decrees by the Temporal Authority, but issued out their *Excommunications* upon the Non-performance of them, which, as they were of all punishments the most grievous, so were they thundered out not only upon private, but publick Persons, which *publick Persons*, mentioned in *Cæsar*, no doubt, extended to their Magistrates and Governours themselves: A Custome used in Ancient daies by no Nation else but the Eastern.

They were the sole Interpreters of *Religion*, in the exercise of which their Persons were absolutely necessary to be present; they proclaimed publick Sacrifices as they saw occasion, and no private ones could be performed without them; They sacrificed *Men* as well as *Beasts*, which were for the most part Enemies, or Malefactors, but sometimes innocent Natives, by which means they were feared and revered by the People; The absolute power rested in their hands to determine what person was fittest for that purpose, and whose Blood would be most acceptable to the Gods.

Probable it might be, that this sacrificing of Natives, entered upon the small contempt of their Decrees and *Excommunications*, and not upon the will and pleasure of the Priest, but however it was, no doubt, it commanded such an awe upon their persons, as due Obedience was offered unto all their Commands.

The *Druids* were exempted from the services of War, and paid no Taxes as the rest of the people did, by which Immunities many were invited, on their own free wills, to enter themselves into that Order and Discipline, and many were sent by their Friends and Relations to learn it, and although it was taught in *Gaul* as well as *Britain*, yet most perfectly in this Island, although more probably in the Isles of *Man* and *Anglesey*, whither, they that desired to be fully instructed, repaired, insomuch as *Cæsar* writes, that the Order it self began in *Britain*.

The *Druids* had the *Oak* in great veneration, but especially the *Mistletoe* upon it, or any thing they found growing to it; neither did they perform any Sacrifice without a branch of it. *Plin. Nat. Hist. lib. 16. cap. 4.*

The *Mistletoe* it self they gathered with many superstitious Ceremonies, and great devotion, cutting it down with a golden Bill; They chose Groves of *Oak* only to officiate Divine Service in, for which purpose they planted many in the Island,

from whence they received their Name, and from whence they were also called *Saronides*, *Σάρων*, or *Σάρονις*, signifying the same as *Δρῦς* in Greek, *Deru* by our *Britains*, and *Deru* the *Armoricans*, to wit, an *Oak*; the derivation of *Δρῦς* I have spoken of in another place.

When they found *Mistletoe* upon an *Oak*, they accounted it a sure sign the God they served had chose that Tree; and the Circumstances they observed in gathering are many.

Learned Selden.

First, They principally observed that the Moon was six daies old, for on that day they began their *Months*, and *New Years*, and their several Ages had their Revolution every Thirtieth year; And Mr. *Selden* notes, that *τρεῖς*, by the Judgment of *Heraclitus* and *Herodotus*, was by the *Greeks* included in the same measure of time.

In the next place, Having prepared their Sacrifices and Feasts under the Tree, they brought two young *Bullocks*, milk white, whose Horns, then, and not before, was bound up.

Then, the Priest who clymb'd the Tree, being cloathed in a white Vesture, cut it down, and they below received it in a white Souldiers Cassock, then they sacrificed and blest the Gift, by mumbling over many Orations; all which Ceremonies duly performed, it was esteemed a soveraign Antidote against all manner of Poyson, and an especial Remedy against *Barrenness*, both in Men, Women, and Beasts.

Sheringham, de Orig. Angl.

This Institution undoubtedly sprang from the *Greeks*, who had their *Δρυάδες*, and *Hamadryades*; And Mr. *Sheringham*, in comparing the *Druids* of *Britain* with those of *Greece*, takes notice that the latter Nation had only them of the Female Sex, whereas the *Druids* of *Britain* and *Gaul* were of both. And although the *Druids* of *Greece* were esteemed Nymphs, and half Goddeffes, yet no doubt, principally they were Maidens, who dedicated themselves and their Virginities to the Gods, and to that purpose retired into Groves and Deserts, to have freedom in their Devotions.

This seems to be another Argument, that these *Druids* in *Britain* Originally came out of *Greece*, in the early Ages of the World, and not so lately as some have imagined, when the names of *Dryades*, and *Hamadryades* were grown out of use in that Nation.

Geropius Becanus.

Cæf. Com.

Geropius Becanus, is certainly much mistaken in the derivation of the *Druids* of *Britain*, who brings them from *Trowis*, signifying in the *German* Tongue one *skilful in Truth*, for, setting aside the harshness of the Etymology, the *Germans* had no *Druids*, as *Cæsar* writes, or if they had, they were so few as not to be taken notice of, so that 'tis very absurd to bring the derivation of an Order of People from a Nation who were altogether ignorant of such an Order.

Others there are, who are guilty of the like absurdity, and derive them from *Crutis*, signifying, in the Old *British* Tongue, a *God*, and that they were called *Crutti*, as much as to say *Religious persons*, for, as I said before, they could not receive their Names from a People that knew them not, or had only heard of them, so that they being undoubtedly *Greeks*, and writing in *Greek* Characters, in *Cæsars* daies, they were undoubtedly called *Derwydden* by the *Britains*, from *Deru* and *Deru*, both proceeding from *Δρῦς*, an *Oak*.

The *Druids* held an Opinion, that the life of a Man, either in a desperate Sicknes, or in danger of War, could not be secured unless another suffered in his stead, so that in such cases they either offered *Men* in sacrifice, or else vowed so to do after their delivery.

The most acceptable Sacrifice to their Gods, they esteemed *Murderers*, *Thieves*, and *Robbers*, and also other Criminals, but for want of these Innocents often suffered. In some places this Custome was observed, which, I suppose, was common to the *Druids* of *Britain* and *Gaul*; They made a Statue or Image of a *MAN* in a vast proportion, whose Limbs consisted of Twigs, weaved together in the nature of Basket-ware: These they fill'd with live Men, and after that, set it on fire, and so destroy'd the poor Creatures in the smoak and flames; the strangeness of which Custome, I have here thought not amiss to represent to the view.

The



W. D. fe.

The Ceremony observed in sacrificing of *Men* to their Idols, in a *Wicker Image*, as it was strange, so, without any question to be made, it was not begun by chance, but upon some great occasion, and something extraordinary may be sought for in the Magnitude of the Statue itself, whence it proceeded.

The *Heathens*, in their festival Fires, which were most usually attended with the Sacrifices of *Beasts*, but sometimes of *Men*, as this was alwaies used to represent the occasion of the Solemnity, which they did by some visible sign of an apparent signification, a Custome not left off at this day, as sometimes by burning the Effigies of the person, either to his Honour, as in Deifying him, or else in publick detestation of some high and notorious Crime and Misdemeanour; sometimes they burnt Living persons themselves (even for *pleasure*, on their publick Feast daies) to the Honour of their Gods, and the mirth and jovialty of their Barbarous Spectators. Thus *Nero* wrapt the Christians in *Hemp* and *Pitch*, and made them serve as Torches to his Theater in a mock (as some write) of that saying, *Ye are the Lights of the World*.

But

But certain we are, that in these great festival Fires, they alwaies had something which set forth to the Eyes the occasion of the Solemnity. I cannot believe, but the *Britains* and *Gauls* (in making these vast Images) did represent something, which had been formerly in great detestation amongst them.

Now, there is nothing that doth so easily occur to our first apprehension, as that they might do it in the Remembrance of the *Phanicians*, who were Men, as shall be shewn, of vast and exceeding stature, who for a long time had subdued and kept them under (and without doubt, if Credit may be given to the *British* History) they were those Giants that so long infested the Land; Wherefore in publick detestation of that Slavery they once endured under them, this vast figure of a Man, made up in *Wicker* or *Osser* work, might be introduced as in scorn and derision of them, having now lost their power over them, although the cause why they were first made (as it often falls out) might be forgotten, and so the Representation only remain.

Many idle Tales and Fables have been reported concerning *Giants*, which some have advanced to that incredible Greatness, that many have had just cause to suspect, whether there were ever any that exceeded the usual stature of Men. Of this opinion is *Geropius Becanus*, to which also Mr. *Cambden* seems to incline: That the *Phanicians* were Men of exceeding stature Mr. *Sheringham* learnedly proves, and the Scripture it self testifies.

I will set down some Monuments, in *England* and *Germany*, which do confirm this Opinion.

Lazius reports, that he was an eye witness of many Monuments (near *Vienna*) dug out of the Earth, but almost worn out by Time, in which Monuments were the Bones of vast proportions found, and Epitaphs upon them in *Hebrew* Characters, which the *Phanicians* used without points, and out of many he collected four only; The first of which I will set down out of the Translation of *Franciscus Stancharus* an *Italian*, and *Christopher Milander*, a *Jew* by Birth and Conversation. The Inscription was thus word for word.

Gerop. Bec.
Cambden.
Sheringham,
Orig. Angl.
cap. 1, & 4.

Lazius.

Franciscus
Stancharus,
Christoph.
Milander.

M O R D E C A I EX GENERE GIGANTUM VIR MAGNUS ANNO A CREATIONE MUNDI, MMDLX.

By this Inscription, and the others there mentioned, and the wonderful Greatness of the Bones, besides the concordance of time with the *Canaanites* expulsion (from their Land) by the *Jews*, we may gather that they were *Phanicians*, who planted themselves there.

The Monk of
Cogshall.

R. Cavendish.

In *Essex*, in a Village called *Eadulphness*, the Monk of *Cogshall* reports, that there were found two Teeth of a certain Giant of such a huge bigness, that two hundred such Teeth as men now adaies have might be cut out of them; These Teeth, he saies, he saw himself, but not without great Admiration. And a Gentleman, named *R. Cavendish*, in the Reign of Queen *Elizabeth*, reports also, that he saw some Relicks of this nature near the very same place.

That which *Geropius* and Mr. *Cambden* answer to this, out of *Suetonius*, seems frivolous, That the Bones of *Sea Fish* have been taken for *Giants* Bones; Men certainly may easily distinguish between them, neither is it ever to be rationally supposed men ever entombed *Fishes*, as those in *Germany* were found to be.

But

But that which comes nearer to our purpose, concerning the *Phanicians* in *Britain*, and their Gigantick bodies, is the Tradition which has been preserved in *Cornwal*, a place they most resided in for the sake of their *Tynn* Traffick, which Tradition of the being of Giants in those Parts was preserved to the daies of *Havillan* the Poet, who lived four hundred years since; In some of whose Verses the *Phanicians* seem to be exactly described, neither can this relate (as Mr. *Cambden* ^{Havillan the Poet.} implies) to the Great bodies of *Cornish* men, who are not so disproportional to their Neighbours, as to create so serious a description. The Verses are these of *Cornwal*.

———*Titanibus illa,*
Sed Paucis famulosa domus, quibus uda ferarum
Terga dabant vates, Cruor haustus, Pocula trunci,
Antra Lares, dumeta Thoros, Cœnacula xupes,
Præda cibos, raptus Venerem, spectacula cades,
Imperium Vires, animos furor, impetus arma,
Mortem pugna, sepulchra rubus: monstrisque gemebat
Monticulis tellus: sed eorum plurima tractus
Pars erat occidui, terror majorque premebat,
Te furor, extremum Zephyri Cornubia limen.

Here Giants lodg'd, a brood of Titan's Race,
Raw Hides their Cloathing, Blood their drinking was;
Their Cups were hollow Trees, their Houses Dens,
Busbes their Beds, their Chambers craggy Pens;
Hunger with Prey, their Lust with Rapes they eas'd,
The sport of slaughtering Men, their Eye-sight pleas'd.
Force gave them Rule, their rage did Arms supply,
Being kill'd, in Groves instead of Graves they lye.
These Monsters every quarter did molest,
But most of all, the Cornwall in the West.

This description of them agrees exactly with the Character the *British* Histories, all along, gives of those Giants that lived before *Brutes* entrance into this Island, which Histories, though by some are esteemed Fabulous, yet let any one consider, whether it be not much more probable to imagine, that there were many Truths delivered down, and so taken up and corrupted by those Writers, than to think they had no grounds to begin their Histories, or that they were so unreasonably given to Deceiving, as to have no other motives in the publishing their Writings, but to put Tricks and Cheats upon the World, especially in the matter of *Giants*, a thing which they could not but fore-see, would (in all Ages) be hardly credited.

Now, if there be any truth in the *British* Histories, those men of vast Proportions, called by them, *GIANTS*, could be none but the *Phanicians*, as the Time of the being of such Giants, *viz.* about the year *MM DLX*, this Island corresponding with the Age of the *Phanicians* Navigation hither, doth plainly shew. A2. MMDLX.

I do verily believe (from their hard usage of the Islanders, whom they found at their first entrance, and whom all along they oppressed) this custome of making of *Wicker* Statues, and firing them upon special occasions was introduced; for we see even to these daies, the burning of Persons, in *Effigie*, is preserved in many civiliz'd Nations, but the making them in *Wicker* rather than any other Materials, may very easily be attributed to the manner of the Boats the *Britains* used on their Coasts, thereby, in their own little Models, representing the *Phanicians* Navigation, their *Wicker* Vessels, becoming an Emblem of the *Phanician* Ships that enslaved them.

That

Cæsar. Com. That the Skiffs they sayled in were made of this sort of work, *Cæsar* testifies, when he writes, Ships they had, of which the Keels and Foot-stocks were of slight Timber, but the Bodies were winded and worked with *Osyers*, and covered with *Leather*. These sorts of Vessels *Lucan* also describes, after the same manner.

Lucian.

*Primum Cana Salix madefacto vimine parvam
Texitur in puppim, caesoque induta juvenco
Victoris patiens tumidum super emicat amnem;
Sic Venetus stagnante Pado, fusoque Britannus
Navigat Oceano*——

*At first with twisted Osyers Boats were made,
And when the Wicker was with skins o're-laid;
These Vessels on the Seas the Britain guides,
On swelling Rivers the Venetian rides.*

This shall suffice to have been spoken of this Custome of the *Britains* in making these *Wicker Statues*, which I have treated of more largely, because in reading the *British* History, where frequent mention is made of Giants, we may know to what Nation we may refer and their Original. Although, after the manner of those Historians, the greatness of their Stature, and the cruelty of their Natures, may be too much magnified, yet seeing the Trading of the *Phœnicians* is made out from undoubted Authority (as from *Greek* and *Latin* Historians, whose testimony, in matter of Fact, is necessary in other respects) we ought not to question but they were the *Phœnicians*, men of Great bodies, who gave first the occasion of this Tradition, and who by their Traffick hither might bring that Thralldom on the People, the remembrance of which they preserved after the *Phœnicians* themselves had forsaken them.

Solinus. But to return to the Customs of the *Britains*. They used a Drink made of *Barly*, as *Solinus* witnesseth, a Custome used by us at this very day, a thing unknown in former Ages in any Country of *Europe*, *Britain* only excepted; For in other Nations they used *Wine* and *Water*, either by themselves or intermixt, even in colder Countries than *Britain*, which of it self is not deficient to produce *Grapes*, and to ripen them, so that excellent *Wine*, may, and is daily produced, did not the richness of the Soyl invite the Natives to more useful improvements.

Ovid. de Trist. We find *Ovid* in his *Tristibus* complaining of his banishment among the *Getes*, giving this instance of the Coldness of the Country, That they did not draw their *Wine* out of their Vessels as in hotter Countries, but that they were constrained to take the Hoops off, and so opening the Vessel, brake the frozen *Wine* with Chizels; having thawed it by the fire, drank it.

We do not find any Country that had the use of making drink of *Barly*, but if the Country of it self would not bear *Wine*, they had it brought them from hotter Countries, or else pleased themselves with *Water* only. Now we must seek elsewhere for this Custome of the *Britains*, and we shall find that this also they might have from the *Phœnicians*; To the proof of which, let us consider, that the *Phœnicians*, by their Colonies, planted themselves on all the Sea Coasts of *Africk*, even to *Carthage* and the Streights of *Gibraltar*, that *Egypt*, a place of great fertility without any question, was much frequented by them.

Herodotus. We read in *Herodotus*, that the *Egyptians* did make a sort of drink with *Barly*, and the invention of it was very Ancient in that Kingdom, the particulars thereof he describeth.

Orpheus. Now, why may not this Custome be thought to come from them by the means of the *Phœnicians*, who found *Britain* very fruitful in that Grain, and not inferiour to *Egypt* it self in the wonderful production of it. For as *Egypt* was esteemed the Granary of those parts, so was *Britain* of these; yea, as *Orpheus* calls it, The very Seat of the Lady *Ceres*, so that the usefulness of this Invention of the *Egyptians* (who abounded in Corn) was not less to the *Britains*.

This

This Drink which we call *Ale*, by the *Britains*, at this day, is called *Wym*, by the *Gauls*, *Korma*; so *Athenæus*, καλεῖται Δίρκωμα, which is corrected by *Causabon* out of Manuscripts, as thus, καλεῖται Δι Κέρμα, and by *Dioscorides*, κέρμα, by *Marcellus*, *Curmi*. *Dioscorides* names it not wrong, seeing *Marcellus* and *Athenæus* agree with him; For although at this day the word be depraved into *Wym*, by our *Welsh Britains*, yet (no doubt) Anciently and Primitively it was called *Corma*, *Cormi*, or *Curmi*, or else something like it; By transposing of the R and M, making *Comra* for *Corma*, we have the very *Phœnician* word of this Liquor, which the *Britains* drank instead of Wine.

Athenæus, l. 4.
Causabon.
Dioscorides.
Marcellus.

If any shall say, that *Chomra* in the *Phœnician* Tongue signifies Wine and not Ale, let them consider that at this day we give that name of *Wine* to Drinks not produced of the Grape; And seeing the *Britains* used it instead of Wine, no doubt (as *Bochartus* saies) they gave it the same Appellation.

Bochartus.

Now, seeing this Custome was used only in *Britain*, and the parts adjacent, having plenty of that Grain, and in respect we read of no other Nation but the *Egyptian* that used it, since the *Phœnicians* were frequent in *Egypt*, and Traded also into these Islands, and more especially since the name of this *Wym*, or *Curmi*, is *Phœnician*, we have not the least cause to doubt of the original of this Custome, but that the *Britains* received it from this fountain.

Pliny writes of the *Britains*, that in some solemn Feasts and Sacrifices they coloured themselves like *Æthiopians* all over their Bodies, being naked at the Solemnities; whence could the *Britains* have this Custome, if not from the same Original? As in *Ægypt*, so in *Britain* (as *Gildas* saies) *Ugly Spectres, meerly Diabolical*, nay, in the number of them, *Britain*, as he reporteth, rather exceeded *Ægypt*.

Plin. Nat. hist.

These they placed upon their Walls, within and without, and as they cut them in the same shapes as the *Britains* did, so, I suppose, by the like placing them, they esteem'd them of a *Talismanical* nature, to expel Mischief, and to defend their Walls. Some of these Representations were remaining, in the Ruines of their Cities, to *Gildas* his daies, who describes them to have ugly Lineaments, with stern and grim looks, after the manner of those of *Ægypt*; Perhaps they might be *Monkies*, or *Baboons*, Creatures much worshipt in those Countries. But of this I shall treat of more fully in the Chapter which concerns the *Idolatry* of the *Britains*.

Gildas.

To the same Original may be reduced the great opinion the *Britains* had of the Art, *Magick*, which by a peculiar name was called, the *Learning* of the *Ægyptians*.

Pliny saies, the *Britains* were so wholly devoted to it, and had such entire Ceremonies, in the performance, as a man would imagine, that the *Persians* learnt all their *Magick* from them; which Flourish of *Pliny*, I conjecture, gave occasion to *Annius Viterbiensis*, in his feigned *Berosus*, to make *Magus* a King of this Island, who taught this Art, and spread it abroad in the World. Upon such slender foundations, do Confident men ground their own idle and ridiculous Inventions, and these very Customs the *Britains* learnt of the *Phœnicians*.

Pliny Nat. hist.

Annius Viter.

Mr. *Selden* sets down a *British* Custome, namely, that when any Great man died, his Relations made great enquiry of his Wives (if they suspected cause) concerning his death; If they found them guilty, with Fire, and other Torments, they proceeded against them. Sr. *Edward Cooke* refers to this Original the Law of *England*, for burning Women that kill their Husbands, &c.

Selden.

The *Britains*, as *Cæsar* reports, did not esteem it lawful to eat either *Hare*, *Hen* or *Goose*, but kept them for pleasure; and their delicate Diet, as *Pliny* saies, were the *Chenerotes*, Fowls less than wild *Geese*, which some have made to be *Brants*, or *Soland Geese*, so that *Cæsar* and *Pliny*, do (after this account) disagree in their Relation, unless we believe that the *Britains* had left off this Custome not long after the Arrival of the *Romans* into this Island. However this distinction of Meats, their making some lawful, others unlawful, some clean, and others unclean, Mr. *Selden* saith, relished something of the *Jews*, and was rarely observed in any but Eastern Nations, as *Phœnicia*, *Ægypt*, and *Syria*, &c. with whom the *Jews* conversed. With the *Syrians*, the *Britains* agreed in that Custome, in not eating of *Fish*, but seeing this is by *Dio Nicæus* only reported of the Northern *Britains*, and that the Custome of *Diet* do vary according to the diversities of Ages, it cannot be expected that exact accounts can be given of it.

Cæf. Com.

Plin. Nat. hist.

Dio Nicæus.

Q

Their

Cæsar.
Strabo.

Their usual Diet was of any sort of prey, as *Venison, Fruit and Milk*, but they had not learnt to make *Cheese* of it. They inured themselves to Hardness, so as to be able to endure any *cold, hunger and labour* whatever.

Dio Nicæus.

Dio Nicæus reports of them, That they would stick themselves in Bogs up to the heads, and there continue many daies together without any sustenance, and upon occasion, retiring and hiding themselves in the Woods, they fed on the Barks and Roots of Trees, as the *Indians* at this day are wont to do; But I cannot imagine, what Meat that should be which *Dio* saies they preserved on all occasions, whereof, if they eat but the quantity of a Bean, it satisfied their hunger and thirst.

Diod. Sic.

Dio Siculus reports in general, That the Food they eat was simple, not dainty, according to the luxury of rich Nations, likewise, that they hewed their Corn, and brought it in by Sheaves, but never threshing out more than what served their present occasion, which is a perfect sign that they did Till their Grounds; *Pliny* saies, *They did manure them with Marle*. *Dio Nicæus* writes of the Northern *Britains*, that they Till'd no Ground; and *Strabo* saies, That some of them were altogether ignorant not only in *Gardning* and *Planting* of Orchards, but in all other parts of Husbandry.

Plin. Nat. hist.

Thus what *Dio Nicæus* saies of the Northern *Britains* only, and *Strabo* of a few of them, Mr. *Speed* confounds the whole Nation, making *Diodorus Siculus*, and *Pliny*, to contradict *Dio Nicæus* and *Strabo*, whereas indeed, their Authors treat only in those places of *particular People* in *Britain*; For it is manifest that there were two sorts of the *Britains*, one of which was more Civiliz'd, namely, those that lived upon the Sea-Coasts, and (as *Cæsar* saies) they of *Kent* exceeded all the rest.

Speeds Chron.

These had their sumptuous *Houses, Gardens and Orchards*, after the manner of the *Gauls*; they did not go Naked, but had their Apparel after the Custome of the same Nation, and were experienced in the most exquisite way of Manuring their Grounds with *Marle*. They were daintier of their Diet, having particular Dishes in great request among them, and positively, not superstitious, in the eating of *Hen, Hare or Goose*, as the *Chenorotes*, their delicate Diet, may witness.

It is very probable they understood the use of *Milk* in all its productions, *Cheese* not excepted, for *Strabo*, when he speaks of the ignorance of the *Britains* in those points, speaks only of some particular places, as may be easily gathered from his own words. *Some of them* (saies he) *for want of skill, can make no Cheese, although they have plenty of Milk*. This is not to be understood of the Maritim Countries (for it is probable, that the *Phœnicians* who Traded into this Country (inasmuch as *Cythius* received its name from them upon the account of the abundance of *Cheeses* there made) taught the *Britains* the use of it) which necessary Art, in a Kingdom abounding with *Milk*, cannot be supposed ever to be utterly lost.

Another sort of People there was in this Island, whom necessity or choice made them seem more Barbarous; These had no Houses or Cities, not because they knew not the use of them, but by reason the Circumstances of their lives did not permit them to build any, living continually in War, and making daily excursions upon their Richer Neighbours, so they that had built Houses would have been daily subject to spoil; and it could not be but altogether against their design to settle themselves in any fixt Habitations, whose business was to Range about at liberty, whose livelihood depended upon sudden Excursions, private and obscure Retreats.

Strabo:

These are they of whom *Strabo* is to be understood, when he saies, *That Woods stood them instead of Cities and Towns*; For when they had, by felling of Trees, encompassed and fenced a spacious round plat of Ground, there they built for themselves *Huts and Cottages*, and for their Cattle set up *Stalls and Foulds*, all for the present use, and not to stand long, just after the manner of the *Cossacks* in the *Ukraine*, who, although are daily exercised in the Sieges of great and sumptuous Cities, and know all the Arts of Building and Fortifying, yet live exactly after the manner of these *Britains*, retiring into these Tabors, made like the *British* Holds described by *Cæsar*, fenced in with Trees, and trencht about with Ditches and Rampiers, into which they draw all their Cattel and Carriages, the necessity of their condition being much the same as these *Britains*.

Being attacked by the *Polanders* lately, they retired into their Bogs and Fastnesses, just

just as the *Britains* did, living upon Barks of Trees, and enduring the same hardships, so that we must not esteem a People barbarous, for those Customs, to which the necessity of their forced condition, not Ignorance, leads them unto.

These were the *Britains* which till'd no ground, because they tarried not so long in any place as to expect a Crop; They went naked, keeping no Sheep, a Creature slow in motion, and apt to be surprized, besides subject to Beasts of Prey, as *Wolves* and *Foxes*, which were in great number in the Wood-land Countries of this Island. They made no *Cheese*, as it was heavy in Carriage, but satisfied their Hunger with the prey of Venison, and natural Fruits of the Earth; It had been a piece of madness in them to have made delicate Gardens, or planted curious Orchards, when they could not tarry so long as to enjoy the fruits and pleasures thereof.

These Inland *Britains*, as they exceeded the Sea-Coast or *Gaulish Britains*, so I believe they were in perpetual Hostility with them, being, as may be conjectured, of a quite different Original, the Custome of these Inlanders exactly corresponding with the *German* Nations that *Cæsar* describes, which Customs of the *Germans* I will set down in his own words, because it seems to be an exact description of these *Britains*, and may partly evidence the Primitive Inhabitants of this Island, not to have been of the *Gauls* but *German* Race.

The Germans spend their lives in Hunting, and in the exercise of Military Affairs, from their Youth they give themselves to Labour, and to endure Hardships. They cover half of their Bodies with the Hides of Rhinos, they take little or no notice of Tillage, the greatest part of their Diet is Milk, Cheese and Flesh; they have no measure or certain bounds of Lands, lest by Tillage they should forget the use of Arms; they build no curious Edifices to keep out Cold or Heat, lest the more powerful should drive out the weaker; they keep their People in unity by making all things Common. Cæsar. Com. lib. 6.

This seems to be the Method the Inland *Britains* used, who by the very same motives were induced to it, so that seeing there was two sorts of *Britains* in this Island, it is carefully to be heeded, lest in reckoning up their Customs, we take those to be general which indeed were peculiar only to a part of them; This is not observed either in *Cæsar*, *Pliny*, *Tacitus*, *Strabo*, *Solinus*, or any other that writes of them, so that they do frequently contradict each other, and sometimes agree not with themselves.

In this particular *Mr. Speed* is strangely confused, for in his relating the Customs of the *Britains*, he makes no distinction of the times of his Authors writing, but huddles up a Rhapsody of their Manners, without the due consideration of the diversity of Circumstances the *Britains* were in, partly by long continuance, and partly by the Subjection they underwent by the *Romans*. To give one or two Instances; *Cæsar* (saies he) reports, that they used to dye themselves with Woad, to make themselves more terrible in Battle; *Herodian* saies, They did it out of an opinion that it was very gay and handsome; and thus he brings these two Authors clashing, not considering that when *Cæsar* entred this Island, the *Britains* had some sort of Rayments, as is clear by his own Writings, and that a few of the Inlanders only went naked, the rest painting their hands and faces; But in *Herodotus* his daies, the *Romans* had reduced all the *Britains* in general, that held against them, to the same Method of living, which formerly only Inlanders used. Speeds Chron. Cæsar. Herodian.

Now, it is no wonder if they used the same hardships in going Naked, and distinguished themselves one from another by the shapes of Beasts, curiously worked upon their skins, when they had no Rayments else to deck and adorn their Nobility; so that, that might become a badge of Honour in time, and upon such necessity of Affairs, which was first introduced for Terrour to their Enemies; The like confusion he makes in the description of their *Persons*, sometimes their Hair is long, sometimes short and curled; now they are cloathed, presently again they are but in part, sometimes not at all; So they are Cruel, Barbarous, build Houses, have none at all; Tyll the Ground, and by and by understand nothing of it; have Houses, and yet live only in Woods, with a thousand other ridiculous Contradictions in themselves, which nevertheless must be granted to be all true, upon the testimony of his Authority, which indeed are true if understood aright, as distinguishing them into the diversity of their Originals, the circumstance of Time, and the different waies of Living, by the exigences the Inlanders were obliged unto.

Having premised thus much concerning the diversities of *Customs* and *Manners*, according to the diversity of Nations in *Britain*, I will treat of the Custom of *Painting* and *Dying* their Bodies, a thing so frequent and universally used among them, that Mr. *Cambden* derives the Name of *BRITAIN* from it.

Cæsar Com. First, *Cæsar* reports, that all the *Britains* did stain themselves with *Wood*, which createth a *blew colour*, to make themselves more terrible to their Enemies in fight.

Pomponius Mela saith, *Their bodies are dyed with Wood*; whether it be to make a gallant shew, or for what else, is uncertain.

Dio Nicæus. *Dio Nicæus* saies of the Northern *Britains*, that, *They went Naked, and Unshod.*
Plin. Nat. hist. *Pliny* saies, There groweth an Herb in *Gaul* like unto *Plantain*, named *Glastum*, that is, *Wood*, with the juyce of which the Women of *Britain*, as well married Wives, as their young Daughters, anoint and dye their Bodies all over.

Solinus. *Solinus* saies, That the Country is partly Peopled with *Barbarians*, who, by the means of Artificial Incisions of divers forms, have, from their Childhood, sundry figures of Beasts printed upon them, and having these Characters deeply engraven on their Bodies, as the Man grows in stature, so do these painted Characters also. Neither do these Savage Nations think any thing shews their Courage more, than undergoing these lasting Stars, by which their Limbs drink in much *Paint* or *Colour*.

Herodianus. *Herodian* saies, They knew no use at all of Garments, but about their Belly and Neck they wear Iron; their Bodies they mark with sundry *Pictures*, representing all manner of living Creatures; and this is the cause they will not be clad, for hiding forsooth, the *painting* of their Bodies.

These are the Authorities upon which the *Painting* of the *Britains* is built, but as they must not be questioned, yet let us consider a few things concerning them.

Cæsar Com. *Cæsar*, who was the first of the *Romans* that entered this Isle, only saies, that *Omnēs Britanni se Glasto inficiunt, quod caruleum efficit Colorem, atque hoc horribiliore sunt in pugna aspectu.* Here is no mention made of any delight and pleasure they took in the variety of Figures, but only a plain colouring and dying of their *Hands*, *Arms*, *Faces* and *Necks*, much like to *Gypsies* now adaies, whereby they thought they looked more terrible; That they painted their *whole* Bodies in *Cæsars* daies, I cannot believe, seeing he reports of the Inlanders (which of all were the most *Barbarous*) that most of them were cloathed with *Skins*, so that then they had no Pride, as in *Herodians* daies, to shew their naked Bodies, or to discover the curious embroidery of *Scars* and *Colours*.

Plin. Nat. hist. In the next place, it may be thought, that they used only this Custom in *War*, or in some particular *Sacrifices*, which *Pliny* makes mention of, at which they danced naked after the Customs of the Heathens; For if promiscuously they all used this Custom both in *Peace* and *War*, how could they expect by that means to look more terrible in Battle one to another; Neither can it be expected they *dyed* themselves to amaze forraign Enemies alone, and I am confident this will not be granted by those who stand most for their *Painting*; It remains therefore, that they put on these terrible vizages when they went to *War*, when one side would not lose that small advantage of looking as grim as the other. Neither did they use this Custom when they went to the Wars in *Gaul*, for, under hand, they assisted that Nation against *Cæsar*, which they could not but publicly have done, had they been so notoriously branded and stigmatized, as in after Ages they have been reputed; Besides, *Cæsar* reports, that before his entrance into this Island, he strictly enquired of Merchants and could hear nothing of them, concerning the nature of the People in *War*, or their Customs by which they lived, which, had their *Painting* been so general, then (as is pretended) he could not but have heard of it.

Cæsar Com.

Whereas he speaks, that all the *Britains* stained themselves with *Wood*, the word is *Britanni*, meaning the Men only, and such as were in Wars, for, without doubt, at his arrival all put themselves into a Warlike defence and posture. I cannot believe, that *Comius*, and the Embassadors that came to him into *Gaul* to leave Hostages for the *Britains*, were any waies depainted; or, that in the daies of *Claudius Cæsar*, *Catacticus*

raeticus had any thing unseemly about him; Since we find that *Claudius*, and his Empress *Agrippina*, were taken with his Behaviour. And if any say, that upon such great occasions they might wash off the *Painting*, I will not deny it, but since they thought themselves to look terrible by it, certainly in Peace, and in their familiar Conversations, they did not use it; Besides, *Tacitus*, in laying down the Nature of the *Britains*, guesses at a different Original, upon the account some looked Swarthier, others Fairer, which could not have been distinguished had they all been Painted.

The *Gauls* sent their Children into *Britain*, to be instructed in the Mysteries of the *Druids*; now what opinion could the *Gauls* have of the Civility of a Nation, which, contrary to the practice of the whole World, did so barbarously disfigure themselves. Certainly it would have amazed their Youth, to have seen a whole Island in that shape, by which their Priests, in their Sacrificing, did represent their *Demons*. Caesar.

When we read of the wisdom and good nature of *Comius* the *Britain*, praised by *Caesar*, who was intimate with him, the great conduct of *Cassibelan* the *British* General, his prudent and politick management of the War, by *Cesar's* own confession, we cannot naturally suppose them to be so barbarous as this Custom would make them, and seeing we have no Authority to believe it practiced only in War, where it was not without its use, we ought to think that *Caesar's* words, *Omnes Britanni*, is meant of the *Men* only, and that in time of Battle.

In after Ages, wherein the Authors afore-mentioned lived, in succession, it came to pass that the *Britains*, being driven out by the *Romans* of their Possessions, betook themselves, Men and Women, to their Arms, having Leaders promiscuously on either part, whose Authority they followed; Then came the use of *Painting* into much request, partly because it was terrible to their Enemies, so that many had continual use of it, partly because they were reduced to a Savage life, wanting Cloaths, had this only for the distinction of Dignities, then *Women* as well as *Men* Painted themselves with terrible Creatures, but never (as I could read of) with Flowers, because *Women* as well as *Men* were in Arms, and because being exposed naked in Fields, and often subject to wet Weather, then, and not before then, do I believe, they took up the custom of making Incisions into the flesh, whereby to keep in their *Painting*. From hence, in succession of Time, these *Britains* were called *Picts*, from their Colouring, but were not named *Britains* on the same account.

Isidore gives the Derivation of the *Picts* rightly, but when he speaks of the *Britains*, he saies they received it from a word of their own Nation, but declares not what that word signified, which he would not have failed to have done, if both the Names had had the same Original. Isidore.

Now, as for the word *Wylth*, signifying *Painted*, I conjecture it came from *Wylthou*, rather than *Wylthon* from it, for 'tis usual now to call *Tawney*, or *Sunburnt* Persons, *Gypsies*, and the Borderers (as I have shewn before more largely) might bring the name of a *Britain* to be the common Appellative of a *Painted* Person.

Certain I am, that the *British* Islands were famous in the Monuments of the *Greeks* for *Tynn* and *Lead*, but as for this Custom of *Painting* themselves, it made no such noise in the World, as to be ever likely to give Name to the Island, no not in *Cesar's* daies, who (had it been so remarkable as later Authors make it) would not surely have given so slight an account of it as he has done, especially, as he doth not stick to acquaint the World of their superstition in *Hares*, *Hens*, and *Geese*.

As for those Fancies of *Mr. Speed*, according to which he hath modelled the Cuts of the Naked *Britains*, where he brings in the Maid, with *Flowers* and *Herbs*, painted curiously on her Body, whereas Married persons were pounced with the stamps of all sorts of *Ravenous beasts*, I shall omit them, as I am jealous of the Authority he grounds them on, or if they were true, yet they relate to a more Modern time than those Ancient *Britains* we are treating of; For it would be endless to speak of the divers and barbarous Customs of the wild *Britains*, which they took up after the *Romans* had reduced them to a Savage and brutish life, insomuch that the *Attacotti*, a *British* Nation, according to *St. Hierome*, feed upon *Mans flesh*, nay, so much were they given to it, that when they lit upon any flocks of *Sheep*, or herds of Cattle, they preferred the Buttock of the Herdsmen or Keepers before the other Prey, and accounted the Paps and Dugs of Women the most delicious Diet. St. Hierome.

I shall only treat in this Chapter of the *Customs*, which in all probability were taken up before *Cæsars* daies, referring the rest as they shall fall in the course of the History, to which later number, I think, their delicate and various *Painting* may be referred, and, as I suppose, is more properly to be reduced to the *Picts*, than *Britains*, of whom *Claudian* writes,

Claudian.

Perlegit exanimis Pictis moriente figuras.

As if the breathless Shapes seem'd to languish at the death of their Supporters, and the Painted Figures die away by degrees, as their Master loseth his strength.

Cambden.

Mr. *Cambden*, in confirming his Opinion concerning the *Painting* of the *Britains*, has produced many Names of their Chief Leaders, in the composition of which he relates the manifest Prints, and some Colour to remain; For Example,

Coch or **Doth**, Red in the *British* Tongue, is seen in *Cogidunus*, *Argentocoxus*, *Segonax*.

Du, Black, is seen in *Mandubracius*, *Cartismandua*, *Togodumnus*, *Bunducia*, *Cogidunus*.

Swîn, White, in *Venutius* and *Immanuentius*.

Swelw, a Wan or waterish Colour, appeareth evidently in *Vellocutus*, *Carvilius*, and *Suella*.

Glasg, Blew, in *Cuniglasus*.

Aure, a fair Yellow or golden Colour, in *Arviragus*, *Cungetorius*.

Teg, a lively and gallant Colour, in *Prasutagus* and *Caratacus*.

But (he saies) if the *Britains* borrowed the Names of mingled Colours, together with the very simple Colours themselves, then from

Prasius, Leek-blade green, comes *Prasutagus*.

Wintum, Red, Vermilion, *Acliminius*, King *Cenobelinus*'s Son.

Thus far Mr. *Cambden*.

Now, it is confessed the *Britains* did take many Names of Colours from the *Romans*, as **Merith** for *Veridis*, Green; **Melin** for *Melinus*, that is, a Quince yellow Colour; **Aure** from *Aureus*, a Golden Colour, because perhaps the Mixture of these Colours was taught them by that Nation; But where does Mr. *Cambden* read that the *Britains* ever painted themselves with such divers Colours, seeing he brings in many Names of Persons so coloured, who never had any thing to do with the *Romans*, but were alwaies in hostility with them.

Cæsar saies, they dyed themselves with **Blew** only, and we see in all the aforementioned Names, *Cuniglasus* has the most resemblance with his Colour, viz **Glasg**, **Blew**; why may not the Colour **Teg**, as well as **Du** in *Togodunnus*, and **Coch** in *Cogidunnus*, so that the former Person will be black, and yet of a lively and gallant Colour, the latter black and red.

And whereas Mr. *Cambden* saies, there are not above four or five more Names of *Britains* in Ancient Writers, and doubts not, but the skilful in the *British* Tongue might reduce them to some Colour, I am verily of his mind, and methinks my Eyes begin to open, and I see the very prints and expresse tokens of **Coch** in *Comius*, and **Melinus** in *Cenobelinus*, **Teg**, *Taximagulus*, as plainly as he did **Swîn** in *Venutius*, and **Swelw** in *Suella*, *Vellocutus* and *Carvilius*.

If we do but consider the great numbers, and wonderful power of the fore-named Syllables, in putting themselves into any shape as well as colour, I believe, one would find it no difficult matter to find four or five Names in any Language whatsoever, which had not some relation to some of them.

But I suppose Mr. *Cambden*, when he derived *Britannia* from **Brith**, Painted, was resolved to bring in as many Colours as possible he could, although he could not be ignorant that it was called *Britannia*, before any such diversity of *Painting* was used, namely, in *Julius Cæsars* daies, when in all probability they were wont only in time of War, or Sacrifices, to discolour themselves, and that only with *Glastum* that gave a blew Tincture, which seems to be more reasonable, upon the account that other Nations in the East, from whom our *Britains* received many Customs, used this manner of Colouring themselves, as I have read in *Herodotus*, at their Sacrifices, and if I am not mistaken, in their very Wars also.

Herodotus.

As for the word **Brith**, if I may have leave to give my conjecture, I believe it is of a *Phanician* derivation, from **Bozith**, signifying any thing used by Fullers to get out

out Spots or Stains, with which *Wolth* they besmear'd their Cloaths first, and afterwards cleansed them, and this *Wolth*, in time, I believe, might be brought to signifie any thing *stained, painted, dyed or coloured*; so that if any will yet contend for the derivation of *Britannia* from *Wlth*, they may understand, that this way also it proceeds from the *Phanicians*. Thus much for the *Painting* used by the *Britains*.

The Ancient *Britains*, as to their *Persons*, are said (by *Strabo*) to be taller of Stature than the *Gauls*, an Argument that they were not of *Gaulish* Extraction, their Hair not so yellow, nor their Bodies so well compact, knit and firm, and but bad Feet to support them; And, he saith, he saw divers Youths at *Rome* made after that proportion, but as to the other lineaments of their Bodies, they were well made, and had excellent features. Strabo.

Herodian writes, that about their Bellies and Necks they wore Rings of *Iron*, supposing that to be a great Ornament and sign of their Riches, esteeming it as highly as other Nations do Gold. Herodianus.

Cæsar reports, that in his daies *Iron* Rings, and *Brazen* pieces, was their Mony, but makes no mention of their wearing of them about their Necks and Bellies, I suppose, a Custome took up afterwards, when they were driven about by the *Romans*, which being first begun out of a necessity of Carriage, afterwards became an Ornament. This is observable in their Coyns, that one sort of them had a figure of a Shield embost, and on that side a certain Image, the device was within, which kind of Coyn was in use in no part of the World but in some places belonging to *Greece*, which, although it be not (as some do imagine) a sign of a *Greekish* extraction, yet it is a proof of the long continuance of *Græcians* in this Island. Cæsar Com.

It seems *Iron* and *Brass* were in much esteem among them, although they wanted not better Mettals of their own, the abundance of which brought down their value, as may appear by the little Commodities they exchanged them for. *Strabo*, relating their Traffick, saies, That for *Tynn* and *Lead*, *Skins* and *Furs*, they received *Earthen Vessels*, *Salt* and *Brazen wares* of the *Phanicians*, who first of all Traded hither, and concealed their Navigations from others. And, although Mr. *Speed* makes only mention of their *Skins* and *Furs*, and saies that their Trading was inconsiderable, yet their *Tynn* and *Lead* were the greater Commodities, from which the *Scilly* Islands, likewise *Cornwal* and *Devonshire*, received their names of *Bratanac* first, and afterwards *Cassiterides*. Hence it is that *Iron* and *Brass* was so much esteemed among them, upon the account they received them from Foreign Nations, the latter of which is more Malleable, and the former more serviceable than their Native Mettals. Strabo.

They wore the Hair of their *Head*, and *upper Lips*, long, and shaved it off in all other parts, according to *Cæsar*; where we read of their going Naked, or the modesty of some, in covering only those parts which Nature would have hid, it must be attributed either to the Inland *Britains*, or to those whom the *Romans* had reduced to the same Exigences, being it is related by Authors, that lived when it was a *Roman* Province, who stick not, in a horrid manner, to describe those Barbarisms of the Inlanders, to which they themselves had brought them. Cæsar Com.

As for their divers *Complexions*, mentioned by *Tacitus*, their good *Constitution of Body*, taken notice of by *Plutarch*, so that they lived to an Hundred and twenty years; as likewise their *fair and good Dispositions*, recorded by *Strabo* and *Solinus*; the *Beauty* of their Women, their making of *War* under the conduct of them; their Riches in *Castle* and *Lands*, their small *Carroghs*, in which, as long as they were under sayl, they never used to eat any thing; with many such things, recorded by *Roman* Authors, after their Conquest of them, I purposely omit, and will treat of some of their Customs which seem to be of long continuance in the Island, of which some account may be given. Tacitus.
Plutarch.
Strabo.
Solinus.

First, The *Britains* as well as the *Gauls*, as has been toucht of before, exactly (according to the Customes of the Eastern Nations) began their day at the setting of the Sun, not at his Rising, as the *Romans*, or at Midnight, as we now use it, so that what the *Latins* call *Septimana*, at this day they call *Wlth-nos*, that is, *eight Nights*, and two *Septimana*, *Dimthet-nos*, that is, *sixteen Nights*, following the Law of Nations, wherein *Darkness* precedes *Light*, which was observed in those Countries that most conversed with the *Jews*, who by *Moses* were taught, *That the Evening and the Morning were the first day*.

This

This Custome, I belive, was brought into *Britain* by the *Phenicians*, who, in all likelihood, used it.

Add to this their observation of the *New Moon*, the beginning their *Months* and *New Years*, yea their several Ages according to the Cycle of *Thirty Years*, in her first Quarter, and methinks there is something of the same Nation in it.

Plin. Nat. hist. *Pliny* writes, that the *Druids* called an Herb *Samolus*, which grew in wet places, and used these Ceremonies in gathering it; First, they were *fasting*, next, they ought not to *look back* during the time of their plucking it, lastly, they were to use their *left hand* only.

Now what Herb this *Samolus* was, he doth not tell us, but it seems very probable, that from the last Ceremony, namely, in gathering it with the *Left hand*, the Herb took its name, that is to say, *Samol*, signifying in the *Phenician* Tongue, the *Left hand*. Seeing many of the Plants have *Greek* names given them by the *Britains*, why may not this receive its name from the *Phenicians*. This Herb so gathered with all its due Ceremonies, was esteemed of sovereign vertue to the curing of all Diseases in *Swine*, or other Cattle.

Cæsar Com. The *Habits* of the *Britains* were much after the manner of the *Gauls*, according to *Cæsar*, and, I believe, had much the same Names, many of which we have proved to be of *Phenician* Derivation, in the Chapter treating of the *Phenicians*, so that we need not here speak much concerning them.

Varro. I will only mention two more; The first out of *Varro*, is called *Gannacum*, from whence our word, *Gown*, seems to be derived; It was a thick covering made of Course Wool, and had a Nap upon it on both sides, much after the nature of *Freeze*, it was called by the *Greeks* *Καννάκιον*, and was esteemed by some of them to be a *Persian*, by others a *Babylonian* Garment. I suppose the Name was introduced by the *Phenicians* into these Parts, for the *Caldees* called it *Gouneca*, or *Gunca*; It was worn by the *Gauls*, and better sort of *Britains* to keep out the Cold.

This *Gannacum* in the Glossary of *Isidore* is expounded *Gausapa*, and may have its original from *Guspak*, signifying thick and hairy Garments, so that *Martial* esteem'd it a Paradox,

Isidore. *Mense vel Augusto sumere Gausapinas.*

Bochartus. *Bardiacus* (which as *Bochartus* thinks) was called *Bardus*, from whence *Bardocucullus* was compounded (of which I have spoken of before) was a Garment wore by the *Gauls* and *Britains*, of which *Martial* thus writes,

Martial. *Lassi Bardiacus quod evocati
Malles quàm quod oles olere Bassa.*

This Garment was of divers Colours woven together, and made a gaudy shew, without doubt very pleasant to the *Britains* in those daies, as we find the *Indians* to be much taken with the like. It is called *Bardes* in the *Phenician* Dialect, and *Bord* or *Borda* by the *Arabians*; and no doubt by the *Phenicians* was brought into these parts, which words are very sufficient also to prove from whence the *Bardi* received their Name. The *Arabians* wore it mixt only with black and yellow, but generally it was made up of some colours in the nature of our Fools Coats. Hence it is that *St. Augustine*, in his 68th. Epistle of the *Circumcelliones*, saith, *Presbyterum burdâ vestitum, &c.* they cloathed a Priest in this habit, and shewed him as a ridiculous spectacle. But however odd this Garment seems in our daies, certainly it was worn by the chief Nobility, and greatest Princes of the *Britains*.

If *Mr. Cambden*, from the divers Colours which he finds out in the Names of the *British* Princes, would make them to be diversly Painted, he had better have lookt for it in these Coats than in their Skins, for, as for their Bodies, they used but one Colour in the dying of them.

Speeds Chron. *Mr. Speed*, with whom *Mr. Cambdens* Derivation of *Britannia* from *Wyth* is all Gospel, in confirmation of it has exposed two Naked *Britains* to view, not considering the Circumstances of time, how that it was long after they were called *BRITAINS* they took up that Custome; To Answer him, Since I suppose *Britain* to be truly and rightly derived from *Watanac* in the *Phenician* Tongue, signifying a

a Country of *Tynn*, and upon the account, that from hence that useful Commodity was dispersed by them through the whole World ; upon the very same account are these Islands called by the *Greeks* the same as *Bratanac*, namely, *Cassiterides*, the *Tynn* Islands.

I will represent one Person of the *Bretanick* Islanders, who lived, I suppose, in the *Forelings* or *Scyllies*, in which Islands, together with *Cornwal* and *Devonshire*, Metall most abounded. The description of which is given by *Strabo*. They are Inhabited (saies *Strabo* he) by Men wearing black Garments, clad in fide Coats descending to their Ankles, going with Staves like the *Furies* in Tragedies ; Mines they have of *Tynn* and *Lead*, which they exchange for Earthen-Pots, Salt, and Brazen ware.



These are the *Silures* of whom *Tacitus* writes, That their Hair was black and Tacitus.
curled, differing from the rest of the *Britains* in their swarthy Countenances, by
which he reckons them to be of a *Spanish* Original, namely, the Off-spring of the
Iberi, who were great Miners, but we have shewn (treating in the Chapter of the *Phinians*) that in all probabillity they were called *Silures* from some Colony of *Pliny*
the

R

Solinus,
cap. 22:

the *Phœnicians* Trading with them, as their Name in the *Phœnician* Tongue importeth. And we may observe, that as the adjacent Islands (the *Sorelings* especially) were called *Bretanick* upon the account of their *Tynn* Mines, when this was known by the name of *Albion* only, so there was an Island called *Silura*, lying off of *Cornwal*, which, I believe, gave the Name to the *Silures* in South *Wales*; So that *Britannia* in general, and the *Silures* in particular, both took their Names from *Bretannick*, or *Tynn* Islands, which we have proved to be first discovered by the *Phœnicians*.

Diod. Sic.

The Habits of these Western *Britains* were remarkable for their *Length* and *Colour*, the former of which, together with the Staff they used to carry, argues that some Eastern Colonies, and especially the *Phœnicians*, traded with them, and although by the Black colour of their Hair and Garments, their Swarthy complexions, and their Staves, they seem'd like *Furies* in Tragedies, yet are they described by the same Author to be of a gentle and kind Disposition, of a fair and honest Behaviour, simple and sincere in their Conversation, and generally the *Britains*, by most Authors, are so set out. *They have not*, saies Diodorus Siculus, *the craft and subtilty of other Nations, but are fair Condition'd People, of a plain and upright Dealing.*

Cæf. Com.

They had all things in Common amongst them, and would not admit of any Propriety at all, after the manner of the *Germans* described by *Cæsar*, from whom in all probability they descended, insomuch that the same Author reports, That ten or twelve of them agreed together in the promiscuous use of one Woman, Brethren with Brethren, nay Parents with their own Children; The Issue they had by them they nurtured and brought up by a Common-stock, though they were reputed his in a more especial manner, who married the Mother in her Virginity.

Selden

This incestuous Custome was frequent among the *Athenians* before *Cecrops* daies, as Mr. *Selden* notes, and I conjecture was only used by the wilder sort of *Britains*, and continued it was a long while after the *Romans* had subdued this Island; For we read that *Julia* the Empress of *Severus*, twitted the Wife of *Argentocornus* with it, who replied in this manner, *We, British Women, do truly differ herein from you Roman Ladies, for we satisfie our selves with the accompanying with the Worthiest men openly, but you with every Base fellow in a corner.*

These are the most memorable Customs used by the *Britains*, in which they agreed sometimes with the *Gauls*, sometimes with the *Germans*, according as they were derived from either, and some Customs we have shewn they had particular to themselves, of which no account can be given, and others also which could have no other Original but from the *Phœnicians* or *Græcians*, which Originals (besides the congruity the *Britains* had with no other Western Nation, their Neighbours) is evidently shewn out of the very Names of the Customs themselves. Certainly, it would take up a Volume, if any one better skill'd in the *Phœnician*, *Greek*, and *British* Tongues, and in the Customs of these three Nations, would sit himself down, seriously and fully to compare their respective waies and manner of Living, their Habits, Coyns, Laws, and other Circumstances; In all which, as likewise in their manner of *Warring*, there seems such an apparent similitude between the aforesaid Nations, that they seem rather Neighbours than to be so far disjoyned as they are; But it will suffice, if by this small account given of them, a way may be opened to an ingenious Undertaker, to search deeper into the matter, and so I shall pass on to their Customs in *War*.

CHAP.

C H A P. VIII.

*The Custome of the BRITAINS in their Wars,
and Manner of Fighting.*

BRITAIN, at the first entrance of it by *Julius Caesar*, was divided into a great many petty States and Governments, insomuch that the different Interest of Princes was the cause of continual Wars and Dissensions among them.

Sometimes Ambition, only to encrease their Rule and Sovereignty, prompted some to make Incursions on their Neighbours, so that they who had the greatest desire to sit quiet, were obliged to stand in a posture of Defence, and to be alwaies ready against such Invasions, whose greatest strength and force lay in their being swift and sudden; Sometimes the *Druid* Interest engaged the Secular Power in its Quarrels, every Prince desiring to advance a Creature of his own to the Primacy and Superintendency over the whole Island; The whole Nation being alwaies in a Warlike posture, it is no wonder to hear what some ancient Authors write of them;

That every one delighted in picking Quarrels; that it was their daily exercise and pleasure to be Skirmishing; that they were continually going out in Parties, Fortifying, and Intrenching, many times rather out of delight, than any necessity.

For being constrained to keep standing Forces, it was absolutely requisite they should be kept in Exercise, for it was impossible, in the circumstances this Country was then in, for any Prince (though desirous of Peace) to keep his Souldiers in Order and Discipline, unless they were sometimes let loose, and afforded those liberties and advantages which other men of Fortune had, under more Ambitious and turbulent Governours.

But the greatest bone of Contention among them, which never suffered these Dissensions to heal and close up, was the eternal feud, as I suppose, between the Inland *Britains*, the first Possessours of the Island, and those that came over from *Gaul and Belgium*.

These drove all the Ancient Inhabitants from all the Sea-Coasts, seizing their Estates, and securing the Trade of the Island into their own hands.

And although, in process of time, these different sorts of People might mix very much in their *Alliances, Language, Customs and Religions*, yet the first Injuries of the Invaders was, no doubt, upon occasion, very often, severely resented by the Inlanders, and I believe, in their common Union, against *Caesar* and the *Romans*, never heartily forgotten.

This being the condition of Affairs in *Britain* at that time, it is no wonder that *Caesar*, at his Arrival, was much deceived in his expectations, for by the small preparations he made at his first Invasion, we may guess what a low opinion he had of the *Temper, Courage and Conduct* of the *Britains*; and at his second Attempt, by the increase of his Levies, and number of Ships, being in all Eight hundred, we may on the other side judge; what warm entertainment he received the first time from them; So that the Courage of the *Britains*, and their skill in War, is not to be questioned, in respect they lived among themselves in the continual exercise of it.

It remains only, that their *Manner of Fighting*, with the several *Customes* they used, differing from other Nations their Neighbours, be described and explained.

Diod.Sic.

The first and most memorable thing that occurs, is their Fighting in *Chariots*, after the manner of the Ancient *Greeks* (as *Diodorus Siculus* expresses) at the *Trojan War*. Of this Custome of theirs I have treated in the Chapter of the *Greeks*, and I doubt not (since it was peculiar to the *Britains*, and a few adjacent parts in *Gaul*, that *Cæsar* relates it for a wonder, in the Western parts) but that will be thought to proceed either immediately from that Nation, or else from the *Phœnicians*.

As for the Names of the Charriots they fought in, are clearly *Phœnician*, as *Benna*, *Garrus* or *Carrum*, *Covinus*, *Essedum*, *Rheda*, and so it is but reason to think, primitively were introduced by them; The *Gracians* added and altered them according to the Custome of their Country, for one sort they called *Petoritum*, from its four Wheels, and of the ordinary *Rheda* they made their *Epireda*, I suppose with two stories in it to carry the more Men.

The *Waggons* and *Chariots* they thus fought in, were exceedingly well Harnassed and Armed, for at both ends of the *Axeltrees* they fastned Hooks and Scyths, so that driving furiously into the Enemies battle, they made whole Lanes of slaughtered Men, the Scyths cutting them off in the middle who did not give speedy way, and such as escaped them were caught up with the Hooks, which were placed for that purpose, so that hanging upon them they were miserable Spectacles, and suffering intollerable pains and torments, were constrained to write upon the Triumphs of their Conquerours, being drag'd along before and behind their Chariot Wheels.

These sort of Chariots were called *Covini*, and in the *British* Tongue at this day, *Comain*, signifies to carry in a Wagon.

Lucan.

Tacitus,
in Agric.

Lucan calls it *constratus Covinus*, being possibly of an evener and broader make, more open than their other sorts of Chariots, and probably it carried no men at all, but only him that guided it; For we read in *Tacitus*, that *Covinarius* is as much as to say, *Auriga*; And this they did that the Chariot might be more expedit, and the Horses with more ease might draw the Scyths and Hooks through any opposition.

Cæf.Com.
lib.4.

The *Essedum*, called by the *Phœnicians*, *Passedan*, by the *Greeks* *Zavin*, was another sort of Chariots, which, I believe, carried no Scyths or Hooks, in which were only Armed men.

How the *Britains* used these we read in *Cæsar*; The Charioteers, called *Essedarii*, ride through all the parts of the Battle, and bestowed their Darts, with the terrible appearance of their Horses, and the noise of their Wheels, usually break their Ranks; And when they have wrought themselves into the Enemies Horse, they fling themselves from their Chariots and fight on foot, the Chariot Guiders in the mean time withdraw a little way out of the Battle, and place themselves so, that if their Party were over-powered with the number of Enemies, they might retreat with more ease and security.

By this means, in their fighting, they perform the nimbleness of Horse, and the steadiness of Foot; By daily use and exercise they arrived to that perfection, that in the steepest descent of a Hill they could hold their Horses to a full Careere, stop of a sudden, turn short, run upon the Spire-pole and Beam of the Chariot, stand upright on the Yoak and Harness of their Steeds, and immediately again whip into their Chariots.

This exceeding nimbleness and dexterity in the management of their *Esseda*, oftentimes foiled *Cæsar* and his heavy Legions. Sometimes they would feign themselves to flie, by that means to draw his light Souldiers to follow them, and immediately turning again, and skipping off their Chariots, they often gave them notable Repulses, driving them to their main Body, where they were forced to shelter themselves. Upon this very account they never fought thick or in clusters, but dispersed themselves into diverse and distant stations, which before hand was, for the most part, agreed upon; relieving one another as they saw occasion, and retiring when weary, so came on again as they had refreshed or relieved their Horses.

By this their scattered way of Fighting, the *Romans* knew not which way to bend their main strength, besides hindered on all sides to make Excursions, were obliged

to

to close Marches, not able to forrage in parts, a thing very destructive to them in a strange Country, so that by the conduct of *Cassibelan* their General, the *Roman Legions* were in a manner made useless, serving only as a Refuge for the Horse, who were often beaten upon them.

It is very difficult to distinguish among so many Names they had of their Wagons and Charriots, to what proper and particular uses they put them.

Their *Carri* or *Carra*, from whence our word *Cart* proceeds, were made use of in carrying of their Arms and Baggage, and seem not to be engaged with the Enemy, but were alwaies secured by a Trench and Rampier, insomuch the *Britains*, upon any Rout given to them, retired, and taking out their fresh Horses left their wearied ones to recruit.

The *Benna*, called by the *Germans* at this day *Benne*, and the *French*, *Banneau*, seems to be the same with *Petoritum*, both receiving their names from their Wheels, one from the *Greeks*, the other from the *Phenicians*, but whether these were used for their pleasure only, or in War, is uncertain; that they differed from all the rest in the numbers and make of their Wheels, is unquestionable.

The *Covinus* was the Chariot with the *Scyths* and Hooks, as *Pomponius Mela* witnesseth, and their *Esseda* were not Armed Chariots, but carried Men only in them, as may be understood out of *Casars* words, where he saies, That the rattling noise of the Wheels, and terrible appearance of the Horses, put his Men into disarray, making no mention of their *Scyths*, which certainly he would have done if in these *Esseda* there had been any. Pomp. Mela. Cesar Com.

It is very probable, in their first Skirmishes with *Cesar*, they would not be brought to a set Battle, as they used these *Esseda* only, and reserved their *Covini* for other occasions, as they should be offered.

Their *Rheda*, from whence proceeds *Rhediad*, a Course, *Rheder*, to Run, *Rhedet*, a Race, in the *British*.

If we look to the Original, being *Rheda* in the *Phenician* Dialect, as it is used in the *Chaldee* Paraphrase upon *Exod.* 14.25. where mention is made of *Charriots of Egypt*, then we may conclude it was a Charriot of War, but whether with *Scyths*, or without, is uncertain, although the former be more probable, seeing that the Eastern Countries, as likewise *Egypt* and *Africa*, where many Colonies of the *Phenicians* had seated themselves, used the like. But that it might be made and used without *Scyths*, and was the Charriot wherewith they ran Races, and at publick Games exercised themselves, as it cannot be denied: So *Eporoda*, a City of the *Salassians*, seems to testifie, which received its Name, according to *Pliny*, from *Horse-breakers*, and possibly might be called *Hipporedia* from them. Add to this *Rheda* the *Epitheda*, with a *Greek* addition to a *Phenician* name, and we have all the sorts of *Charriots* which were ever mentioned, or may be gathered of the *Gauls*, or *Britains*. Exod. 13.25

And we are to observe, that *Tacitus* writes concerning the management of these Charriots, that the greater Personage guided them, and that his waiters and followers fought out of the same, which is not taken notice of by *Cesar*, and may not be used in his daies; For we find in him, that the Charriot Drivers often retired out of the Battle, and there waited the success of those he had carried in, that he might bring them off again, which office can very hardly be supposed to be executed by their Princes and Leaders. Tacitus.

The Horses the *Britains* used in their Chariots (according to *Dio Nicæus*) were small and swift, but whether their breed was generally so, or whether they chose them such, as easier to be managed, and fitter to climb Hills and endure Labour, is not resolved me by any. Dio Nicæus.

The Harnes they put on them, may be gathered to be not only substantial, but curiously wrought and engraven upon, out of the words of *Propertius*,

Esseda calasii fiste Britanna jugis.

Propertius:

Because

Because this their way of *Fighting* may be better described and set out to the eye, than painted out in words, I have thought good to expose to view their three sorts of *Chariots*, the *Covinus*, *Essedum* and *Epireda*, which seem to have the greatest difference one from another, as may be seen in this following Figure.

The Battles



A, the *Covinus* or *Cythed Chariot*; B, the *Essedum*; C, the *Epireda*.

The *Britains* fought in Bodies called *Catervæ*, now *Caturæ*, as the *Romans* had their *Legions*, and the *Macedonians* their *Phalanx*, and this *Catervæ* we have shewn to be of *Phœnician* Derivation, and to this word Mr. *Cambden* reduces *Cad*, signifying *War* in the *British* Tongue, and *Kaderne*, a *Legion*.

Cæsar Com.
Strabo.

Their strong *Holds* and *Towns* (according to *Cæsar* and *Strabo*) were nothing else but a round spot of Ground, fenced about with Trees fell'd down for that purpose, and secured on all sides with a Ditch, and Rampire, and this served them in their Retreats, and this is all that can be learnt of their general way of Fighting.

We will proceed now to particulars.

The *Britains* were very swift in Running, neither did they burthen themselves with any Armour, which they could not at their pleasure fling from them. They had a *Shield* and *short Spear*, in the nether part whereof hung a *Bell*, by the shaking of which they thought to affright and amaze their Enemies; They used *Daggers* also, those

those that went Naked, girded their Swords by their sides by an Iron Chain.

There is no mention made of Authors, by what Names the *British* Arms were called. The *Gaulish* Weapons are *Spatha*, *Gessum*, *Lancea*, *Sparum*, *Cateia*, *Mataru* or *Mataris*, *Thyreos*, and *Cetrum* or *Cetra*.

This *Cetra* is attributed to the Old *Britains*, by *Tacitus*, and we have shewn it to be the *Phœnicians* *Cetera*; Many others of them are reduced, by Mr. *Cambden*, to the *British* Tongue, and are supposed by him to be (in his making the *Gauls* and *Britains* the same Nations) used promiscuously; by both those words cited by him, I have proved to be *Phœnician*, and by all probability brought by the *Phœnicians* into *Gaul* and *Britain*; It will not be amiss to shew, seeing the other Weapons might be in use here in *Britain*, that they are also of *Phœnician* Derivation, for seeing that the *Phœnicians* Traded into the *Bretanick* Islands, it would be unreasonable to imagine, that the *Britains* did not learn the use of the same Weapons from them, as the *Gauls* may be proved to do, setting aside, that it is very probable that the *Gauls*, as they sent their Children to be Instructed in this Island in *Arts*, *Sciences*, and *Religion*, so might they learn of them also many things very conducive in their Wars. Tacitus.

The first sort of Weapon (for we omit those we have spoken of in the Chapter of the *Phœnicians*) is the *Spatha*, the *Italians* *Spada*, and the *Spaniards* *Espada*, *Isidore* calls it *Spata*, and saies it was a two edged Sword, with which they cut and did not thrust, for *Polybius* and *Livy* saies, it had no point. The *Britains* wore *Daggers* which served to thrust with; some have derived it from the *Chaldee* word, *Sphud* or *Spud*, signifying a *Spit*, which the *Italians* call *Spedo*, the *Dutch*, *Spett*, we our selves call *Spit*, and the *Germans*, *Spissz*, but the Derivation cannot hold with the description of the *Spata*, which was nothing like a *Spit*, and was not for thrusting but hewing and slashing. It is more probably derived from *Spatin* in the same Dialect, which being a plural word, and signifying only *Staves*, yet by adding the word *Biszel*, or *Iron*, they are general interpreted words. Isidore.
Polyb. lib. 2.
Livy, lib. 32.

Sparum, another Weapon used in *Gaul*, *Festus* derives from *Spargendo*, but probably it may be supposed to be called *Sparon* by the *Phœnicians*, from the Root *Sapar*, from whence comes *Sophron*, signifying an *Iron Edge*. Festus.

Cataia, according to *Isidore*, is a Weapon made of the softest Mettal, which, by reason of its weight, did not fly far, but with great force brake through wherever it lit; and why may not this come from *Catat*, signifying to break in pieces, and scatter the Enemies Forces. *Bochartus* thinks these *Cataia* are meant, those *Ingentes Clavae*, made mention of by *Ammianus*, which were set on fire, and which, he saies, the *Barbarians* flung on their Enemies, and with which, together with their Swords, they brake through their Left wing, but I never read of any *Fire* ever made use of by the *Britains* in their Fights, but only when the *Romans* invaded *Anglesey*, and whether they were these *Cataia* which *Tacitus* calls *Fire-brands*, it is hard to judge. Bochartus.
Ammianus, lib. 31.

Lancea comes, according to *Festus*, from the Greek *Λανσά*, and perhaps was brought immediately by the *Græcians* into *Britain*, for it is very difficult to bring it from *Romcha*, changing *R* into *L*, although there wants not several Examples of that nature, as *Ascleon*, *Lilium*, *Κελύαρ*, *Clibanus Peregrinus*, the *Gaulish Peterin*. Festus.

Mataru, another Weapon, which I suppose was their *Darts* they flung out of their Charriots, it is also called *Mataru* and *Materis*, but by *Hesychius*, *Madaris*. *Strabo* saies, it is of the kind of Weapons called *Palta*; And *Pollux* saith, *Paltum* was a *Medish* Dart, so that we may gather it had its Original in the Eastern Countries, in whose Dialect *Mataru* signifies to dart. Hesychius.
Strabo.
Pollux.

To these names of their Weapons, I will only add two more of their Instruments in War; The first *Manga*, *Mangana*, and *Mangonale*, an Engine to fling Stones with; the *French* call it *Mangoneaux*, by the *Greeks*, *Μάγανον*, but whether brought by them or the *Phœnicians* into these Parts, is doubt worthy, but in the *Phœnician* Dialect *Manganon* signifieth the same Engine.

Add

Add to this *Carnon*, a *Trumpet* in the same Language, in the *Arabian* Dialect is called *Carnon*, in the *Syrian*, *Carno* or *Carna*, so that this also proceeds from the *Phœnicians*; And now, this shall suffice to have been spoken of the Armour used by our *Britains*.

The *Britains*, before they undertook any War, are reported (according to the Customes of other Nations) to have enquired into the Entrails of *Beasts*, yea, and of *Men* also, and, I suppose had the same methods of judging, whether Success was portended or no.

They fought under the Conduct of *Women*, discoloured their Faces, and shaped their Bodies into divers figures; they used Superstitious and Magical Exclamations in the beginning of their Battles, with many other Rites and Usages, which will more properly be shewn in the course of the History, seeing they relate to the *Britains*, after they were subdued by the *Romans*, and are not of so Ancient a date as to be placed here, where nothing was designed to be spoke of but what was almost of equal standing with the first Plantation of this Island it self.

CHAP.

C H A P. IX.

*The BRITISH Idolatry; their several GODS,
and superstitious Rites and Ceremonies of Worship.*

It is certain, by the Testimony of *Cæsar* and other approved Cæsar Com.
Authors, that the *Britains* had the same GODS with the *Gauls*,
and agreed with them in their manner of Worship; using the
same religious Rites and superstitious Ceremonies they did;
Neither indeed could it be otherwise, if we do but consider
what care the *Druids* took (who were the common Priests of
both Nations) to preserve the unity of Religion, and the exact
observancies of their Order; For besides the yearly Synods

held in the Isle of *Anglesey* or *Man*, under a President (who had Jurisdiction over
all *Britain*, and great part of *Gallia*) they had a solemn and general Sessions in the Mar-
ches of the *Carnutes* about *Chartres*, a Country held to be in the middle of all *France*.

To this great Assembly resorted the *Druids* from all Parts to hear Causes, and to
consult about the affairs of Religion, in which Consultation the *British* *Druids*
carried the most eminent Authority; having learned their general Discipline in a
Country where it was first begun, and more exactly taught; and to whose Schools
the *Druids* of *France* resorted to be more fully instructed in the more hidden and
more abstruse Mysteries of their Religion.

This consent of both Nations in the uniformity of Worship, does not argue
them to be of the same Original, but is to be attributed to a *Druid* Interest, who,
notwithstanding the continual Animosities arising between petty Princes, and the
great Heart burnings between the Inland *Britains*, and the *Gauls*, that had invaded
them; Nevertheless they kept up their Authority and Interest on all hands; partly
by the Holiness of life, and partly by the assistance of the Secular Power, thereby
so brought it about that they were the only Interpreters of Divine Mysteries, that
no Sacrifice, either publick or private, could be performed without their assistance;
or solemn Feasts proclaimed without their consent, and upon this their pre-
sence it past current, as necessary for the maintaining of any Religious Worship.

Moreover, it is to be supposed, that in their publick Assemblies they agreed
upon the number of their Gods, and the particul Honours due to them; they also
Instituted publick Feasts, and set Sacrifices, upon set times of the Moon, that the
day might be celebrated uniformly through all their Jurisdictions.

And seeing the GODS of the *Gauls*, as *Apollo*, *Minerva*, *Jupiter*, *Mars*, *Mer-
cury*, &c. were *Greek* Gods, and Idolized by the *Britains*, with the same Rites and
Ceremonies as in *Greece*, and had the same Offices ascribed to them, it is manifest
they were introduced by the *Druids*, and so worshipped in *Britain* before *Gaul*;
and from thence translated into that Nation; So that considering the Original of the
British and *Gaulish* Gods, proceeded from the same Authors of their Religion; and
considering likewise the great care the *Druids* used in preserving Uniformity, least
they should break out and divide into Factions among themselves, it is not to be que-
stioned (the Authority of *Cæsar* also bearing witness) but that the Gods of the *Gauls* Cæsar Com.
were also worshipped in *Britain*. And although in many particular places, the People
might have private and Tutelar Gods, whose Denominations extended not beyond
a *Hill*, *River*, *Fountain* or *Spring* (as shall be shewn in the sequel) and which *Gildas* Gildas
numbers amongst the *British* Idolatry, yet as to those Gods called (by the Latins) *Dii*
majorum gentium, of the highest rank, and whose Power was universal, they were equal-
ly common to both Nations; These Gods, I will endeavour to set down their Names,
Originals, and Offices, from what Countries they were derived, and by whose means
they were brought into *Britain* and *Gaul*, by which Circumstances it will more evi-
dently appear, the great Confinity and Alliance once made between these Nations,
and the *Phœnicians* and *Greeks*.

JUPITER.

JUPITER was worshipped under the name of *Taramis*, or the *Thunderer*, and *Caran*, or *Caram*, signifies at this day in the *British* Tongue *Thunder*, as *Donder* in the *German*, and *Thor* in the old *Swedish* Tongue, from whence the *Germans* called *Jupiters* day *Donders-dagh*, the *Swedes*, *Thors-dag*, and we *Thursday*.

Adam Bremen-
sis of the
Swedes.

Adam Bremensis of the *Swedes*, writes, that they held *Thor* to rule and govern the Air, and that from him proceeded *Thunder* and *Lightning*, *Winds* and *Storms*, likewise that he gave *fair Weather*, and brought forth the Fruits of the Earth; likewise in another place, that he was made holding a *Scepter* in his hand, and was esteemed the same as *Jupiter*, the *King of the Gods*, in which sense he was called in the *Phœnician* Tongue, *Moloch*. It is observable, that as the *Canaanites* (of which Country *Phœnicia* was a part) offered humane Sacrifices to that God, making their Children to pass through the Fire, so likewise did the *Gauls* and *Britains* to this *TARAMIS*, or *Thunderer*, whose very Name, in another place, we have shewn to be the *Phœnician* *Carem*, in their Tongue signifying *Thunder*. Of this God *Lucan* thus writes,

Lucan.

Et Taramis Scythicæ non mitior ara Diana.

Upon the Altars erected in Honour of this *Jupiter*, the *British* Blood was often poured out in great abundance, but perhaps more in *Gaul*, by reason that that Country is more infested with sudden *Thunders* and violent *Storms*, that they oftner attound that Power under whose hand they lay, than the *Britains*, who enjoyed a more temperate and even Weather. And although to this God, as likewise to some others, they offered for the most part heinous and notorious Malefactors, yet oftentimes the Innocent Natives suffered, and men, for their health in some dangerous sickness, or upon some great necessities and streights in War, often vowed to sacrifice Humane Off-springs, which Vows they were obliged to perform at their recovery or deliverance.

Havillan.

This Custome, together, with the Name of this God *TARAMIS*, was brought in by the *Phœnicians*, who are described by *Havillan* the Poet, writing of their Race in *Cornwal*, That their *Spectacula*, or Publick Games, in Honour of their Gods, were the slaughter of Men, and not only so, but they drank their Blood. Neither did the *Druids* (who were otherwise men of civil and upright Conversation) alter these bloody Ceremonies, because it is to be supposed that they came out of *Greece* in those early daies, when the sacrificing of Men and Women was also useful in that Nation.

TUTATES,

viz.

MERCURY.

Another God they had named *TUTATES*, and him they had in especial Honour above all the rest. He was esteemed the God of *Travelling*, and by the *Britains* may be supposed to be called *Diu Taith*, the God of Journeys, and the great Honour they gave him above all other Deities, is conjectured by some to be a sign of the *Britains* Peregrination from far Countries, and upon that account they so particularly honoured him as their Guide and Leader.

Livy.

By *Livy* he is called *Mercurius Tutates*, where he writes, That *Scipio* turned up to a Mount called *Mercurius Tutates*, by this it appears that the *Britains* and *Gauls* did cast up Mounts, and consecrated them to his Honour, especially where many waies met. Upon these ascents of Ground there was frequently erected a Statue of *Mercury*, which pointed out the different Waies, or if there was no Statue, yet the place was called a *Mercury* from the Advantage of ground, which gave them opportunity to discern out and discry to what parts the different waies would lead them. These places they called *Mercuries* sometimes with an addition of some other of his Names, and oftentimes of a Town or Village, Hill or River, adjoining. But seeing in *Livy* the name *Tutates* is added to *Mercury* or *Hermes* (for so he was called without doubt by the *Druids*) I am induced to believe that *Tutates* hath some other Original than *Diu taith*, or the God of *Travelling*, because it seems a kind of tautology to put two Names together of the same signification; This *Tutates* therefore is to be referred to the *Phœnician* *Ta-autus*, according to *Sanchoniathon*, the most Ancient *Phœnician*, cited by *Philo Biblius*. *Ta-autus*, saith he, was the Son of *Misor*, he was the first Inventer of Letters.

*Sanchonia-
thon cited by
Philo Biblius,
&c.*

The *Egyptians* called him *Thoot*, the *Alexandrians*, *Thouth*, the *Greeks*, *Hermes* or *Mercury*. *Plato* calls him *Theut*, a God or Divine person, and in his *Phædrus*, the Father of Letters. *Tully*, *Thoyth* or *Theuth*; *Lactantius*, *Theutus*, and *Thor*. And this *Theut* or *Mercury* was the God of *Eloquence*, called also *Monimus*; But as to this particular we shall have occasion to speak of him under *BELINUS* the *British* God, otherwise called the *Sun*, to whom he was made an Assistant and Coadjutor.

In

In the Greek Epigram we find,

Πρώτοι Θῶν' ἐδῶν δ' ἐπείτελλον τῇ Βορέῳ ἐνέειραν.

So that we see here is two Inventions assigned to him, besides his office of *Directing of Travellers*, namely, the Invention of *Letters* and the *Sickle*. And seeing he was esteemed above all the rest of the *Druids* Gods, and had in more especial veneration and Honour, I am apt to believe it was rather upon these latter accounts than the former; For we find, that the first Inventors of useful Arts and Sciences (though they may seem never so mean and Mechanical) had their Names recorded to all Posterity, in grateful remembrance of the usefulness of the things they Invented, when the swelling Actions of Ambitious men, although they might seem great, and fill the World with more noise, are buried in the dust, and in perpetual oblivion.

The Scripture it self takes notice of *Tubal-Cain* for his excellent skill, and his first experiments upon *Iron*, and this *Tubal* is Recorded for his Invention of *Musical Instruments*, when the Founders of great Kingdoms, and builders of famous Cities, were not so much as once mentioned.

We read also, that when men have arrived to the greatest Empire, and have encouraged Altars to be raised, and Sacrifices to be offered to themselves, although an Age or two, perhaps, in obsequious Flattery to them and their Successors, has performed it, yet we seldome read that they lasted above three or four Generations, when as the Inventors of Arts and Sciences have been Deified throughout all Ages, and their Altars extended as far as the Inventors themselves: Upon this, it seems to me more reasonable to ground the Name of *TEUTATES*, and the Honours performed to him in *Gaul* and *Britain*, upon the account of his Invention of *Letters*, and the use of the *Sickle*, than upon the supposition of *Disu Catth*, the God of *Travelling*.

The *Phenicians* who taught the *Greeks* the use of *Letters*, which they acknowledged to have learnt of this *Theut*, whom they delivered to them as a God or Divine Person, might also bring his Name into *Britain* to be worshipped; And this, I think, is the true Original of *Teutates*.

As for those who would have this *Teutates* to be the same with the *German Tuisco*; or *Mars*, mentioned by *Tacitus*, from whence we call *Mars* his Day, *Tuesday*. But if we consider how, by *Livy*, he is called *Mercury*, they have no other ground for their Opinion, but only the like sounding of part of the first syllable, and so they may easily be convinced.

To this God *MERCURY*, there is no mention made what Sacrifices were offered to him.

Caesar writes, that there were a great number of Statues erected in his Honour, and that the Invention of all Arts and Sciences were attributed to him. That he was the Leader in all Journies, and Guide in all waies, and that he had moreover a wonderful efficacy for the promoting gain in Money, or any Merchandize, a power no doubt highly esteemed of by the *Phenicians*.

MARS was worshipped by the *Gauls* and *Britains* under the Name of *Hesus*, and this *Hesus* we have proved to be of *Phenician* Derivation, in another place, viz. *Dizzus*, by which Name the *Phenicians* as well as *Britains* called their *Mars*, so that there is no doubt to be made, from whence, and from whom this God proceeded.

Caesar saies, the *Gauls* attributed to this God the government of *War*; He was likewise called *Camolus* or *Camulus*, signifying in the *Phenician* Tongue a Lord or Governour. In an old Coyn of *Cunobelinus*, Mr. *Cambden* reports he saw the portraiture of an Head stamped, with an Helmet on it, also with a Spear, and these Letters, C A M U.

From this *Camulus* came *Camalodunum*, or *Mars-Hill*, now *Maldon* in *Essex*; And methinks the very name of *Mars*, and *Dunum* a Hill, are yet preserved in its Name.

This *Hesus*, *Mars* or *Camulus*, I conjecture, was not only worshipped as the God of *War* but of *Peace* also: We find one Coyn with an Ear of Corn upon it, with these Letters C A M U, likewise a Tree, with I know not what Beast lying by it, with the same Inscription, and these both *Cunobelinus's* Coyn, Prince of *Camalodunum*; Besides, there was a little Altar cast out among Rubbish-Stones, near *Riblechester* in *Lancashire*, with this *Roman* Inscription;

PACIFE
RO MARTI
ELEGUR
BA POS.
VIT. EX VOTO.

And is thus interpreted ; To Mars, the bringer of Peace, ELEGURBA Dedicated this out of his own Vow.

But how favourable he was in time of Peace to the Britains, I know not, but certain it is, that to him, as well as *Taramis*, Men were often sacrificed, as appears by this of *Lucan*,

Lucan:

Horrensque feris Altaribus Hæsus.



WD

Laërtius calls this God, *HEUS*, but here it is to be considered, whether by the similitude of Names he does not confound two Deities, for *Phœbus* is a known name of *Bacchus*, and it is very probable that since the Ancients say that *Bacchus* was born near *Phœnicia*,

Homer:

Τηλὲ Φοινίκης, ἔχεν Ἀιγυπτίου ἑοάων
Upon Phœnicia, nigh to Ægypt's Banks ;

That

That the *Phenicians* might bring this God into *Britain*, as well as *Ceres* and *Proserpina* (as shall be shewn by and by) the name of *Bacchus* is the *Phenicians* *Bar-chus*, the Son of *Chus*, as *Dameſet* is used for *Darmeſet*, the City *Damaſcus*.

This will give ſome light to what I have in another place written, of the Inſcription found in *Zealand*, namely,

HERCULI MARCUSANO.

HERCULES the Lord of the *Cuſites*, viz. thoſe of the *Dorienſes*, that followed him out of *Phenicia* into theſe *Western Parts*.

But to come to *HEUS*; This name was given to *Bacchus* from one of thoſe barbarous and loud Exclamations uſed at his ſolemn Feaſts, namely, 'Evoï, Zaboï, 'Tuc, 'Añus, which are all of *Phenician* Derivation. *Hueſ*, as *Bochartus* thinks, ſignifies *Bochartus*. He is the Fire! Att-eſ, Thou art the Fire! for at his *Orgia* the People uſed, in his Honour, ſo to call him, for he was eſteemed by the Ancients to be the Fire. 'Ecoï, or 'Evoï, was the term uſed by the Ancients in Exclamation to any that they found to be Drunk, and *Sabot* in the ſame *Phenician* Dialect, proceeds from *Saba*, to be Drunk.

Orgia, viz. A Feſtival of *Bacchus*.

From theſe different Roots many of *Bacchus* his Ancient names are derived, but it will be too long here to diſcourſe of them all; It ſhall therefore ſuffice, that *Heus* here mentioned by *Lactantius*, in all probability was *Bacchus*, and introduced by his Country-men, the *Phenicians*, into this *Iſland*.

We find in the Superſtitious of the *Britains*, ſomething very like unto *Bacchus* his *Orgia*, although the Name of the God be not put down by *Pliny*, where he ſaies, That the *Britains* dyed themſelves like *Æthiopians* at ſome ſolemn Sacrifices, and performed their worſhip with Men and Women going naked. For this was the Cuſtome of the ancient Heathens, that at the publick Feaſt of *Bacchus*, having drank up a large quantity of Wine, and uſing many ſhrill and horrid Outcries, he was eſteemed moſt Religious who could run about the maddeſt, inſomuch as they tore their Cloaths from their backs, and not only ſo, but the weaker ſort were oftentimes endangered in their Limbs. In this manner they ran promiſcuouſly, Men and Women together, cutting and flaſhing each other till the heat of their Wine was allayed, either by loſs of Blood, wearineſs, or want of ſleep.

Now, the reaſon of the *Britains* Painting themſelves like *Æthiopians* at theſe Sacrifices, might proceed from the imitation of *Bacchus* himſelf, who was feigned by the Ancients, to have maintained long Wars in *India* and *Æthiopia*, and was alwaies painted with a ſwarthy and black Complexion, and drawn with *Tygres*, Beaſts very frequent in thoſe hot Countries.

As for that *Heus*, named by the Author of *Queroli Anubis Latrans*, viz. the barking *Anubis*, for as he was made in the form of a Dog, ſo he is to be referred to thoſe deformed Spectres of *Britain* mentioned by *Gildas*, who exceeded almoſt in number thoſe of *Egypt*, and without doubt were derived from that Country by the *Phenicians*; So that it being an *Egyptian* Hieroglyphick in the ſhape of a Dog, might be called *Quad*, or ſomething like it, *Quad* ſignifying in the *Britiſh* Tongue, a Dog, but as for *Hefus*, the name of *Mars*, and *Hues*, of *Bacchus*, they have no reference at all to it, but were general Gods both to *Britain* and *Gaul*, and were the *Hizzus* and *Hues* of the *Phenicians*, whereas theſe ſorts of deformed Spectres were found only upon the Walls of Cities, according to *Gildas*, and it may be in ſome particular places only, and had the Tuition of ſuch Cities and Towns, according to the Superſtition of the *Egyptians*.

Gildas

To the God *Hues* or *Bacchus*, I ſuppoſe thoſe Priests mentioned by *Marcellinus*, and called *Eunges*, or *Eubages*, are to be referred, for, as the Acclamations from whence *Bacchus* received that Name, was 'Ecoï, 'Evoï, ſo we may apprehend that theſe Priests were called *Eubages* and *Eungaes*, and ſignifie as much as 'Euo ñyñs, Perſons dedicated to *Hues*.

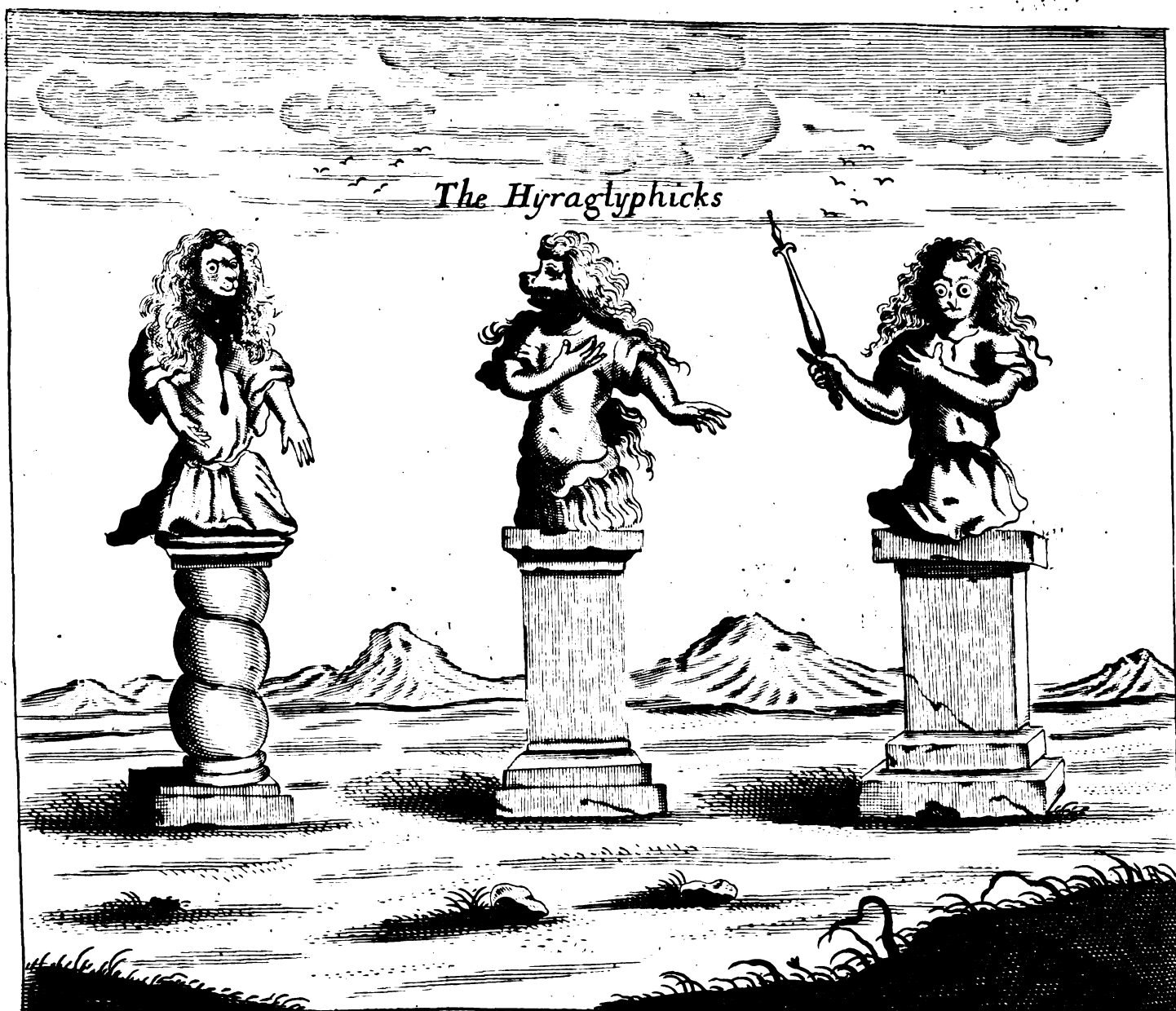
Marcellinus;

Bochartus is of opinion, that *Marcellinus* might read in *Timagines* 'Ouaγñs for 'Ouaγñs, *Vates*, and he gives two Inſtances of the like nature, 'Ouaγñs for 'Ouaγñs in *Theophrastus*, and 'Ioyñor and 'Iſñor in *Hefychius*; But I cannot imagine how *Eubages* ſhould proceed from 'Ouaγñs, for I believe by their Name and Employment, a particular

Bochartus.

ticular Order of *Priests* is signified, for they are represented as Persons who gave themselves to the study of the mysteries and secrets of *Nature*, the course of the *Heavens*, the motions of *Celestial Bodies*, to *Astronomy*, *Necromancy* and *Magick*, to the last of which the *Britains* were strangely addicted. And this I take to be the true Original of the *Enbages* mentioned by *Marcellinus*, whose Name being Recorded by no other Author besides, many have thought him to be mistaken in the right denomination of them, and that there were no such Priests of that Name either in *Gaul* or *Britain*.

And because I have taken occasion to speak of their *Huad*, or *Anubis Latrans*, it will not be amiss to represent to the eye some of those deformed *Speetres* wherewith *Egypt* abounded, which like *Locusts* were brought over into our Western Seas, and did spread themselves over most parts of the World, by the means of the *Phanicians*, who placed them at the Poops and Sterns of their Ships as Tutelar Gods.



W D sc.

The next God of the *Britains* was *APOLLO*, worshipped under the name of *BELENUS*, and that *Belenus* and *Apollo* may be gathered out of the words of *Julius Capitolinus*, who writes, *That when the God Belinus or Belenus, by his * Priests, had declared that Maximinus should be overcome, Maximinus his Souldiers afterwards gave out, That Apollo fought against them.* He is called *Belis* by *Herodian*, and that *Apollo* and *Belenus*, or *Belis*, is one and the same God is manifest, in that the Herb called by the Latins *Apollinaris*, by the *Gauls* was called *Belinuntia*, and the *Spaniards* at this day call it *Veleno*.

Julius Capit.
* *Paterz.*

Herodianus,
lib. 8.

Now

Now, the *Phœnicians* called *Apollo Belus*, so that this *Belus* or *Belenus* of the *Gauls* and *Britains*, from hence received his Original, and we find the Name differs only in Termination, by which both those distant Nations called the *Sun* in the *Laconian* Dialect, *Βήλα*, signifying the *Sun*, and in the *Cretick*, *Ἑλίας*, as *Hesychius* *Hesychius*, witnesseth, and both from the *Phœnicians*.

Sometimes the *Phœnicians* gave him a Sif-name, as *Philo Biblius*, out of *Sanchonia-Phil. Bibl.*
thon, evidenceth, who called him *Belsamen*, viz. the Lord of the Heavens. We *ex Sanchon.*
find some Altars erected to him in *Britain*, with other denominations added to his Name *Belus*, or *Bel*, which superadditions I will interpret out of the *Phœnician* Tongue; And although the Monuments and Inscriptions on them be *Roman*, yet it makes not against my purpose, seeing that Nation erected Altars to the Gods of those Provinces they conquered.

The first Inscription was dug out of the Ruines of an old Town, near *Kirby Thore* in *Westmoreland*.

D E O
B E L A T U C A D
R O L I B. V O T U
M F E C I T
I O L U S.

Thus interpreted: *Deo BELATUCADRO liberum Votum fecit Iolus*; To the God *BELATUCADRUS* *Iolus* has made a free Vow.

The second was an Altar, found, among many others, in Vaults under ground, where formerly had stood some ancient Town, near to *Ferby* in *Cumberland*. It was thus made and Inscribed.

B E L A T U
C A D R O
J U L. C I
V I L I S
O P T.
V. S. L. M.

Thus interpreted: *BELATUCADRO Julius Civilis Optio Votum solvit libens Merito*; Unto *BELATUCADRUS*, *Julius Civilis Optio* hath paid his Vow right willingly.

Another

Another after this manner,

D E O
S A N C T O B E L A
T U C A D R O
A V R E L I U S
D I A T O V A A R A E
X V O T O P O S U I T
L L . M M .

Thus Interpreted: *Deo sancto* BELATUCADRO Aurelius Diatova *Aram ex voto posuit, lubens lubens, merito merito*; To the holy God BELATUCADRUS Aurelius Diatova set up this Altar most willingly and most duly.

And since Mr. Cambden, there was a peice of his Statue found near Brougham in Westmoreland, with this Inscription,

S A N C T O D E O
B E L A T U C A D R O

By the form of which it was judged to be the Effigies of *Belinus* or *Apollo*.

These Magnificent Inscriptions to BELATUCADRUS *Deo & Deo sancto*, as likewise the distance of places these Altars were found in, proves, that he was not a particular Tutelar God, but rather that he was worshipped over the whole Island, and was that *Belinus*, or *Belis*, to which the *Britains* and *Gauls* were much devoted, who was the very same with *Belus* of the *Phenicians*, but what the addition of *atucadrus* may signifie, I will lay down some conjectures.

We must know that *Bel*, or *Belus*, was the God of the *Assyrians*, and from that Country brought into *Phenicia*, and there Idolized. Now the *Phenicians*, who called *Assyria* *Atur*, and the *Sun* *Cares*, why may not *Belatucadrus* be as much as *Bel-atur-Cares*, signifying, *A P O L L O* the Lord of the *Assyrians*, for I have shewn before that *Bel* was *Apollo*, or the *Sun*, in those Nations. As for *D* in the last syllable, it is not much to be regarded, because the mollifying of words is often set before *R*; Probably *Bel-atu-cadrus* might be *Bel-attir-cares*, or *Apollo* the Ancient *Bel*, for in reality there were two BELS, the *Assyrian* and *Tyrian*. To the latter of which the *Phenicians* attributed all the famous Actions of the other, and upon that vanity might call him the *Ancient*; or perhaps he might be called *Belatucadrus* from *Bel-hoddu-cadar*, viz. *BEL* of the black *Indians*, for *Cadar* signifies in that Dialect to be made black by the heat of the *Sun*, and *hoddu* is an *Indsan*, or perhaps it might come from *Bel-Atur-Cadar*, for the *Assyrians* were of a swarthy Complexion, to which Colour also *Cadar* is referred, and is the same with *Hazle* in the *French*, namely *Sun-burnt* or *Tann'd*, from which *Cadar* the *Arabians* called *Kadareni*, a Nation of the *Saracens* had its name.

But I cannot imagine, how this *Belatucadrus* of the *Britains* could be a particular God, as some would have him, unless we derive the last part of his Name from *Gadir*, signifying an *Uttermost bound*, so that he was placed as *Terminus* by the *Romans*, upon the *Limits* of grounds, and his Office to decide and determine all Controversies arising upon those accounts, as the peculiar Overseer of Land-marks, but I think some of the foregoing Conjectures are more reasonably to be heeded,

Seeing

Seeing I have entered so far into the Derivation of *BE LATUCAD RUS*, and the last part of it *Cadras*, I will take notice of two other Inscriptions, that possibly may have some relation to this God; They were drawn out of the River at *Risingham* in *Northumberland*. The first had in it, *DEO MOGONTI CAD*; the second, *DEO MOUNO CAD*, and may be seen at large in Mr. *Cambden*, who reports that the Inhabitants have a Tradition, That a God *MAGON* made good this place (against a *Soldain*, or Heathenish Prince) for a long time. The Inscriptions are *Roman*, but the God is *British*, for I have shewn that the *Romans* worshipt the Gods of the Nations they conquered.

Mr. *Cambden* makes this a Tutelar God, and interprets *CAD*, *Gadenorum*, the Protectour of the *Gadens*, but it seems the People were called *Gadens*, so that it should be *Gad* not *Cad*, but granting time might make this small alteration, yet we find not in other Inscriptions to the Tutelar Genius's of particular places, that the name of the Place is signified in any, neither was it reasonable it should, being that such Altars were made for private use only, and needed no Inscription to signify what they were.

In my opinion the signification of these Inscriptions are to be sought further. The God *Magon* or *Mogon*, to whom these Altars were erected, seems to be brought into *Britain* by the *Phenicians*, and in all probability may be the God of the *Canaanites*, *Baal-Magon*, the Lord *Magon*; For as from *Dag*, a Fish, they made their Idol *Dagon*, so this Idol of the *Sun*, from the melting quality that Planet hath, might from *Dag* (which signifies *to melt*) be called *Dagon*, and that this *Magon* the *British* God was the *Sun*, and so consequently of *Phenician* Original this addition of *Cad* seems to verifie.

The *Assyrians* (from whom the *Phenicians* had his name *Belus* also) called the *Sun*, according to *Macrobius*, *Cad*, and *Cadcad*, by duplication, and *Macrobius* Saturnali; lib. 1. c. 31. saies, that the interpretation of his name signifies, *One* or *Only*, and *Cad* in the *Chaldean* and *Syrian* Tongue signifies *One*; And this Attribute they gave to him, because (as the same Author reports) he was the greatest and almost the only God, and all the rest accounted but his Assistants and Coadjutors.

In the Inscription,

DEO MOUNO CAD,

MOU NO is the same in Greek as *CAD* in the *Phenician* Dialect, viz. the *Mōv*, viz. Only.

Julian the *Apostate* (after he had revolted from the Christian Religion, and forsaken the only true God) embraced this *Cad*, viz. the *Sun*, an only God, so falsely called.

In his Oration of the *Sun*, he makes *Azizus* (whom we have proved to be *Hesus*) that is, *MARS*, and *Monimus* (whom we will shew to be *Theut* or *Teutates*) that is, *MERCURY*, to be his Assistants. His words are these, (I intend to speak something of the *Phenician* Theology.)

They that inhabit Edessa, a Place consecrated (from all Ages) to the Sun, make Monimus and Azizus, placed, or seated with him.

Jambicus interprets it, that *Monimus* is *MERCURY*, and *Azizus* *Jambicus* *MARS*.

Mercury who is called *Theut*, here we find called *Monimus*, and much upon the same account, for as *Theut* was the Inventer of *Letters*, so *Monimus* was the God of *Eloquence*, both Attributes of *Mercury*, the latter of which names is referred to the *Phenician* *Minom*, an elegant and quaint Speaker, which we have mentioned in this place, because seated with this *Belinus* or *Belus*.

In *Palmyra*, a City of the *Phenicians*, there was this Inscription (which because it refers to this God *Belinus*) I will put down.

T

ΑΓΑΙΒΩ-

Α Γ Λ Ι Β Ω Λ Ω Κ Α Ι Μ Α Λ Α Χ
Β Η Λ Ω Π Α Τ Ρ Ω Ο Ι Σ Θ Ε Ο Ι Σ.

The Interpretation.

To *Agli-Belus*, and *Malach-Belus*, *Native* or *Country Gods*, that is, as some interpret it, *To the Winter, and Summer Sun*; for upon the Marble on which this Inscription was found, He was both waies represented, but the *Britains* represented him with a *Harp*, as may be seen in an Ancient Coyn of *Cunobelinus*, and without question had all the opinions of him, as the *Greeks* and *Phanicians* had.

That this was a God greatly revered in *Britain*, we may gather from *Cunobelinus* and *Cassobelinus*, two great Princes who bear his Name; and as in the Eastern Countries it was esteemed a great Honour to be descended of him; so a Poet in the commendation of a Bowl, saies,

——— *Belus, & omnes*
A Belo ———

That it was the Cup of *BELUS*, and his Race, so undoubtedly many Princes in *Britain* esteemed it an Honour to be called by his Name.

Ninnius the Britain.

We will see therefore what is the meaning of *CUNO*, for it is no more the part of *Cunobelinus*, than *CASSI* is of *Cassibelinus*, who, by *Ninnius* the *Britain*, is called simply *Bellinus*, and by *Dio*, *Suellan* for *Vellan*, or *Mellin*, which are all corruptions of *Eelin*, as Mr. *Cambden* himself confesseth. *Cuno* therefore being not part of the Name, but in all likelihood some Honourable Office or Title of this Prince, let us see what it might signifie among the *Britains*, for seeing this God came from the *Phanicians*, why might not this Title of *Cuno* also be derived from them.

Upon this we may suppose, that *Cuno Belinus* might be as much as *Cohen Belinus*, the Prince of *Belinus*, according to that saying,

Rex idem Hominum Phœbique Sacerdos;

The *Priest-hood* in those daies being worn by the greatest Princes, so that *Cuno* might become (upon that account) an Honorable title, as worn by several Kings, as *Cuneglafus*, *Cunedagius*, *Cungetoxir*, the last signifying a *High Priest*, as likewise *Hanibal*, *Asdrubal*, and *Maharbal*, of the same signification among the *Carthaginians*.

But all these Names might have very easie Interpretations relating to this way (were it not too far beyond my purpose) likewise *Cuno Belinus*, may signifie the *Son of Belinus*, for *Cuna* signifies *born* or *begotten*. And as the *Phanicians* esteemed it their highest Honour and Credit of their Princes to be derived from *Bel*, why may not the Old *Britains* desire to initiate them in this, so that all the significations of *Cuno*, mentioned by Mr. *Cambden*, may very rationally relate to this Original.

But to return to *Belinus* or *APOLLO*, he is called by the Greek *κροκός*, *Yellow*, and from hence, possibly, *Belinus* in the *British* Language might come to signifie that Colour, but that the colour *Bellinus* should give name to this God, as Mr. *Cambden* supposes, is impossible, for these following Reasons.

1. Because he is called *Belis* as well as *Belinus*, but the Colour *Bellinus* (in all its corruptions) retains the N, as *Belyn*, *Melyn*, *Felyn*, *Villan* and *Suellan*. To speak the truth, *Bellinus*, not *Belinus*, is the proper name for *Yellow*, the word of which Colour was also taken from the *Romans*, and *Melinus* cannot be imagined to give name to *Cuno Belinus*, who lived in the daies of *Augustus* and *Tiberius*, when *Caesar* had only visited this Island, and no *Roman* Colonies had been planted here to change the *British* Language. And here I will take notice, that *Dio* calls *Cassobelinus*, *Suellan*, which *Suellan* Mr. *Cambden* derives from *Swellu*, signifying a *waterish* Colour, not a *yellow*.

Such confusion hath the Suppositions of divers coloured *Paintings*, among the *Britains*, created.

2. In all Inscriptions of this God we find him written B E L, not *Fel, Vel,* or *Mel*, which might have happened, had he received his Name from that Colour. Besides, in all the Additions to his name this Colour is absolutely excluded, as he was entituled *Belsamen* by the *Phœnicians*, that is, *Lord of Heaven*; so possibly in *Britain*, for his Sister the Moon was called *Belisama*, as much as to say, *Queen of Heaven*; Not *yellow Heaven*, or *yellow Moon*, which is very absurd, but it might happen, that *Dio* not knowing the Original of this God *Belinus*, and knowing that *Belinus* signified *Yellow*, might mistake, and call *Cassio Belinus Suellan* for *Belin*, intimating thereby a Colour. R. 2. Dio. Cass.

Thirdly and lastly, As I have shewn before, the *Britains* did not use so many Colours, but were called *Αἰολογῶντες* from the variety of Shapes; not Colours; and such as have sought for this Invention in the *Britains*, have made the same Princes of divers Colours. Thus *Gildas* calls *Cuneglasus*, a *tawny* and *dark hu'd Butcher*, Mr. *Cambden* makes him *blew*; but to pass over many great Contradictions, I conclude, that it happened by chance that this colour coincided with the name of the God *Belinus*, but concludes no more that he received his name from *Yellow*, than the God to whom the Inscription *D U J* was found in *Yorkshire*, received his from *Dú Black*, in the same Tongue; so that *Cunobelinus* had his Name from the worship of *Belinus* (as Mr. *Cambden* in one place grants) and *Belinus* is derived from *Bel* of the *Phœnicians*. R. 3. Gildas. Cambden.

To omit an *Æstuarium* or Frith in *Britain*, called *Belisama* by *Ptolomy*, possibly from some Temple of that God, I shall prove it from the Moon worshipt in *Gaul* under the name of *Belisama*, as is gathered from an ancient Inscription, Ptolomy.

M I N E R V Æ B E L I S A M Æ

Found on an old Stone in *Aquitain*, by which some have concluded that *Belisama* was the *Gaulish* name of *Minerva*; But seeing that *Belisama* is the same as *Belsamen*, this being the Lord, and that the Lady of Heaven, it is more probable that by this is meant the *Moon*, or *Urania*, called by the *Canaanites* the *Queen of Heaven*, and once a great Idol of the *Israelites*.

DIANA, who is the same with the *Moon*, was much worshipt in those parts, as *Polianus* testifies, *Camilla* (saies he) was a *Votress* of *Diana*, whom the Gauls most especially honoured, but that *Diana* should be confounded with *Minerva* is no wonder, if it be considered how frequent it was for the Ancients to bestow the Attribute of one Deity upon another, as they favoured them in honour and affection. DIANA, viz. the Moon. Polianus, lib. 8.

That *Diana* was worshipt in *Britain* is very certain, an Image of hers, Anno 1602, was dug out of the ground in *Monmouthshire*, being girt about, and short truss'd, bearing a Quiver, but her Head, Hands, and Feet, were broken off. It was found upon a pavement of square Tile in Checker-work, and by an Inscription not far off it was found to be her own Image.

Mr. *Cambden* gives many Reasons; That where the Reliques of *St. Pauls Church* standeth, there was formerly a Temple of hers. But because this may proceed from the *Romans* rather than *Britains*, I will only mention her name *Arduenna* and *Ardoenna*, being the same in the *Gaulish*, as *Nemorensis* in the Latin Tongue, namely, *Diana* of the Woods or Mountains, for we may suppose *Den* to have signified in the Ancient *British* Tongue, a Wood or Mountain (as *Den* Forrest in *England*) and not *Arden* as Mr. *Cambden* would have it, for *Ar* signifies *Upon* in the *British* Tongue, so that *Arden*, is, *upon a Wood*; For although there be a great Wood in *France* called *Arden*, yet it is not unlikely but it might first have been called *Den*, and that the Provinces lying on it, *Arden*, and afterwards the Wood it self; for it runs out to such a vast extent, and takes up such a quantity of ground, and lies upon so many Countries, that Travellers may be said to be alwaies upon it, but never truly in it, or well out of it.

T 2

But

But to return to *DIANA*, the *Britains*, no doubt, were great admirers of her, for their Habitations were most in the Woods. Hunting was their chiefest Recreation, having most excellent Dogs for that purpose, as *Strabo* witnesseth, and Mr. *Cambden* takes notice; that Dogs called *Agasæi* by the *Greeks*, and so much praised and esteemed by them, were of the *British* Race; and to this day are called by us *Gase-hounds*.

ONVANA, a Goddess of the *Gauls* is supposed to be *MINERVA*, whom *Cæsar* accounts one of them, and very probable it may be so, for *Minerva* by the *Phœnicians* was called *Onca* and *Duga*, as in *Stephanus*. Now changing the *G* into a *V*, as *Walls* for *Gauls*, or *wave* in English, *wage* in High and Low Dutch and French, and we have this very *Phœnician* name of *Minerva*.

This *Minerva* was much worshipt in *Britain*, and where the Cathedral Church of *Bath* now stands, there was a Temple erected to her Honour, but whether ever worshipt by the name of *Onvana* I know not, but if that name be allowed to be *Phœnician* then there is no doubt of it. I dare not be too bold as from her name *Onca*, to derive the famous Hill *Badonicus*, as much as to say *Bath-Onca*, the Temple of *Onca*, although this Mountain be not far from the City, and alwaies written *Badonicus*, not *Badon* or *Badonis*, which, in my judgment, is an Argument it might be once *Badonicus*, and corruptedly made an Adjective, but however it be she was the Patroness of the Baths, and upon this account was the City *Bath* called by the Ancient *Britains* *Cætr Palladur*, or the City of *Pallace* or *Minerva's Water*.

Another Goddess the *Britains* had, called *ANDRASTE* by *Dio*, and in another place of the same Author, *Andrate*, although corruptly for *Andraсте* or *Adraсте*, for so by some it is read.

This was the Goddess of *Victory*, that British *Amazon* *Boodicia* called upon, after her great Victories over the *Romans*, having destroyed 80000 of them; Her words were these, *I yeild Thee thanks O Adraсте, and being a Woman, I call upon thee O Woman*.

Mr. *Cambden* made great enquiry after her Name in the *British* Tongue, but could find nothing (which related to her being a Goddess of *Victory*) but *Anaraith*, signifying a great *Overthrow*; but I think this will hardly derive her Name. Let us consider therefore what Goddess she was, that so we may the easier arrive to the understanding of it.

She was supposed by many to be *VENUS*, but then the question will arise, which way she could be the Goddess of *Victory*?

Pausanias writes, That the *Cytheræi* (taught by the *Phœnicians*) worshipt *Venus* Armed, and esteemed her the Goddess of *War*, and the *Cyprians* (taught by the same *Phœnicians*) made her with a *Spear*; the *Lacedæmonians* set up her Statue in Armour; *Ausonius*,

Armatam vidit Venerem Lacedæmone Pallas.

Tully de nat. Deor. The *Romans* had a Temple of *Venus Victrix*, or the Conquerour, the same as *Victorii* of the *Britains*, and at the Dedication of this Temple twenty *Elephants* fought in the *Circus*.

Now, let us take the *Phœnician* name of *Venus*, and we shall find it not to differ much from *Adraсте* of the *Britains*, viz. *Astrate*, by which name *Cicero* also calls Her.

This Goddess had a Temple at *Camalodunum* or *Maldon* in *Essex*, and before the destruction of that Colony by *Boadicia*. *Tacitus* writes thus, *That the Statue of Victory at Camalodunum, of it self fell down and was turned backwards, as if it yielded to the Enemies*.

It seems the Goddess favoured the *Britains*, although forceably detained by the *Romans*, for in those daies they had a Custome of chayning the Statues of Captive Gods, and so forced them to their Protection.

To this Goddess *Nero* for a long time was strangely devoted, but it seems, finding her extreemly dull and stupid, upon a sudden humour he made a *Pissing-block* of her, first profaning Her himself, and then leaving her to all Passengers, to be affronted by his Example.

The

The *Britains* had Her in great veneration, they sacrificed to her in Temples and in Groves, which were called by her Name the *Groves of Andate*. Here, in a most savage and horrid manner they sacrificed Prisoners alive, spending the time in Feasts and Banquets.

To this *Astrate* some refer the *Saxon* Goddess *Eoster*, and there are many Towns in *England* bearing Her name, as *High Easter*, *Good Easter*, and *Easter-Ford* in the County of *Essex*, but whether so called by the *Britains* or *Saxons*, I am not able to say; But it may not be a wonder that *Astrate*, a *Phœnician* Goddess, was worshipped in *Germany*, seeing that part of the *Swedes* sacrificed to *IRIS*, a known Idol of the *Egyptians*; but of this I shall have occasion to speak further in treating of the *Saxon* Idolatries.

Hitherto I have treated of the chief and general GODS of the *Druids*, mentioned by *Cæsar*, namely, *Mercury*, *Apollo*, *Mars*, *Jupiter* and *Minerva*, to which are added *Venus* or *Amalte*, *Diana* or *Bellama*. Cæsar. Com.

It is very much to be observed, that the *Druids* attributed the very same Offices to these Gods, as had been formerly given him in *Greece*, which will evidently appear, if we compare the opinions the *Greeks* had of them, with those of the *Druids*; The *Greeks* called *Apollo*, *Alexiacus*, because he dispelled Diseases; *Minerva*, *Talærgos*, because she was the teacher and performer of curious Works; *Jupiter*, *Olympian*, from his governing the Heavens; *Mars*, *Polemistes*, by reason he presided in War.

The very same sentiments had the *Druids* of them; I will put down the words of *Cæsar*. The *Druids* believe *APOLLO* the expeller of Diseases; that, *MINERVA* taught the first rudiments of Arts and curious Works, and although this was attributed to *Mercury* also, yet he had other Employments; He was the Guide of Waies and Journies, and had great power attributed to him in procuring gain in Money and Merchandice. *MARS* was their God of War, and *JUPITER* had the Empire of Heaven; So that we see all these GODS, *Belinus*, *Onua*, *Taramis*, *Hesus*, *Tentates*, though they came into *Britain* from the *Phœnician* Original, yet the *Greek* *Druids* gave them many and particular Titles of their own Invention.

I will take notice here of what *Strabo* writes in his fourth Book, where *Artemidorus* affirms, That in an Island near *Britain*, *CERES* and *PROSERPINA* were worshipped with the same Rites and Ceremonies as in *Samothrace*. CERES, and PROSERPINA. Strabo, lib. 4.

Now I have shewn, that in the daies of *Artemidorus*, who writ under *Ptolemaus* *Lathyrus*, none of the *Greeks* had entered this Island; It remains therefore, that *Ceres* and *Proserpina*, and the Rites and Ceremonies performed to them were brought hither by the *Phœnicians*, from whom the *Samothracians* themselves had learned them; to evidence which, I will shew 1. What these Gods were; 2. What Ceremonies were used in their Worship; and Lastly, What Island this might be; to which I will add and shew, That in all probability they were worshipped in *Britain* also, and that in this sence, this Island might be called the Seat of Queen *CERES*.

The Worship the *Samothracians* received from the *Phœnicians*, were the Rites and Ceremonies of the *Cabiri*, which *Cabiri* it seems were in a *British* Island also. The *Cabiri* (in another place) I have shewn to signifie as much as *Powerful Gods*. Now what these GODS were I will also shew out of Learned *Bochartus*, who has proved them to be of *Phœnician* Derivation; as first, Bochartus

1. *Axieros*, *CERES*, in the *Phœnician* Tongue *Achzi-eres*, as much as to say, 1. 'Αξιερς. The Earth is my Possession.

2. *Axiokersa*, *PROSERPINA*, in the *Phœnician*, *Achzi-cheres*, My possession 2. 'Αξιόκρη. is Death; she being the Queen of Hell.

3. *Axiokersos*, *PLUTO*, The King of Hell. 3. 'Αξιόκρησος.

4. *Cadmilus*, *MERCURY*, in the *Phœnician* Language *Cadmel*, The Servant of the Gods. 4. Κάδμιλος.

This *Mercury* I have shewn to have been worshipped in *Britain*, but under the name of *Cadmilus* I cannot find him, unless the Inscription, *DEO MOUNO CAD*, be read, *Deo Mouno Cadmilo*, and so make it different from *Bagon Cad*, but this I leave to be examined by stronger judgments than my own.

And

And for those *Phœnician* names of *Ceres* and *Proserpina*, time hath quite worn them out in *Britain*, the names of their *Priests* only are remaining; *Cohen* signifies a *Priest*, and the feminine *Coena*, a *holy Votary* in the *Phœnician* Tongue, and from this Root proceeds *Cotes* or *Coeg*, a *Priest* of the *Cabiri*; from hence came an *Heathenish Priest* in *Britain* called *Col-ty*, as I have shewn in another place.

Mela.

To *Proserpina* Women used in Ancient times to devote their Virginity. *Mela* writes, That in *Gaul*, religious Women attending upon a certain God (for *Proserpina* and *Pluto* were promiscuously used) were called *Cena* not *Lene*, as Mr. *Cambden* would have it. Without doubt this God or Goddess was *Proserpina* or *Pluto*, for their *Priests* we find to be called *Cena*.

Strabo.

The Island mentioned by *Strabo*, where these Rites were performed to *Ceres* and *Proserpina* after the *Samothracian* or *Phœnician* Custome, in all probability was the *Sayn* lying upon *Armorica*, anciently called *Sena*, and possibly from these, *Cena*, but the Devotresses themselves were not called *Sena*, as Mr. *Cambden* writes, but *Cena*.

The worship of the *Cabiri* was performed in this Island by these Women, being Nine in number, according to *Mela*, and here was an Oracle according to the same Author.

This is all I can gather of these sort of People about *Britain*, but it is to be judged, as *Proserpina* and *Pluto*, had the same names, so they might very well have the same worship; and seeing they were worshipt here as the *Cabiri* in *Samothracia*, it will not be amiss to put down some material particulars of the Ceremonies.

They were called *Sacred Mysteries*, and I have shewn before, that many Great persons had been initiated in them, accounting the Ceremonies of these *Cabiri* to be of great Holiness, and wonderful Power to protect them against any Dangers.

The words used at the solemn performance of these Rites were in an unknown Tongue, and mystical *Circumlocutions*, from whence, I suppose, our word to *Gaber*, and *Gaberish* might proceed.

Herodotus.

I will add, that the Statues or Effigies of these Gods were made in ridiculous postures, like to the Statues of *Vulcan*, which made *Cambises*, when he entred his Temple at *Memphis*, instead of being devout, he burst out in laughter at the strange posture he was carved in. And the same *Cambises*, when he entred the *fanum* of the *Cabiri*, to which none but *Priests* were admitted (in the burning of their Statues) he would not refrain from jesting, seeing in what Antick manner they were represented. Hence it proceeded, that the *Jews* called a *Buffoon*, or a Ridiculous Fellow, *Samodracos*, as much as one of the *Samothracian* Gods: That these sorts of Ridiculous Spectres were worshipped in *Britain*, I have shewn out of *Gildas*.

fanum, a
place of Devotion.

Cæsar Com.
Bochartus.

The *Gauls* referred their Original to *PLUTO*; *Cæsar* calls him *Dispater*, and *Bochartus* thinks him to be *Dieuspiter*, or *Jupiter*. The *French* to this day when they affirm any thing, say, *Ouy Dea*, from the *Greeks* *Ὠὶ Δία*, which comes from the *Phœnician* *Dai*, or *God*, and the *Britains* at this day call God *Diu*.

There was an Altar found at *Gretland* in *Yorkshire* with this Inscription, *D U J*, without any particular name of a God joyned to it, so that whether this might be *Pluto* or no, I am not able to say, although by a general name calling him God, not particularizing him, they might seem to mean *καὶ ἑξῆς*, or by way of Excellence, that God to whom they owed their Original; Nor will I strain to my purpose, how this *Pluto*, by the Heathens, was called the *black God*, from the dark and infernal Regions he lived in, and that *Dú* in the *British* Tongue signifies *Dark*, which word is derived from the *Phœnicians*, although Mr. *Cambden* makes use of the Colour *Belyn* to derive *Belinus*.

To this *Pluto* and *Proserpina*, I suppose the Nocturnal Sacrifices of the *Britains* were performed, but especially upon the encrease of the Moon, when she was six daies old. In these Night Solemnities, the Heathens committed very strange and horrid Villanies; The Blood of Sacrifices, mixt with Wine and Milk, they poured on the ground to these Infernal Deities, and made Merriments with the Flesh and remaining Wine, provoking one another to horrid Lusts, and unnatural Incests.

This

Cæsar. Com.

**JANUS, &
Dea Syria, *aus*
CYBILE.**

Selden

The *Britains* had, besides their great Gods, other particular Deities or Genius's, and Tutelar Gods of private Places, as *Viterinus, Verbeia, &c.* some being called by the names of *Springs*, others *Mountains* and *Groves*, and *Rivers*, and to all these the *Britains* used to sacrifice.

No doubt but their Idolatry was as various as other Nations, but I will not treat of any but what may be derived from the *Phœnicians* or *Græcians*, and especially such as do most prove the Antiquity of those Nations in *Britain*. When the *Romans* entred this Land, a way was cut open for all the Luxurious Pomp and multitude of the Gods of *Rome*, as shall be shewn in its proper place.

Considering thus much, I will conclude the *British* Idolatry with the Life of *OGMIUS*, or the *Phœnician* Hercules, who was worshipped in these parts, partly because this Hero or Worthy, has many remarkable things in his story, and partly, because herein will be manifest the Artifice and vanity of the *Gracians*, in attributing the Actions of Great Men to some of their own Country, but more especially, because hereby will clearly and evidently appear, the first progress of the *Phœnician* Colonies, which, in time, grew to be of so large an extent, and so exceeding numerous, that there were few Countries of the then known World, to which, by their great skill in Navigation, and wonderful propensity to Trade, they had not an easie and frequent access unto.

In writing his Life, I have curiously avoided on the one hand, leaft I should confound his History with the fabulous Reports of the *Græcians*, who made forty three Hero's of this name (as *Varro* reports) and fo make him a sharer only in their Actions; On the other fide, I have ftudiously heeded, leaft I should deprefs his Honour with the great load of thofe Actions the Ancients attributed to the fame Name, but to different Perfons. I am perfwaded, that his Credit was fo great in the World in thefe primitive Ages, upon the account of his many Voyages, that there were few who defired not to be called by his Name. The *Græcians* efteemed it the greateft Honour they could give to their Hero's, if they attributed the Title of *HERCULES* to them, fo that in reading his Life, if we meet with ftrange and incredible Monsters destroyed, vaft Giants and great Nations fubdued in a moment by his Prowefs, we are to bewail the calamity of thofe Times, who never thought they advanced the Dignity of them they undertook to praife fufficiently, unlefs they ftretcht their Atchievments beyond a juft proportion, and advanced them to the levels of Gods and not Men.

THE



Primus ego terras lustravi nauta Britannas
 Littus ubi vena divite præstat opes.
 Ad Thulen migrans descendere dicor in Orcum
 Sed cælum nobis terra Britannia dedit. W. Dole sculp.

T H E
L I F E
O F T H E
Phœnician Hercules,
A N
H E R O.

THIS *Hercules* was the Son of *Demarus* King of *Tyre*, as his Name *MELICARTUS* signifies, namely, *King of the City*, for so the *Phœnicians* called *Tyre*. The *Amathusians*, who descended of the *Phœnicians*, named him simply *MALICA*, *The King*. He was called by the *Greeks* *Mánnēs*, from the *Phœnician* *Maacharid*, signifying *Terrible*. From his admirable skill in Navigations the *Græcians* made him the God of the *Sea*, but feigned him to be the Grand-son of *Cadmus*, calling him *Palamon*, and having modelled him according to their own Fancies, they gave him a numerous Off-spring. But from *Cadmus* to the *Theban* *Hercules* are numbred Ten Generations, all which time is far inferiour to this *Hercules*, who, by many, is supposed to be contemporary with *Moses*, and to have flourisht in the daies of *Josuah*, when the *Israelites* expelled the *Canaanites* from their Land, part of them flying into *Boetia*, part into *Africa* and *Spain*. This is manifest out of two Pillars found in the Kingdom of *Tangeir*, upon the Streights, with a *Phœnician* Inscription,

Philo Biblius,
ex Sanch.

WE FLY FROM THE
FACE OF JOSHUA THE
SON OF NAVE THE
ROBBER.

Procop. *Van*,
lib. 4.

By this it appears, that in those daies the *Phœnicians* began to frequent those Parts. And although the *Greeks* do attribute these Voyages to their *Hercules*, yet the Temple upon the Streights, dedicated to that God, manifestly proves him to have been a *Phœnician*, for he was worshipt according to the Rites and Ceremonies of the *Phœnicians*, and not *Græcians*.

The Temple is said to be built by the *Tyrians*, and magnificent Sacrifices performed to him after the manner of that Nation. *Strabo* is particular upon what ground it was built, and the occasion which moved the *Tyrians* to the Work, all which may be read in that Author.

Strabo.
Appianus.
Diodorus.
Arrianus.
Philostratus.

Æschylus.
Strabo.
Dionysius,
& alii.

But to return to *HERCULES*; Leaving his own Country, and being attended with a multitude, who were forced to the same necessity, he coasted about *Spain* and *Africa*, and by the care and diligence of his Followers he built many Towns and Cities, conquering all *Iberia*, and those Western Tracts, is said at last to come into *Gaul*, and there built *Alesia* and *Nemausus*.

In a Battle against the *Ligurians*, and their two Leaders, *Bergion* and *Albion*; or as others say, *Alebion* and *Dercynus*; when he had no other Weapons left him, they feign'd it rained Stones from Heaven in his favour, and that all the fields were covered with them. The occasion of this Fable is the multitude of Stones lying scatter'd between *Arelate* and *Maffilia*, which to this day is called *La Cran*.

He is said also to have passed the *Alpes*, but this is looked upon by *Livy* as a Fable also; for the truth is, it is not probable that his occasions would permit him to make too great Inroads into the Continent, but by far likelier, that he contented himself with possessing the Sea-coasts, the Ports and Havens of those Countries to which he arrived. In *Liguria* there is a Haven that bore his Name, at this day it is known by the name of *Monaco*, and was anciently called *Herculis Monaci Portus*, the Haven of *Hercules Monæus*.

Firmicus.

At his first Landing the *Ligurians* opposed him, and of this Fight not only the Poets and Historians make mention, but the Astronomers also, and they do not only mention it, but add, that the Remembrance of it is placed in the Heavens, in the Sign which *Firmicus* calls *Ingeniculum*, or the bending of the Knee, for by weariness in the fight *Hercules* it seems was reduced to that posture, and so placed in the Heavens.

Marcellinus
upon Timagi-
nes.

Hitherto I have attended *HERCULES* in his Voyages within the Streights, I shall now follow him into the Western Sea, and that upon the Authority of *Marcellinus*, who recites *Timagines* for his Author, viz. *That the Dorienſes followed the Ancient Hercules, to inhabit the Sea-coasts of Gaul, lying upon the Ocean*.

Let us see now by what Circumstances *Marcellinus* writes this Voyage of *Hercules*, that the truth of it may more evidently appear.

First, He complains of all former Writers, *Timagines* only excepted, namely, that in their Histories of *Gaul* they had delivered down things by halves only, and so had given the World a very slender, or little or no account of the Original of that Country.

Secondly, He applauds *Timagines* for his diligence in searching out those things which were unknown to other Authors, and that he did it out of many Records.

Thirdly and lastly, He promises out of *Timagines*, to report the truth clearly and distinctly.

Bochartus.
Plutarch.

Now, these Records that this *Timagines* searcht into were in all probability *Phœnician* or *Syrian*, and for that very reason unknown to the *Greeks* and *Latins*, for this *Timagines* (as *Bochartus* proves) was a *Syrian*, and so understood their Language, and *Plutarch* reports, that he wrote a History of *Gaul*.

By the Authority therefore of this *Timagines*, we find that this *Hercules*, with his *Dorienſes*, possess the Sea-coast of that Nation that lies upon this Western Ocean. That this *Hercules* was the *Phœnician* no doubt is to be made, seeing he is called the *Ancient*, and that the *Dorienſes*, his Attendants, received their name from him (as I have in another place evidenced) viz. from *Dora* a City in *Phœnicia*, and not from the *Gracians*.

Plin. Nat. hist.

Seeing that *Hercules* arrived into those Seas, why may he not be supposed to be in *Britain* also. *Pliny* writes, that *Midacritus* first brought *Tynn* into *Greece*, now it is certain (as before has been shewn) that *Mettal* was carried from the *Cassiterides* long before any *Greek* had entered the Western Sea. This very thing induces *Bochartus* to think that for *Midacritus*, *Melicarthus* should be read, and that this *Hercules* first of all shewed the *Phœnicians* those Mines, which afterwards proved so profitable to that Nation. As upon the Sea-coast of *Belgium* there was an Altar inscribed to *Hercules*, so in *Devonshire*, a Country abounding in *Tynn*, there was a Promontory called by his Name, which to this day retains something in two little Towns, *Hartlow* or *Hertland*, alias *Herton*, as also in the Promontory it self, called *Herty-point*.

Add to this, the Opinion the Ancients had concerning the *Elysian* Fields, how they were supposed (as I have writ in another place) to be upon the Coast of *Britain*, or at least in the Western Ocean, as likewise the story of *Isacius Tzetzes*, an Author of no small credit with *Mr. Camden*, concerning *Julius Caesar*, which story, though it be

be a Fable, yet it shews the Opinions of the Ancients, namely, That *Cæsar* was carried, by I know not what Spirit, from *Gaul* into a Western Island inhabited by Ghosts only, and by the same brought back again. We have little reason to doubt, but that *Hercules* his descent into Hell, might be grounded upon his Navigation into these parts.

After his death, He was worshipt as a God in all Nations; in some places young Youths were sacrificed before him, and no Women admitted into his Temple. His Bones were preserved in his Temple upon the Streights, and Divine Honours performed to them; although the main part of his Worship was *Phœnician*, yet the *Greeks* intruded also, hanging up several Trophies of their own inventions.

He was placed upon a Stone Altar, a *Hydra* on one side, and *Diomedes* his Horse on the other, in memory of those two Monsters destroyed by him. He was worshipt in *Gaul* and *Britain*, under the name of *OGMIUS*, and possibly from the *Phœnician* *Ωγ*, signifying the Compass of the Sea, and especially the Western Ocean, which Ocean *Hercules* was the first that discovered it. From this *Ωγ* the *Græcians* had their *Ὠκύς*, signifying the same thing. *Bochartus* is of opinion, that he is to be derived from *Agemion*, signifying a *Stranger* and *Forreigner*, but I scarcely believe the *Britains* or *Gauls* would borrow a *Phœnician* word to revile one of their own Nation. Lucian:
Bochartus.

This *OGMIUS* was represented (as may be seen in the foregoing Figure) *An Old and decrepid Man, bald Pated, his Hair white, a wrinkled Skin, and Sun-burnt, after the manner of Old Sea-men, a Globe in one hand, with a Compass in the other, to shew his excellent skill in Geometry and Astronomy.* Lucian.

There is but one place in *Britain* bearing his Name, and that is *Hartlow*; many Effigies of him have been dug out in several places, as at the *Baths* he was found streyning two *Snakes*. All Hot Baths (according to *Athenæus*) were consecrated to him; Likewise in *Northumberland*, near *Risingham*, two Altars were inscribed by his Name, but these of later date than what I intend here to speak, and so I will pass them over. Hartlow in
Devonshire.
Athenæus.

He was pictured drawing a multitude of Men after him, with golden Chains proceeding from his Mouth, and fastned to their Ears, to shew his Eloquence. Likewise he was esteemed the God of *Woers*, as he gave good success to Lovers, upon which account he was named (as some think) *Diodus*, from *Dioda*, signifying in the *Phœnician* Tongue *Love*. But I rather think he might be called so from his wandering life, which word will bear the same Derivation as a *Wanderer*.

This is a brief account of the true *Phœnician Hercules*, called *OGMIUS*, as much as relates to our present purpose. As for his great Labours and Achievements, I have purposely omitted, because they seem rather Allegories than real Actions, and require rather a skilful Mythologist, than an honest Historian.



THE
NAMES
OF THE
KINGS
Of this Island,

FROM
SAMOTHE S the first Ruler thereof,
to the Entrance of the ROMANS.

The *Celtick* KINGS, under which *SAMOTHEA*,
now *BRITAIN*, was contained.

		Years.
S AMOTHE S, the Founder of the	<i>Galathes,</i>	49
<i>Celtick</i> Kingdom, <i>A. M.</i> 1910,	<i>Narbon,</i>	18
named this Island <i>SAMOTHEA</i> ,	<i>Lugdus,</i>	51
and Reigned 46 Years.	<i>Beligius,</i>	20
<i>Magus</i> his Son, 51	<i>Jafus,</i>	50
<i>Sarros,</i> 61	<i>Allobrox,</i>	68
<i>Druis,</i> 14	<i>Romus,</i>	29
<i>Baraus,</i> 75	<i>Paris,</i>	39
In his daies came <i>ALBION</i> the	<i>Lemanes,</i>	62
Great.	<i>Olbius,</i>	05
<i>Longho,</i> 28	<i>Galathes</i> the Second,	48
<i>Baraus</i> the Second, 37	<i>Namnes,</i>	44
<i>Lucus</i> Protector, 11	<i>Remus,</i>	40
<i>Celtes,</i> 13	<i>Phranicus</i> ; In his daies King <i>BRUTE</i>	
<i>Hercules,</i> 19	is supposed to enter this Island.	

The

The British Kings.

			Years.
B R U T E, after his Arrival Reigned,		<i>Archigallo</i> restored,	10
	24 Years.	<i>Elidurus</i> again,	01
<i>Locrine</i> ,	20	<i>Vigenius</i> and <i>Peridurus</i> ,	09
<i>Madan</i> ,	40	<i>Elidurus</i> again,	04
<i>Mempricius</i> ,	20	<i>Gorbonian</i> ,	10
<i>Ebranck</i> ,	40	<i>Morgan</i> ,	14
<i>Brute</i> the Second, Sirnamed <i>Green-</i>		<i>Emerianus</i> ,	07
<i>shield</i> .	12	<i>Idwallo</i> ,	20
<i>Leil</i> ,	25	<i>Rimo</i> ,	16
<i>Lud</i> ,	39	<i>Geruntius</i> ,	20
<i>Baldud</i> ,	20	<i>Catellus</i> ,	10
<i>Leir</i> ,	60	<i>Coilus</i> ,	10
<i>Cordeilla</i> , Queen,	05	<i>Porrex</i> the Second,	05
<i>Cunedag</i> and <i>Margan</i> ,	33	<i>Cherimus</i> ,	01
<i>Rival</i> ,	46	<i>Fulgentius</i> ,	01
<i>Gurgust</i> ,	84	<i>Elared</i> ,	01
<i>Silvius</i> , whom I derive from the <i>Trojans</i> ,		<i>Androgeus</i> ,	01
not by <i>Brute</i> , but by the <i>Silvii</i> , Kings		<i>Urianus</i> ,	3
of <i>Alba</i> and Successors of <i>Aeneas</i> ,		<i>Eliud</i> ,	05
Reigned here in <i>Britain</i> ,	49	<i>Dedantius</i> , or <i>Dedacus</i> ,	05
<i>Jago</i> ,	28	<i>Detonus</i> ,	02
<i>Kimmacus</i> ,	54	<i>Gurguineus</i> ,	03
<i>Gorbodug</i> ,	63	<i>Merianus</i> ,	02
<i>Ferrex</i> and <i>Porrex</i> , the last of the Line of		<i>Bleduus</i> or <i>Bladud</i> ,	02
<i>Aeneas</i> , whose Reign, and the Heptar-		<i>Capenus</i> ,	03
chy that ensued on their deaths, under		<i>Ovinus</i> ,	02
<i>Rudaucus</i> , King of <i>Wales</i> ,	} lasted 53	<i>Sifilius</i> ,	02
<i>Clotenus</i> , King of <i>Cornwal</i> ,		<i>Bledgabedrus</i> ,	10
<i>Pinnor</i> , King of <i>Loegria</i> ,		<i>Archimalus</i> ,	02
<i>Statorius</i> , King of <i>Albania</i> ,		<i>Eldolus</i> ,	04
<i>Yevan</i> , K. of <i>Northumberland</i> ,		<i>Rodianus</i> ,	02
<i>Molmutius</i> ,	40	<i>Redargius</i> ,	03
<i>Pelinus</i> and <i>Brennus</i> ,	22	<i>Samulius</i> ,	02
<i>Gurguint</i> ,	19	<i>Penisillus</i> ,	03
<i>Guintelyn</i> ,	26	<i>Phyrrus</i> ,	02
<i>Silvius</i> the Second, or <i>Sifilius</i> ,	15	<i>Caporius</i> ,	02
<i>Kimarus</i> ,	03	<i>Dinellus</i> ,	04
<i>Elanius</i> , or <i>Danius</i> ,	10	<i>Heli</i> ,	01
<i>Morindus</i> ,	09	<i>Lud</i> ,	11
<i>Gorboman</i> ,	10	In the daies of his Sons, <i>Androgeus</i> and <i>Theomantius</i> , when <i>Cassibelan</i> their Uncle, usurped the Kingdom, <i>Julius</i> <i>Casar</i> enter'd the Island.	
<i>Archigallo</i> , deposed after he had Reign-	01		
ed,	01		
<i>Elidure</i> his Brother,	03		

THE

THE CHRONICLE OF THE Celtick Kings.

CHAP. X.

The Celtick *KINGS* unto *BRUTE*.



*V*ARRO divideth the Ages of the World into Three Varro *Antiq.* great Periods ;

The *first*, from the Creation to the Flood, containing MDCCLVI, He calls *Ἀσχυρον*, that is, *Obscure* *Ἀσχυρον*, and *Uncertain*.

The *second*, from the Flood to the first Olympiad, Anno Mundi MMMCLXXXIX, He names *Μυθικον*, that *Μυθικον* is, *Fabulous*.

The *third* Age, from the first Olympiad, and before Christ, 774, to the present Age, He terms *Ἱστορικον*, that *Ἱστορικον* is, *Historical*.

This division of Ages is generally received with such great approbation of Judgment, that it is made use of to the utter overthrowing of all the *BRITISH* History, as taking its beginning Three hundred and thirty years before the first Olympiad ; But here it is to be considered, that in relation to the *Greek* and *Latin* Nations, the division of *Fabulous* and *Historical* Ages from those Periods is partly true, although in this also Authors differ.

Pliny makes the Historical Age of *Greece* not to begin till the One and fiftieth Olympiad, and all the time before to be Fabulous ; upon this account respect must be had to the Nations for which those Periods are designed. Had *Varro* lived, and written among the *Jews*, it would have obliged him (according to the Custome of that Nation) to have acknowledged every Age *Historical*, and not to have curtail'd their Histories to the fifty first of *Uzziah*, or the first of King *Jotham*, because then *Iphitus* began the Olympiads.

On the other side there has been Nations so ignorant and barbarous, that could not extend their *Historical* Ages beyond the daies of their Grandfathers, and all the time preceding was rather absolutely Obscure than Fabulous, so that respect must be had to the Learning of every Nation, their several waies and methods of Recording the Actions of their Ancestors, and the advantages some People might have above others. For this very cause, the measuring of the *British* Histories are not so strictly to be examined by the Standards of other Nations, neither can they absolutely be rejected upon that account, without manifest Injustice done to them.

It is certain the *Britains* had their *Bards* and *Druids*, and Traded very early with two Learned Nations, the *Phœnicians* and *Gracians* ; Their *Priests* had peculiar Methods of composing and rehearsing the Lives of Famous persons, and so continued their Memories to Posterity by mystical Rythms and Numbers. Neither can it be gathered out of *Cesar*, that any Law or Superstitious usage of the *Druids*, obliged the *Britains* not to transmit to Posterity the memorable Actions of their Ancestors. All that was forbidden, was the divulging in writing the mysterious Doctrines and Ceremonies of their Religion, but in most matters else, both private and publick, amongst which *History* is one ; the *Greek* Tongue was allowed them, neither could the same Policy which restrained them in Religious matters, have any weight as to move them to keep the People in ignorance and darkness, as touching the knowledge of Times and Ages.

So,

So, that although in the *British* Histories there are many things altogether impossible, others very improbable and fabulous (as indeed, what Histories are free from such Vices?) yet because there may be a great many Truths couched under those Fables, I have thought it not amiss to give an account of them, partly upon that very Reason, and partly, because many Judicious Persons do not utterly reject them.

In the progress of the History, I shall make some reflections upon the most observable Circumstances, as they carry either the appearance of Truth, or the marks of Falshood and Forgery, contenting myself that this Chronicle be divided (as the Ages of the World since the Flood) into *Fabulous* and *Historical*, following rather the Ancient Custome, in yielding something to the Zeal of *Antiquity*, whereby the Original of Nations is made more venerable, than by erring on the other hand, to bring the Antiquity of a Nation lower than its just proportion.

Varro.

Yet, in following of the Judgment of *Varro*, I have ventured to bring down the Genealogy of *SILVIUS*, or *Sisyllius*, who is supposed to Reign in *Britain* about the first Olympiad, in another Method than hitherto hath been done; And if the Progeny of *Aeneas* must needs be granted to govern this Island, I shall shew that it is far more probable to suppose him the First rather than *BRUTE*, whose Name was never known in *Alba* or *Rome*, till the first Consul, by a feigned stupidity, had contracted it, so that it is not likely that the name of *Brutus* could be given as a disgrace to the Consul, which before had been an Honourable Title of one of their Princes Sons.

Berofus,
Learned Selden

But referring the disquisition of this matter to its proper place, I will begin with the most Fabulous part, namely, the *CELTICK Kings*, as they are delivered by *Berofus*, or, as Mr. *Selden* saith, Fathered upon him by *Annius Viterbiensis*, and thrust into the World under the specious name of a *Chaldean Priest*, to which I will add the Succession from *Bardus* out of *Count Palatine*, not yet extant in the *English* Tongue. We must understand therefore, that

Prima Terra
diviso.

NOAH divided the Earth into three Parts, according to the number of his Sons, giving *SHEM* the possession of that part now called *Asia*, to *HAM* or *CHAM*, *Africa*, and to his Eldest Son *JAPHET*, *Europe*, and all the Islands appertaining to it, of which *BRITAIN* was the Chief.

JAPHET,
the first British
Monarch.

JAPHET divided *Europe* among his Sons; *Mesech* for his Lot, received all the Countries lying between the River *Rhine*, and the *Pyrenean* Mountains; He is supposed to be called *SAMOTHESES*, and *DIS*, and is made the founder of the *Celtick* Kingdom. Others make these Parts to have been Peopled first by *Gomer*, and afterwards driven out of their Seats by *Samothses*.

Bochartus.

It would be endless to trace all the Absurdities and Contradictions herein contained, seeing that *MESECH*, the Son of *Japhet*, is supposed upon better grounds, to be the Father of the *Moschi*, and *GOMER* not of the *Gauls* but *Phrygians*, his latter Mistake arising from not distinguishing that People in *Gallia*, their Ancient Possession, and in *Phrygia*, their after Conquests.

Caesar, Com.

Now, as in all Forgeries there must be some marks of Truth to carry it out, so this *Samothses* must be called *Dis*, because *Caesar* writes that the *Gauls* derived their Original from *Dis Pater*, or *Father Dis*.

Seldens Jani
Ang.

His name *Samothses* is given him, because he must be made the Father of a Sect falsely called (as Mr. *Selden* proves) *Samothsei* for *Semnothsei*.

H. Stephanus, quoted by Mr. *Selden*, gives the Original of their Name two waies, either because they had alwaies in their mouths *Σεμνοθ θεοι*, or because they seem'd like venerable Deities, the former opinion *Stephanus* follows, and Mr. *Selden* the latter.

Richard. Vit.
Basingstoke.
Palat. Historia
de Antig. Brit.

The Custome of the *Gauls* and *Britains*, in measuring their Time by *Nights* and not *Daies* (as is reported by *Caesar*) is fathered upon this Prince by *Basingstoke*, a Count Palatine. He is reported also to excel in the knowledge of Coelestial Bodies, the course and motion of the Stars, and the nature of Inferiour Creatures, with all the Sciences *Moral* and *Politick*, and to have delivered the same in *Phanician* Characters.

SAMOTHEA
A.M. 1910.
viz.
Ab orbe Con-
dito.

From Him this Island is feigned to be called *SAMOTHEA*. He began his Reign, *Anno Mundi* CLODCCCCX, according to *Basingstoke*, and so reigned six and forty years.

MAGUS

MAGUS his Son succeeded him, a Prince no doubt, by his Name, excellently skill'd in the Art of *Magick*, and so we find him named the Founder of the *Magi* in *Persia*, and this is grounded upon that Hyperbolical saying in *Pliny*, namely, That the *Britains* were so addicted to the Art of *Magick*, that the *Persians* might seem to have learnt it from them. And this is ground enough for a bold and confident Writer to say no worse of *Annus*, to create this Prince *Magus*, who being granted to Reign in these Parts, we have a Founder of those many Cities ending in *Magus* or *Magum*, both in *Britain* and *Gaul*, as *Sitomagus*, *Neomagus*, &c. Plin. Nat. hist.

This King first reduced Men into distinct Tribes and Cities, whereas before they lived dispersed in Woods and Mountains; He first brought in *Propriety*, and set out bounds and limits of Grounds, all which he performed by his wonderful Eloquence, perswading the Barbarous People to the conveniencies of such distinctions.

He is supposed to have begun his Reign *Anno Mundi* CLODCCCCLVI, and to have Reigned fifty one years, leaving his Kingdom to his Son

SARRON, the third King of the *Britains* and *Celts*. He was not famous for any new Laws (as *Stephanus Forcatulus*, quoted by Mr. *Selden*, witnesseth) but for establishing the Constitutions of his Father and Grand-father, under severe Penalties, to which purpose he is said to have reduced them into one Volume, and to have erected Publick places for Students. S. Forcatulus, quoted by Seld.

He is feigned to be the Founder of the Sect of the *Sarronides*, when indeed the *Sarronides* were but another name for the *Druids*, as appeareth by the derivation of their Name from *Σάρον*, being the same with *Δρυς*, an Oak, as likewise by the description *Diodorus* gives of them, namely, that without the *Sarronides*, no Sacrifice either publick or private, could be rightly performed, which is the very same *Caesar* writes of the *Druids*, so that we see this King and the following *Druids* should be the same Person. Σάρον;
Δρυς, idem.
Diodorus Sic.
Caesar. Com.

The word *Δρυς*, from whence the name *Druid* is derived, proceeded from the Oaks that grew in the Plain of * *Mamre*, under which, in times past, those Religious Men called *Druids*, to whom the office of *Priesthood* was committed, lived most devoutly. That it was a holy place we read in *Genesis*, that blessed *Abraham* dwelt among the Oaks of *Mamre*, where he pitched his Tent, and built a Tabernacle and Altar unto the Lord, in which he offered *Rams*, *Goats*, *Calves*, &c. in Sacrifice, and moreover that he performed there all other Sacerdotal Rites and Ceremonies appertaining to his Priestly-office in those daies; From these Oaks of *Mamre* (which some call otherwise *Palm Trees*) sprang the Original Sect of *Druids*, which reached up as high as *Abraham's* time, and it is positively recorded by some Authentick Authors, that the *Druid* Colledges flourished also very eminently in the daies of *Hermio*, a German Prince, which happened not long after *Abraham's* death; This I esteem to be very much assisting to a clearer proof and evidence of the Antiquity of that Sect, whom I do make appear were Ancient *Priests* and *Governours* in Ecclesiastical and Civil matters in this Nation; And by Reason *Abraham* lived under those Oaks of *Mamre* so piously, the *Druids* in Example thereof (although degenerating from the true substance and intent of so good an Example) chose Groves of Oaks under which they performed all the invented Rites and Ceremonies belonging to their Religion. * Mamre in the Valley of Hebron. Gen. 13. 18.

To speak further, we must confidently (according to the Rule and Method of the *British* History) believe *Sarron* to have Reigned as a *British* King, from *Anno Mundi* MMVII, to MMLXVIII, when being Ambitious to extend his Empire, he ended his life and kingdom, and now we hear of *Druis* his Son.

DRUIS the Son of *Sarron*, or as *Eusebius* writes, his Grand-son, by his Son *Namnes* who died before him, succeeded in the Kingdom. He is made the Author of the *Druids*, a famous Sect of Philosophers, he began his Reign *Anno Mundi* MMLXVIII, and held the Government but fourteen years. Then

BAR DUS the Son of *Druis*, next entered upon the Kingdom. This is the King of Poets. Musicians and Heralds called from him *Bardi*, they were very much given to composing of Genealogies, and rehearsing them in publick Assemblies, but notwithstanding their great skill in this matter, we see they have the misfortune to be put after the *Druids* in Succession; whereas, in the fore-going Antiquities, it is probably made out, they were an Ancienter Order than they in *Britain*.

This *Bardus* began his Reign *Anno Mundi* MMLXXXII, and posselt the Scepter seventy five years.

Now, who would not have thought *BRITAIN*, or *SAMOTHEA*, an happy Island, having so many Philosophers for their Kings, but see the mischief of it. Let *Samoths*, *Magus*, *Sarron* and *Druis*, teach never so Divinely, and *Bardus* Sing or Pipe never so sweetly, yet the People will be Adders still, there is no reclaiming of the Multitude; No wonder therefore, that giving themselves to a loose and luxurious life, and not keeping up to the strict Rules that had been prescribed to them, they were the sooner conquered and subdued by the Giant *Albion*, so that *Samoths* was wrested from the *Celts*, the Line of *Japhet*, and brought in subjection to the Progeny of *Ham*.

Now it is that stories complain of the miserable Thralldom of this Island by the Sons of *Neptune*, and the delivery of it in part by the death of *Albion*, slain by *Hercules*, though long after it was molested by Giants until the Arrival of *Brutus*, all which Circumstances I will pass over, not because they are more Fabulous than the rest, but because they seem (if they were well timed and cleared of all the Ignorant Rubbish, that by age and malice of Writers has over-burthened them) to carry some foot-steps of the *Phanicians* in this Island, who were Men of exceeding proportion, and of the Linage of *Ham*, and early Traders into these Parts.

Hollinheads
Chron.

Basingstoe-
chius.

Likewise the story of *Dioclesian*, or, as Mr. *Hollinhead* corrects it, *Danaus* his Daughter, I will omit, as too tedious a Fable, and so proceed to the succession of the *Celtick* Kingdom, of which *Britain* is feigned a part. This I do not for Truths sake, but Convenience; It follows therefore out of *Basingstoe*:

LONGHO, the Son of *Bardus*, succeeded him in the Kindom of the *Celts*.

He made War upon *Scandia*, and gave name to the *Longo Bards*, who afterwards proceeded from that Country. I pass over, how ridiculously and against all Geography, *Scandia*, by *Basingstoechius*, is placed about the Coasts of *Britain*, and made an Island.

These are small faults; He begun his Reign *Anno Mundi* MMCLVII, and reigned twenty eight years.

BARDUS the Second succeeded him; He carried Musick into *Germany*, which had been first taught in *Celtica* by his Grand-father. He Reigned seven and thirty years, and left a young Son called *Celtes*, who being not ripe enough to Administer the Kingdom,

LUCUS was elected King, who Reigned but Eleven. years, and then,

CELTES assumed the Crown; From this Prince the *Celts* took their Denomination. His Mother was called *Galathea*, in honour of whose Memory he gave that name to his Daughter, and afterwards married her to *Hercules*, by whom she had a Son named *Galathes*, from whom the *Galli* are derived. He reigned but thirteen years, and then

HERCULES and *GALATHEA* succeeded. This *Hercules* built *Alexia*, and passing the *Alpes*, he gave his younger Son *Tuscus* the Kingdom of *Italy*, and his elder Son *Galathes* the *Celtick* Dominion. The first Prince reigned nineteen years; *Galathes* held the Kingdom of the *Celts* forty nine years, and then left it to his Son

NARBON, the Son of *Galathes*, during his Fathers life had the Island of *Samoths* intrusted to his Government, but after the death of his Father he passed into *Gallia*, and there built a City after his own Name, he reigned eighteen years.

LUGDUS his Son succeeded him; he built *Lugdunum* and reigned fifty one years.

BELIGIUS followed, who gave name to the *Belge*, formerly called *Beligici*, he died without Issue after he had reigned twenty years, and the Kingdom of the *Celts* devolved on

FASIUS. This Prince was of the Line of *Hercules*, and the year before was created King of *Italy*, so that the two Kingdoms of *Celtica* and *Italy* were conjoynd in one

Speeds Chron.

But this cannot be saies Mr. Speed; why not? *Because* (saies he) Clemens Alexandrinus, alleadged out of Pergamenus and Letus, placeth the Trojan War fully Two hundred and thirty years after, namely, in the Reign of King Solomon, so that Brute entered not this Island in Ely's Priesthood, but in the Usurpation of Juda's Kingdom by Athaliah, in the year of the World 3118. and so we see Brutes Antiquity cut off Two hundred and thirty years. O wonderful exactness in Chronology! will any one henceforth be able to defend Brutes History? no certainly, especially if they consider the deadly blow that is coming. *Josephus* (saies he) confidently affirms, he is able to prove by Phœnician Records, that the City Carthage was built by Dido, Sister to Pigmaleon, 155 years after the Reign of King Hiram, which was Solomons Friend, and 143 years and eight months after the building of his most beautiful Temple.

Virgil.

Now Dido and *Aeneas*, according to *Virgil*, were contemporary. By this computation we find Troys destruction fell out about the twentieth year of *Josab* his Reign over Judah, which was in the year of the Worlds Creation 3143, to which if we add One hundred and twenty years for the Four discents from *Aeneas* to *Brute*, then will Brutes Conquest of this Island fall with the twelfth of *Jothams* Reign, in Anno Mundi 3263, and thus we see Brute hath miserably lost again 375 years of his Antiquity.

Manethon.

Josephus.

The greatest loss is to follow, and here it is that Mr. Speed saies, that he has made a deep breach into Brute's History. *Manethon* (saies he) the Historian, Priest of Egypt, in his second Book cited by *Josephus*, affirmeth, that the Israelites departure from Egypt was almost 1000 years before the Wars of Troy, and this, Mr. Speed saith, *Josephus* seems to allow; By this measure Brute is lessened 752 years, but I would fain know why he thinks *Josephus* allows this Computation, when as before *Josephus* is brought in confidently maintaining another Account, and that out of the Phœnician Annals. *Josephus* might allow this Computation of *Manethon* the Egyptian perhaps according to the Egyptian manner of Years, which consisted of three Months, and so the 1000 years will (in reality) be but 250, effectually.

But what makes all this against Brute, whose time depends upon the timing of the Trojan War, for can any one be so mad or simple, as by any Scripture Computation to bring down the War of Troy below the daies of Alexander, and almost equalling it with the Punick. *Clemens Alexandrinus* might erre in this Chronology, and *Virgil* is generally reprov'd for making *Aeneas* and *Dido* contemporary. The Trojan War it self is so disputable, that who can expect an exact timing of it. If the Author that *Jeffery* of Monmouth pretends to have translated, did place the Entrance of Brute under the Priesthood of Ely, it was a fancy grounded upon some Computation of his own, which whether it be true or false, concerns not the question of Brutes Arrival, who knew not, and consequently, could not deliver down his Entrance in the Priesthood of Ely?

There are too many Circumstances that condemn the story of Brute, and it is vain to confute an Author in a small matter, whereas greater things may be laid to his charge, like him, who declaiming against Nero, insisted most in his defects in Music; so if there were nothing to be said against Brutes and *Samothes*'s stories but the ill harmony of Time, possibly they may be found as perfect in those points as most Histories. But the destroying of Brute by any Computation, is, as if one would by the same Weapons prove there was never a Trojan Horse, or *Minerva*'s fatal Statue, and so I proceed to Brutes History.

CHAP.

THE CHRONICLE OF THE British Kings.

CHAP. XI.

The History of BRUTE.



RUTUS, Brito, or as the * *Count Palatine* calls him *Brutus*, is on all hands agreed to be the Off-spring of *Aeneas*, but whether by his Wife *Cressa*, or *Lavinia*, there is great variance manifested in Authors. * Basingstochius.

To clear this Controversie, that the Reader may better judge of the whole matter, I will set down the Progeny of *Aeneas* by both his Wives;

Aeneas | *Cressa*, Ux. prima.

Ascanius | Surnamed *Iulus*.

Iulus.

Aeneas | *Lavinia*, Ux. secunda.

Silvius | *Posthumus*.

Aeneas dying, he left his Kingdom to *Ascanius*, whom he had by his first Wife *Cressa*. *Lavinia* his second Wife surviving and finding her self big with Child, began to dread the power of *Ascanius*, least the odious name of a Step-mother, and the jealousy of an half Brother, and Competitor in the Kingdom, might carry him on to some violence against her Person; Upon this she fled into the Woods, and was delivered of a Son, whom she named *Silvius Posthumus*, from the place of his Birth, and by reason he was born after the decease of his Father.

But, it seems (the People ill resenting the flight of *Lavinia*) *Ascanius* was obliged to re-call her, and giving to her and her Son the City *Lavinium*, he built *Alba Longa*, where he Reigned. At his death he bequeathed his Kingdom to his Son *Iulus*, between whom and *Silvius*, Controversies arose concerning the Right of Government; at last it was found that the People inclined rather to *Silvius*, as being descended of *Lavinia* the Daughter of *Latinus*, and inheriting the blood of the *Trojans* and *Latins*, the whole Kingdom devolved on him. By this, *Iulus* was constrained to take up with the Priest-hood.

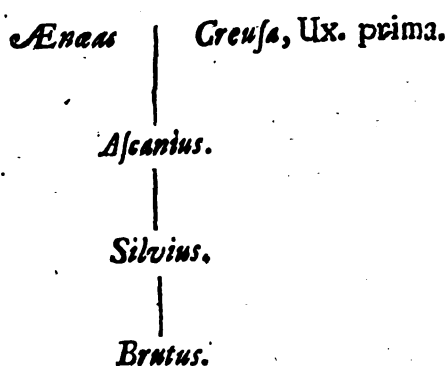
There is great uncertainty in Roman Authors concerning the Line of *Aeneas*, Livy. and *Livy* doubts whether *Iulus* was the Son of *Aeneas* by *Cressa* or *Lavinia*, but this seemeth to be the clearest Genealogy.

To

John of Wea-
thamstead.

To this Genealogy, gathered out of *Roman* Authors, *John* of *Weathamstead*, Abbot of *St. Albans*, a right Judicious Man, had respect in his Censures long ago upon *Brutes* History, where he saith, That *Ascanius* begat no such Son as had for his proper name *SILVIUS*, but left Issue an only Son *Iulus*, from whom the Family of the *IULII* afterwards proceeded, and that *Silvius Posthumus* (whom perhaps *Jeoffery* of *Monmouth* meaneth) was the Son of *Aeneas* by his Wife *Lavinia*, who begat *Aeneas Silvius*, and in the Eight and thirtieth year of his Reign, ended his life by a Natural death. How therefore could he be slain by his Son *Brute*? or if any such thing had happened, how came so memorable an Accident to be omitted? This argues the story to be Poetical (as he saith) rather than Historical, and that *Jeoffery*, or whoever compiled it, was altogether ignorant of the Genealogy of *Aeneas*, which will appear more evidently by the sequel. Let us see therefore to which Line our supposed *Brute*, can with most reason be referred.

The Author of the Book, which *Jeoffery* of *Monmouth* pretends to have translated, makes *Aeneas* his Genealogy thus;



In this he seems to confound *Silvius* with *Iulus*, making them the same Persons, who indeed were but Competitors in the same Kingdom, so that *Silvius* in the Line of *Lavinia*, is brought into the Line of *Crensa*.

Others, to mend the matter, make *Brute* descend of *Aeneas* and *Lavinia*, but then they bring *Ascanius* of the Line of *Crensa* in to the Line of *Lavinia*, and so make him the same with *Silvius Posthumus*, by that to have begotten *Iulus* the Father of *Brute*, whereas *Silvius Posthumus* begat *Silvius Aeneas*, and was the Father of those many *Silvii* who succeeded in the Kingdom of *Alba*.

Hitherto we see *Brute* the Grandfather of *Aeneas* by a mixt Genealogy, but *Gygonan Villani*, cited by Mr. *Hollinshead*, brings his Line absolutely from *Aeneas* and *Lavinia*, and seems to make him the Grand-child of *Aeneas*, by his Son *Silvius Posthumus*, who (marrying the Niece of his Mother *Lavinia*) had Issue *BRUTE* so called because she died in Travail of him. I suppose he means *Brotus*, but how ridiculously *Brotus* is made to signifie any such thing, I leave it to the Judicious to determine.

But how comes it to pass, that he should flee his Country, fearing (as is said) his Grandfather *Silvius Posthumus*, when as there is no mention made in *Gygonan Villani* of another *Silvius* (in this Line) the Son of *Silvius Posthumus*, and the Father of *Brute*. However it comes to pass, *Brute* must be the Off-spring of *Aeneas*, and we must not be too busie in asking questions, for if one demand, how the name of *Brute*, (which was afterwards given to the first Consul for his feigned Stupidity) to be a name of the Princes Son in the same Kingdom, it will be answered he was called *Brotus*, not *Brutus*, because his Mother died in Child-bed of him.

If it be asked, why he fled for the accidental killing his Father? the Count *Palatine* saies, it is a mistake, for it was only a Rumour spread of him and the truth was rather by other discontents that he was moved to flight. If enquiry be made, how it comes to pass that the *Latin* Writers (who reckon up the Progeny of *Aeneas*) and the *Silvii*, make not the least mention of him, and *Gildas* the Ancient *Britain* hath *Altum silentium* in this point? The Reply is easie, That it is not the business of every Author to mention every particular, for the Romans contented themselves with what related to their own Nation, and *Gildas* made no mention of it, being a thing beyond dispute.

For

Gygon. Villani
cited by Hol-
linshead.

Gildas.

For the present we will attend this *B R U T E*, the supposed Son of *Silvius*, with the same care and diligence we have done the *Celtick* Kings.

Being of the Age of fifteen he left his Country, and arriving at *Greece*, he found a number of the scattered *Trojans*, who lived under the Dominion of *Pandrasus*. Pandrasus, K. of Greece. Finding them a discontented Party, he managed his Interest wisely with them (often inculcating the Nobility of their Ancestors, and the slavery of their present condition) he offered himself to be their Head and Leader, and so encouraged them to stand upon honourable Terms; They willingly embraced this motion, and many of them being in Authority under *Pandrasus*, revolted, and so brought over great Parties with them.

B R U T E being thus strengthened, great numbers continually flockt to him, with encouragements to execute his designs; securing himself in Woods, and making sure to him many considerable Forts and strong Holds, but first writes a smart Letter to *Pandrasus*, wherein he demands the liberty of his *Trojans*.

The King amazed at his sudden Imperiousness, but considering with calmer thoughts the Paucity of the Rebels, resolved (by force of Arms) to chastise their Arrogance, by reducing them to Obedience; In all haste he levies a considerable Power, and marching against him with greater heat than conduct, and supposing his Enemies to be hid in the Woods, near a Town called *Sparatinum*, he is set upon by *Brute*, who had three thousand of his well appointed *Trojans* in Ambuscado for that Expedition, so that *Pandrasus* his Army marching loosely, and without order or discipline (as if they had not expected an Enemy so near them) were quickly routed and put to flight.

Brute pursues his Victory to the River *Akalon*, in which many of the *Gracians* miserably perished; Neither could the Courage of *Antigonus*, Brother to *Pandrasus*, prevail, although he often, from small Parties, rallied and made Head against the Enemy; for by the general Consternation of his Men he was defeated and taken Prisoner.

After this success, *Brute* entred *Sparatinum*, and placing a Garrison in it of six hundred Men, he returns with the rest of his Body into the Woods, bringing them the joyful News of his eminent Victories.

Pandrasus being overcome (with shame and sorrow, for the loss of his Brother and this unexpected Defeat) resolves at last, with a greater Power, and more care and circumspection, to renew the War. To this end, he gathers up his dispersed Soldiers, and with fresh supplies from all parts of his Kingdom, laies Siege to *Sparatinum*, wherein he thought *Brute* in Person resided.

This Opinion made him carry on the Siege with more violence, storming it at several places at once, but finding greater resistance than he expected, altered his resolution, hoping to reduce them by want of Provisions, so that beleaguering the Town on all sides, with great impatience, expected a surrender.

The Garrison (by a private Messenger) signifying their mind to *Brute*, by way of Requests, for speedy Assistance, not being able to answer them with Forces, had recourse to Policy, swearing *Anacletus*, whom he had taken Prisoner, to be faithful to him; By the means of this Guide he marched by Night, and in the dark sets upon *Pandrasus* in his Trenches, which Enterprize took such good effect, that the King himself was made his Captive.

The excellent luck of this our HERO was attended with an honourable Peace, the Conditions of which are very observable, in that they were advantageous for *Brute* only, as I find no Consideration for the Kings satisfaction; The Articles were these.

That *Brute* should marry *Innogen* the Kings Daughter, and in consideration of her Dower, should have a Fleet given him, with liberty to transport all such as would be willing to follow his Fortunes, without the least let or molestation from the *Gracians*.

It is no wonder that we find not *Antigonus* included in these Articles, because it may be supposed he desired not Liberty, for who would not desire to follow so Happy a man as *Brute*, the Darling of Fortune, who could make those Terms with a Prince, and yet (as Mr. *Hollinshead* saith) never toucht the Prerogative of his Kingdom. Hollinshead's Hist. of Brit.

B R U T E,

BRUTE, with his Wife *Innogen* embarks, and after two daies and one nights sail, arrived at an Island called *Leogetia*, or *Lergetia*, for Authors differ. Where this Island should be, let *Geography* it self speak, I am ignorant, but here it was that *Brute* first learnt to bend his Knee, and prostrating himself before the Oracle of *Diana*, he desired her to assign him some place for a fixt Habitation, in these words.

*Diva Potens nemorum, terrestria jura resolve,
Dic certam sedem, quâ te Venerabor in ævum.*

*Goddeß of Woods, Terrestrial Rights foretel,
Assign some place, where I may happy dwell.*

The GODDESS Answer,

*BRUTE, sub occasum solis trans Gallica Regna,
Insula in Oceano est, habitata Gigantibus olim,
Hanc pete, namque tibi sedes erit illa Perennis.
Hic de Prole tuâ, Reges nascentur: & ipsis
Totum terra subditus Orbis erit.*

*BRUTE, in the West, beyond the Gallick Land,
An Isle of Old by Giants held, doth lie.
Go seek this out, for to thy Trojan Band
This is the place design'd, by Destiny.
Here from thy Loyns shall Kings proceed, and they
Over all Nations shall their Scepter sway.*

This was delivered to him in a Dream, and I doubt for no other will it be taken, but, hoysing up his Sails, passes the Streights of *Gibraltar*, and Coasting on the Right hand, see the luck of it, he met with another Company of *Trojans* led thither by *Antenor*, lying upon the *Tyrrhen* Sea.

Hollinheads
Brit. Hist.

Mr. Hollinhead corrects this mistake in the *British* History, and will needs have it the *Pyrænean* Sea; But, what had *Antenor* to do in the Ocean in the West of *Spain*? We read in History, that he brought his Colony to the *Tyrrhen*, but never to the *Pyrænean* Sea, so that here we find the late fortunate *Brutus*, with some Magick or oier, brought back again through the Streights, and cast into the very mouths of his Enemies, even upon the Coast of *Italy*, to answer for the death of his Father, or else some other misdemeanour.

Notwithstanding this *Geography*, we must suppose him on the Coast of *Spain*, where he meets with *Corinaus* the present Captain of these dispersed *Trojans*, who understanding *Brute* to be of the same Nation with himself, a Man of great Spirit, and the Master of so powerful a Nation, makes Propositions of uniting to him, which *Brute* gladly received, so that joyning Forces, they proceed together in seeking out new Adventures, and after thirty daies sail, *Brute*, with his new Confederates, entred the River *Ligeris* in *Aquitain*.

Goffarius (was King of this Country) surnamed *Pictus*, descended of the *Agathorses*, a *Painted* Nation, and some hold that this Country from hence was called *Poictou*, and that part of *Britain* was named *Pight-land* upon the same account of *Painting*.

Goffarius being informed of the Landing of these Strangers, sent some of his Officers to learn their Numbers, and to observe their Motions, who meeting with two hundred of the *Trojans* that went a Hunting with their Leader *Corinaus*, there happened a dispute between them, insomuch that *Imbert*, the Captain of the *Gauls*, shot an Arrow at *Corinaus*, which proved the engagement of a terrible Battle, and *Corinaus* to requite him, with one flash clave his Head asunder, upon which Accident followed a Victory to the *Trojans*.

Goffarius

Goffarius by this time had mustered up his Forces, and resolved to revenge this Insolence committed on his Subjects: Fortune seconded not his Attempt, for *Brute* with the assistance of *Corineus*, defeated all his Army, and forced his security by flight.

It seems these two Overthrows did but whet the Revenge of *Goffarius*, and so with new Forces sets again upon the *Trojans*, over-powring them in Numbers, for it is said he had Thirty for One, and at last constrained them to take refuge in their Camp, where he closely besieged them with his whole Army; *Brute* and *Corineus*, by private Messages, resolved to set upon him on both sides at one instant, whereupon *Corineus* with three hundred Men, lying in Covert all night, charged the next Morning the *Gauls*, then *Brute* seconds him with a brisk Sally, and here again *Goffarius* is defeated, yet not without great slaughter on both sides.

Brute in this Battle lost his Nephew *Turinus*, a valiant Youth, in honour of whom he built *Turonium*, now called *Towres*, and in Revenge harasses the Country of *Goffarius*, and with Fire and Sword prosecutes his Victory.

Goffarius being thus expelled his Kingdom, solicited his Neighbour Princes to undertake his quarrel, and now all *Gaul* was united against the Common Enemy, which *Brute* understanding, calls a Council of War, where it was finally concluded, That upon the account of their great Losses received in the former Encounter, they should not prosecute *Goffarius* any further, considering more especially it was beside their main design, this not being the Country allotted them by the Oracle: so that collecting all their Forces, they embarked, making as much haste as they could to the Promised Island, where, after a few daies sayl, they arrived at the Haven now called *Toineß*.

The time of *Brutes* Landing is supposed, about the Year of the World 2887, and after the Universal Flood, 1231. The Count *Palatine* places it in the Year 2855, and Mr. *Hollinshead* 2850, and after the destruction of *Troy* 66; but of the great difference in Calculations I have treated already, and once for all it may be said, That a true and just Chronology cannot be expected till the coming of *Julius Caesar*.

The time of Brutes Landing in Britain is judged uncertain.

Brute having at last (through many dangers and difficulties) attained the long wished for Island, he Lands his *Trojans*, and marches up into the Country to take possession.

Joyful was he to see the pleasant prospect of so large a Dominion, and blest the Gods that they gave him so glorious a Reward for all his labours. But all things were not so well as he imagined, for, from the Clyffs and craggy Rocks, he began to perceive mighty Giants arising; This sight he communicated to *Corineus*, who, at first, was much surprized at the Object, but at last they both pluckt up their wonted Spirits, and with a few *Trojans* valiantly assailed these Monsters.

In a few Conflicts they found not their Weapons to want success, so that they soon convinced these *Goliaths*, that no strength or vastness of Limbs, was able to resist a *Trojan* Puissance.

Corineus, after several general Engagements, had a longing desire to enter into a nearer trial of skill with some one of them: *Gogmagog* undertakes him, and a day of wrestling was appointed, and attended with great expectation.

The Giant at his first grappling, by a close-Hug, breaks a Rib of *Corineus*, but sorely paid for it, by the fall *Corineus* gave him from the Clyff of *Dover* to his utter destruction, which from hence is said afterwards to be called *Cwyp y Cawr*, or the fall of the Giant. This was a good Omen of the *Trojans* further success, and *Corineus* for this piece of service was rewarded with the Principality of *Cornwal*.

Brute by degrees destroyed the whole Race of these Giants, and quietly possessing the Island, the first work he undertook was the building of a City, which he called *Troy-novant*, now *London*.

In this City he kept his Royal Court, ordaining and enacting, that from henceforth the whole Island should be called after his Name, *BRITAIN*, and so the Inhabitants, *Britains*,

Y

Being

Being at the point of Death, in the fifteenth year of his Reign, and the four and twentieth of his Arrival, he divided his Kingdom to his three Sons; To *Loxrimus* he bequeathed that part now called *ENGLAND*, To *Camber*, *WALE*S, To *Albanact*, *SCOTLAND*, and so called it after his name, *Albania*.

Brute in that sickness is supposed to have died, and was buried in his new City *TROY-Novant*, but the particular place where, was never yet discovered by any, and I much question whether it ever will.

S O M E O B S E R V A T I O N S U P O N T H I S History of Brute.

IT is not material whether this story of *BRUTE* be to be referred to *Jeoffery* of *Monmouth*, *Henry* of *Huntington*, or *Segibertus Gemblasensis* a *French-man*, who lived an hundred years before *Jeoffery*, and treats of *Brute* and his *Trojans* Arrival into *Gaul*, and his passage into *Britain*; For if *Segibertus*, or any other Person, had the name of *Brute* before *Jeoffery*, and some particular Actions of such a Prince, yet the composing of his Genealogy, the methodizing the Circumstances of his Life, the Timing of his Entrance, the Succession of his Line, depends all upon the Credit of *Jeoffery*, and the truth of his Translation, and so was esteemed in the daies in which he lived, and put forth his History; For, how long a *Trojan* Original might be in these parts, or how long *Britannia* might be derived from *Brutus*, is not the thing in question; but this was the custome of Ancient times, to derive Nations from some particular Persons, even amongst the *Greeks* and *Romans*, and was an old Vanity of the World, to refer their beginning to some Divine *HERO*.

To make this pretended *Brute* to be a *Trojan*, and to fasten him upon a Genealogy contrary to the truth of those Histories from which that Genealogy is fetcht, and upon whose Credit it depends, is the thing for which *Brutes* History is chiefly condemned.

Segibertus Gemblasensis might have the same design in deriving his *Britain* in *France*, from *Brutus*, as the *Britains* might derive their *Britannia*.

I do not deny, but *Jeoffery* of *Monmouth* might have several hints of *Brutus*, nay a *British* History of him, but it will not justify the Fiction, neither can the multitude of Authors, in, or about that time, take away from the Credit of Ancienter Historiographers, as *Caesar*, *Tacitus*, *Gildas*, *Ninius*, and as many as wrote twelve hundred years since, who make no mention of any such Person; more than that, do profess by all their Enquiry, they could learn nothing of the *Britains* concerning their Original, so that whatever Original is pretended, nevertheless the story of the *Trojan Brute*, and all the Legend of his life, seems to be brought into the World not long before those times, as appears by Mr. *Cambden* and *Speed*, nay, Mr. *Sheringham* of late in his Vindication of this story, in one place ingeniously confesses, *That these Tales might be invented, and so intruded upon the Vulgar*. But where ever the story of *Brute* is to be told, the Character of it, and the Compiler ought never to be omitted.

It is the saying of *William* of *Newborough*, who lived in the Age of *Geoffery* ap *Arthur* of *Monmouth*, and writes thus of him; *In these our daies* (saith he) *a certain Writer*

Caesar:
Tacitus.
Gildas.
Ninius.

Cambden.
Speed.
Sheringham,
de Orig. Angl.

Writer is risen, who deviseth foolish Fictions of the Britains, he hath to Name Geoffery, and a little after, With how little shame, and with what great confidence doth he frame his Lies. Will. of New-
bore

About the same time was *Francio* invented for the *Francks*, *Scota*, *Pharaohs* Daughter, for the *Scots*, *Hibernus* for the *Irish*, *Danius* for the *Danes*, *Brabo* for the *Bia-banders*, *Gothus* for the *Goths*, *Saxo* for the *Saxons*, and is *Brutus* for the *Britains* any thing truer? who can think it.

Scrivenerius, in his Preface to the Antiquities of Ancient *Batavia*, falls severely upon *Jeoffery* of *Monmouth*, and gives his History the name of, *Groote grove lange dicke taffe lijk ende unbeschaemte, logen*, that is, *A most impudent Lie, a great one, a heavy one, a long thick one*, which (like the *Aegyptian* Darkness) was so palpable it might be felt. Never had a *Lie* so many dimentions given it before, nor so much substance ascribed to it. Well fare *Brute* and his *Trojans*, above all stories this carries the Honour of the day. Scrivenerius.

That which gave some Authority to this Fiction, was the use King *Edward* the first made of it, in vindicating his Title to *Scotland* against the pretence of Pope *Boniface*, and the Church of *Rome*, who laid claim to that Kingdom, by Ancient Right, as part of *St. Peters* Patrimony, and that Churches Develfine.

This Action of the King stampd some Character upon this late Invention, and the Judgment of so wise a Prince in favour of *Brute*, in a matter of so high a Concern, brought this new Embrio into some credit in the World. It will not be amiss therefore, to examine the whole Circumstances of this debate between the King, Pope, and Barons of this Realm.

King *Edward* having made a considerable progress towards the Conquest of *Scotland*, and being there in Person, receives a *Prohibition* from the Pope (who was backt on by the *French* King) to proceed any further in that business, until he had proved his Title at *Rome*, to which place the Pope by his *Bull*, drew the hearing of the Cause; the King received this Message from the Archbishop of *Canterbury*, who, through many hazards, brought the *Bull* to him into *Scotland*, and thereby finding that the Pope had started an unheard of Claim to that Kingdom, returns this Answer to the Bishop, *That he could not reply to the Popes Letters without the consent of his Barons, most of which were at that time in Britain.*

The next year coming into *Britain*, he summons a Parliament at *Lincoln*, *Ostabis Sancti Hilarii*, to advise with his Prelates, Nobles and Commons, how to defend the Rights of his Crown against this new Papal claim. Upon reading of the Popes *Bull*, it was long debated whether the King should return any Answer to it, but in fine the Affirmative carried it.

The King, to justify his Title to *Scotland*, and to prove it was alwaies a Feudatory Nation, and that their Kings through all Ages, paid Homage to the Kings of *Britain*, begins his Claim from *Brute*, and the division of the whole Island among his Three Sons, *Lochrine*, *Gamber*, and *Albanaeth*, wherein this constitution and Custom of *Troy* is asserted, *Ut dignitas hereditatis Primogenito perveniret*, and so he followeth on his Title through many *British* Princes, as it may be seen at large in the Records in the *Tower of London*, *Anno 29. Edvardi primi*. Here we see *Brutes* story made use of in a Claim to a Crown, then in real debate, so that here a few things must be considered. Records of K.
Edw. I. An 29

Who were the Persons that might be thought to have a great stroak in compiling this Letter. The Writs the King issued out were to no less than three and forty *Abbots*, *Priors* and *Deans*, besides many others of the Clergy, to search the Records of their Monasteries and Covents, and to send up to *Lincoln* any thing which might concern the present question.

It appears, that the *Monks* and *Fryers* had a great hand in making out this Title by *Brute*, whose Story now was new vampt, and from all Parts sent out of those shops where at first it had been forged and hammer'd out; And this doth more evidently appear, if we consider many other parts of the same Letter, as it is found in the Records cited by Mr. *Pryn*, but especially that Miracle of King *Adelstane*, who (*in perpetuam rei memoriam*) to give an evident sign of his Right to *Scotland*, with his Sword struck such a blow upon a Rock near *Dunbar*, that he cleft it, at least, an Ell wide.

It is no wonder if King *Edward* did oppose the *Spiritual Right* of the Pope with no less *Aiery Titled*, and it was not unnecessary that he should endeavour to beat him at his own Weapons, having so many *Myrmedons* to assist him, who were excellently skill'd, and so fitter to return upon *Rome* a Title which had no less pretences of *Antiquity* and *Holiness* than the Popes, so that the Fable of *Brute* here made use of, in the Circumstances of those Affairs, was *prudent* and *Politick*, yet makes not to the credit and reality of his History, but shews, that a wise Prince took the advantage to destroy an impertinent Demand with a Politick return.

Besides, *Albanact* the Son of *Brute*, by this time had been received by the *Scots*, who were as Ambitious to derive their Nation from the *Trojans*, as the *Englisb* were contented with a younger Brother for their Prince, seeing the *Englisb* had prevented them in the right of Primogeniture by *Locrinus*, so that *Locrinus's* Title against *Albanact* is good, although, in truth, neither be valuable. And so I leave the story of *Brute* and his *Trojans* to the Credit of its first Devisors, and how far it may be taken hath been sifted sufficiently by all Authors. I will only reply to one Argument, often produced in favour of *Brute*, to which hitherto I have seen no Answer.

Hannes Thaliassen, a British Poet.

It is taken from the words of *Thaliassen*, an Ancient Poet, supposed to live in the daies of *Mailgon* King of *Venedotia*, or *North-Wales*; in his Book entituled, *Hannes Thaliassen*, or the Errors of *Thaliassen*.

Mia deythymyma att Meddilhion Troia.

I return to the Relick of Troy.

Now granting this to be the true work of *Thaliassen*, I see not why, from hence, the *Britains* must be concluded of *Trojan* Original. The Phrase of *Reliquie Trojæ*, aut *Reliquie Danûm*, may elegantly be used to express any Nation that is miserably brought from its Ancient Glory, and reduced to so small a number as the *Britains* were by the *Romans*, and especially by the *Saxons*.

It is a Poetical Elegancy used by *Thaliassen* to express the Calamities of his Nation, yet such small Figures have often created great Kings in the Inventions of Fantastic Men, as *Magus* the *Celtick* King took birth from the Poetical saying of *Pliny*, and I believe verily, *Brutus* from this of *Thaliassen*.

More of *Trojan* novant, in the Reign of King Lud.

I have not time to instance in all the ridiculous particulars in *Brutes* History, and how *Troy-novant* could signifie *Troia nova*, before ever the *Romans* had brought the word *Novum* into *Britain*, but it may be supposed that this conceit of *Troy-novant*, took its beginning from that Cities standing in the Country of the *Trinovantes*, so called by *Caesar*, and they who followed on the contrivance of a *Trojan* Original, might make use of the least similitude of Words to confirm their Opinions.

And this might give occasion to those words of King *Edward* the Confessor, to strengthen the Priviledges of the City of *London*, as to their *Hustings* and other Courts, for he saith of the same City thus, *Fundata erit olim & edificata ad insar, & ad modum, & in memoria Veteris Magnæ Troiæ*. Every Fiction must lye sometime in the Womb, before it can be brought to perfection, and so it happened in this, that first the matter of a *Trojan* Original being prepared, and by Tradition only received, it grew up by the use Princes made of it; Afterwards it received its form from the Writing of the Learned in those daies, and so finally brought to maturity, and delivered by *Jeoffery*, and all this structure, perhaps, lying upon no other foundation than *Britannia*, *Brutus*, *Trinovant*, *Trinovantes*, and that elegant saying of *Thaliassen*, *P Meddilhion Troia*, and this more evidently appears where I have treated of the Custome of the *Greeks*, in giving Names to Nations, and feigning of false Originals.

Many of the like I omit, because they have, by all Authors, been sufficiently exposed to the view of the whole World, I will only mention how the *Count Palatine* makes the *Britanni* and *Brotones*, two different Nations, and that the former were in this

this Island before *Brutes* Arrival, and the latter took their Name from him; For my part let *Brute* enjoy his *Britones*, so the *Britanni* may be freed from so fond an Original, but both sides will not agree in this composition, and I am afraid the case will be the same as when *Cæsar* with his two Names subscribed two Consuls, *That* (as one said) *if Julius be safe, Cæsar has no reason to complain.*

Let therefore the case of *Brute* remain (as it did in Mr. *Cambdens* daies) to be decided by the Senate of *Antiquaries* and great *Clerks*, to the number of which cited by him, namely, are, *Boccace, Ludovicus Vivus, Hadrian, Junius, Polidore, Buchanan, Vignier, Genebrad, Molinaus, Bodine*, who all reject this story.

The Learned
Writers against
Brutes History

I will now add that famous Antiquary Mr. *Selden*, who asks this Question. *If the right of Primogeniture invested the eldest Son absolutely in the Kingdom, according to the Custome of Troy, as it is found in the succession of the Trojan Kings, How comes it to pass that this Custome was not brought over into Britain?* a Question not hitherto fully Answered, nor not by Mr. *Taylor*, Author of the History of *Gavel-kind*, who will have Mr. *Selden* to be in jest and merriment, when he demands upon this account, *How our Britains claim their descent from the Trojans*, when as this Question was but sober and rational, and hath true reference to the Custome of *Troy*, where the Eldest Son alwaies Inherited the entire Dominion of his Father, which by many of the *British* Kings was not observed. Nay, this usage of *Troy* was Religiously observed by the Successors of *Aeneas* in the Kingdom of the *Latins*, for when *Silvius Posthumus* and *Iulus* contended about the Right of Government, *Iulus* was utterly deposed, and invested only with the Priesthood, and there was no thoughts of sharing the Kingdom.

Mr. Seldens
Question, not
yet answered.

By this, it is manifest Mr. *Selden* had relation to the Custome of *Troy*, and not to any *Gavel-kind* among the *Welch*; And now I will proceed to the second *British* King.

LOCRINE, the eldest Son of *Brute*, began his Reign *Anno Mundi* 2874, over this part of the Island since called *England*, which Portion was allotted to him by the division of his Father, as being the fairest parcel of his Empire.

During his Reign, his Brother *Albanact* was Invaded by *Humber*, King of the *Hunns*, or *Scythians*, and finally by him slain.

Locrine and *Camber* raised Forces to revenge the death of their Brother, and so marched into the North to seek out *Humber*, and finding him upon the borders of *Scotland*, then called *Albania*, they gave him battle, and speedily vanquishd him, so as himself and Army, after a hot Chase, were drowned in a River, and from that time the River was named *HUMBER*.

In this pursuit he took three fair Ladies, the most beautiful of which, named *Estrild*, a *Scythian* Princess, he most doted on, that notwithstanding a former Contract between him and *Guendolena*, *Corinaus* his Daughter, resolved to take this Lady to wife, but the power and authority of *Corinaus* forced him to lay aside that present Resolution, so that marrying *Guendolena*, nevertheless privately enjoyed his beloved *Estrild*, keeping her in secret during the life of his Father in Law *Corinaus*, which he performed (saith the Count *Palatine*) by the help of a Vault, to which (under pretence of sacrificing to the Infernal Gods) he often resorted.

No sooner *Corinaus* was dead but he owned her for his Queen; which so incensed *Guendolena*, that although *Locrine* was strengthened by the accession of *Cambria*, upon the death of his Brother, yet she goes into *Cornwal*, and by powerful Sollicitations in the behalf of her self and young Son *Madan*, the *Cornish* are brought to assist her.

With these Forces she marched again *Locrine*, and in a pitcht Battle nigh the River *Stour*, he is overcome and slain, upon this (according as she would have it) the Kingdom fell to her Son.

MADAN, the Son of *Locrine* by *Guendolena*, although a Child, yet succeeded his Father *Anno Mundi* 2894. During his Minority his Mother was made Regent of the Kingdom, which she administred with all Justice until the full Age of her Son; and after the resignation of her Power she retired into *Cornwal*.

This Kings severity, in putting the Laws in Execution, was esteemed a Tyranny; and after he had Reigned forty years, he was devoured with Wild Beasts.

He

He built *Madancaster*, now *Dancaster*, but *Dancaster* or *Doncaster* took its Name, as Mr. *Cambden* supposes, from the River *Dona* upon which it standeth. This *Madan* left two Sons behind him, *Mempricius* and *Manlius*.

MEMPRICIUS, the eldest Son of *Madan*, began his Reign *Anno Mundi* 2949, over the whole Island, but *Manlius* his younger Brother rebelled against him. To suppress this Rebellion, *Mempricius* signified a desire to Treat with his Brother, who consenting to it was treacherously, at a meeting, Murthered.

The King having put an end to that trouble, wallowed in Ease and Luxury, and not content with his Wives and Concubines, he falls to horrid Rapes, and at last to unnatural *Sodomy*; but in the conclusion of all, was slain by wild Beasts, after his Government had lasted about twenty years.

E B R A N C K E the Son of *Mempricius* by his lawful Wife, began to Rule *Anno Mundi* 2969, he had two and twenty Wives, of whom he had Issue twenty Sons and thirty Daughters, the Eldest of which was named *Guales*, or *Gualea*.

These Daughters, under the Conduct of their Brothers, he sent to *Silvius Alba* the Eleventh King of *Italy*, and the sixth King of the *Latins*, and this he did because he heard the *Sabines* would not give their Daughters in Marriage to the *Latins*.

What a ridiculous Prolepsis is this of an Action that happened many years after, in the daies of *Romulus*, and how, without any sense or reason, is it ascribed to these Times? The *Sabines* denied their Daughters to that scum of People *Romulus* by his *Asylum* had pickt up, but why should they do it while the Kingdom of the *Latins* was in splendour under the Kings of *Alba*.

In making of *Silvius Alba* the sixth King of the *Latins*, *Jeoffery* of *Monmouth* is in the right, and now we have a Clue to lead us in to the understanding of this Genealogy of *Aeneas*, namely; he makes the Kings of *Alba* to succeed lineally from Father to Son, and therefore because *Silvius Posthumus* followed *Ascanius* in the Kingdom, he is ignorantly supposed his Son, whereas *Iulus* was the Son of *Ascanius*, who being deposed by the People, *Silvius* the Son of *Aeneas* by *Lavinia* was advanced to the Crown, succeeding *Ascanius* his half Brother, not his Father in the Kingdom.

By the same Mistake we find, in the *British* History, One and twenty Kings from *Porrex* to *Minnege* to be made of a Lineal descent, and yet but Ninety two years allowed for all their Reigns, so that they begat one another at four or five years old, whereas, if there be any truth in the Lives of those Kings, they ought to have been made Contemporary, and to have Ruled different parts of the Island, as the Government thereof was found divided in the daies of *Julius Caesar* (when *Kent* alone had four Princes) a little before whose time these *KINGS* are supposed.

But to return to *Ebranke*; After that his Sons had conducted their Sisters under the Conduct of their Brother *Assaracus* to *Silvius Alba*, being provoked by the *Germans*, they entered that Nation, and, by the assistance of *Silvius*, Conquered it. Some write, they were Aided by their Father, who had Invaded, and by this time Conquered all *Gallia*, so that we see a vast part of *Europe* in the possession of *Ebranke*, and his Sons.

The Line of *BRUTE* never in so fair a way as now, towards the Conquest of the whole Earth, promised by the Oracle, and performed (as the *Britains* say) in the Person of *Constantine* the Great.

This Prince built *Caerbrancke*, now *York*, and erected a Temple to *Diana*, in which he placed an *Archi-flamen*.

Mr. *Cambden* derives *Eboracum*, or *Eburacum*, from *Eb-Ure*, standing upon the River *Ure*, as the *Ebuovices* in *France*, the *Eburones* in the *Netherlands*, and *Eblana* in *Ireland*, from the Rivers *Eure*, *Oure* and *Lefny* in those Countries.

This King also built in *Albania*, now called *Scotland*, the Castle of *Maydens*, by King *Eden* afterwards called *Edenborough*.

This *Mayden* Castle hath since deserved the name of *Prostitute*, being most Treacherously betrayed in the late *Scottish* War (to *Cromwell*) by *Dundaste*, to the then great dis-service of his present *MAJESTY*, and the dishonour of that Nation.

Ebranke

Ebraunke dying was buried in the Temple of *Diana* which he had built, and the Ceremonies were performed with great pomp and solemnity; He Reigned forty years.

BRUTE GREENSHEILD his eldest Son succeeded him, *Anno Mundi* 3009, he perfected the Conquest of *Gallia*, and revenged some Indignities put upon his Father, by *Brinchild* Prince of *Hannonia*, or *Hanault*, conquering him upon the banks of the *Sheld*: he received his Sirname from a *Green-shield* he used to wear in Battle.

He hath the report of a most excellent Prince, just and merciful, a most exact observer of his Word; He reigned twelve years, and was Interr'd in his Fathers City, *Caerbroneck*.

LEIL, the Son of *Brute Greensheild*, began his Government *Anno Mundi* 3021, he built the City *Carlisle*, called also by the *Romans* and *Britains* *Lugrallum*, or *Lugballium*, or *Lugbulla*, from *Lugus* or *Lucus*, a Tower, and *Vallum*, a Trench, the Ruines of which is seen nigh the City, and he repaired *Carleaw*, now called *Chester*, which was supposed to be built by the *Giantes* before *Brutes* time, the vast Stones and Arched Vaults therein gave occasion to this Report.

He was a good Prince till the latter end of his daies, when falling in to several Vices and Enormities, created great Dissensions in the Nations, which ended not in his life.

He was buried at *Caerlile*, after he had swayed the Scepter five and twenty years.

LUD, or *Lud Hurdibras*, is also called *Rud*, and *Rudibras*, Sirnamed *Cicuber*, he began his Government *Anno Mundi* 3046. The first thing he undertook was the ending of the Troubles began in his Fathers daies; finding happy success in so great an Undertaking, he studied nothing more than to beautifie *Britain*.

He built a City which he named *Caer Gapt*, or *Kaerkin*, now *Canterbury*, and there placed a *Flamin*, likewise *Caerquent*, now *Winchester*, and *Caer Septon*, or *Caer Palladur*, supposed to be *Shaftsbury*, and having Reigned thirty nine years he died.

BALDUD, the Son of *Hurdibras*, *Anno Mundi* 3085, succeeded in the Kingdom. He studied many years at *Athens*, and from thence brought four eminent Philosophers to instruct the *Britains* in all Liberal Sciences, assigning them *Stamford* for the place of their Teaching.

He built *Caerbran*, now *Bath*, and is said by the Art of *Magick* to have found out those Hot waters. These Springs he dedicated to *Minerva*, erecting there a sumptuous Temple in her Honour. This Town Mr. *Cambden* takes to be *Palladur*.

This Famous City is seated in *Somersetshire*, on the River *Avon*, and is called by *Protony*, from the Hot Baths in it, *Tæm Sæpæ*, that is, the *Hot Waters*; by *Antoninus*, *Aque Solis*, that is, the *Waters of the Sun*, by the *Britains*, *Pr ennaint Cwypmin*, and *Caer Badon*, by the *Saxons* *Bapancerten*, and *bat Bapan*, and from the great resort thither of maimed People, *Akmanchester*, the *City of sickly Folk*. *Protony.*
Antoninus.
Tæm Sæpæ
Hot Waters.

It is seated in a Low Valley, and the same nor great, encompassed about with Hills almost of an equal height, from which certain Springs and little Rivulets of Water descend to the great commodity of the City. Within the City it self there boils up three Springs of Hot-waters, which were caused by the wonderful Art of this *Blayden*, named *Cloyth*, i. e. *Bleyden the Magician*, but as the Monks will have it, it must be by * *St. David*, who coming to *Bath* cured the Infection of the Waters thereabouts, and by his Prayers and Benedictions gave them a perpetual Heat, and made them very healthful and soveraign for many Diseases, to the wonderful comfort and assistance of all *England* to this present time.

*William of
Malmsh.

These are the two Opinions, *Heathen* and *Monkish*, that are given concerning the production of these Springs.

The Water that bubbles or boils up is of a blewish or Sea-colour, and sends up a thin Steam and Vapour of a strong scent, caused by the veins of *Brimstone*, and some Bituminous matter it passeth through.

These

These Baths are not wholesome at all hours, but do require a time of purgation from that filth, which by the exceeding heat and fermentation of them is cast up, so that until (by their Slutes) they cleanse themselves, they are shut up, and none permitted to enter them.

The description of the
BATHS.

The first and greatest is called the *Kings Bath*, in the very heart and bosom of the City, and nigh to the Cathedral Church. It is enclosed within a Wall, and is accommodated with two and thirty Seats of Arched-work for Men and Women to sit upon, who, when they enter, are covered with Linnen Garments, and are conducted by Guides who attend for that purpose.

Solinus.

Where the Cathedral Church now stands, in Ancient times (as the Report goes) was that Temple consecrated to *Minerva*, the Patroness of *Hot Springs*, and this is collected out of *Solinus*, who writes of these Baths in *Britain*.

The other two are in a Street on the West side of the City, not two hundred foot one from the other; One of which is called the *Cross-Bath*, from a Cross that formerly stood in the midst of it. It is of a mild and temperate warmth, and hath twelve Seats of stones upon the brinks of it, and encompassed with a Wall.

The other is much hotter, and is called the *Hot-Bath*.

Nigh these is a *Spittle* or *Lazarus-House*, built by *Reginald* Bishop of *Bath*, for the relief of poor diseased People.

I will conclude these *Baths* with the Verses of *Necham*.

Barthonia Thermas vix praefero Vergilianas.

Thus translated,

*The British-BATHS to Virgins don't give place.
To Aged Limbs, They, a warm Youth bestow;
And he who crazy, maim'd, and feeble was,
His Limbs benumm'd; from hence does active go.
Nature on Crutches doth not here repair,
But Springs, and dances, if once bathed here.
Some think, that dark and subterraneous fire,
With Vestal heat, under these Waters glow,
And that in th' Head from whence these Springs retire,
Natures great brazen Caldrons doth bestow.
Such Limbicks foolish Chymists do create,
These Springs from Sulphur only take their Heat.*

But to return to King *Baldud*; Presuming too much either to his skill in *Magick*, or his Philosophical invention of *Wings*, he brake his Neck from off the Temple of *Apollo* in *Troy-novant*, from a Pinnacle whereof he endeavoured to have flown. He Governed *Britain* twenty years. Then

LEIR the Son of *Baldud* succeeded, *Anno Mundi* 3105; He built *Caerleir*, called *Legecestria*, *Leogora*, *Legeo-cester*, and now *Leicester*, and there placed a Flamen; He had never a Son, but three Daughters, *Gonorilla*, *Regana*, and *Cordella* his Darling.

In his Old Age, being jealous of their Affection, he called them before him, and demands, that they would give him some assurance of their Love.

The two Eldest called Heaven and Earth to witness, that they loved him ten thousand times dearer than their own Souls, that they were not able to express their infinite Kindnesses, and at last concluded their Flattery, with horrid Oaths and Assurances of their Sincerity.

Cordella

Cordeilla could not be heard amidst all this noise of Affection, so that her Father turning towards her quickly, by his Countenance gave her to understand that he had expected something from her also, wherefore with a modest look and humble deportment, she assured him that as a Father she had ever loved and honoured him, and as her bounden duty was, as a Father, she should reverence and alwaies esteem him.

This Answer satisfied not the old King, but he shewed his Resentments by his neglect of her, and the sudden advancement of her Sisters, marrying *Regana* to *Henninus*, Duke of *Cornwal*, and *Gonorilla* to *Maglanus*, Duke of *Albania*, reserving no Portion for *Cordeilla*, but it so happened that *Aganippus*, King of *Gallia*, hearing of her Vertue, desired her in Marriage, to whom she was welcome without any Dower but her own Excellence.

King *Leir* having thus disposed of his Daughters began to grow Gray, yet Youth-some, giving hopes to his Subjects of a long life and Government. This pleased not *Gonorilla* nor *Regana*, who began by this time to reflect upon their Father as the only obstacle of their Happiness, often wishing him removed, and from wishes they passed on to desires and longing expectations after his Death. This brought a contempt of his Age, and afterwards neglect and hatred of his Person; finally, being instigated and assisted by their Husbands, they offered so many Indignities and Violences to him, that in the end he was constrained to leave the Realm, and take Refuge with *Cordeilla*.

This rejected Daughter of his received him with all signs and testimonies of Affection, and, what was more significant, assisted him with powerful Aids, and in Person went to revenge his wrongs, so that bringing a great Army into *Britain*, she destroyed his Enemies, and restored him to his Crown, which he held for the space of two years, whose Reign in all is computed to be full sixty years, and was buried at *Leicester*.

CORDEILLA, the youngest Daughter of *Leir*, was admitted for Queen *An. Mundi* 3165, She governed the Realm discreetly for five years, during which time her Husband *Aganippus* died. *Margan* and *Cunedage*, her Nephews by her Sisters, *Gonorilla* and *Regana*, disdaining to be under the Government of a Woman, rebelled against her, and so prevailed that they took her Prisoner, but being a Woman endowed with a high Spirit, she slew her self, rather than to live under their Tyranny.

CUNEDAG, and **MARGAN**, possessing the whole Government, *Anno Mundi* 3170, they divided the Land between them. To *Margan* fell *Albania*, to *Cunedag* all the Country on this side of *Humber*. *Margan* was not long content with his Portion, so he invaded his Brother, but driven by him into *Wales* and there slain, giving the name of *Glan-Margan* to that Country.

Cunedagius Ruling alone, erected a Temple to *Mars* at *Perth* in *Scotland*, placing there a *Flamens* Seat; He also built a Temple of *Minerva* at *Bangor*, and one to *Mercury* (Mr. *Hollinshead* saith, *Apollo*) in *Cornwal*, he died and was buried in *Troynovant*, after he had Ruled 33 years.

RIVAL, the Son of *Cunedag*, came to the Crown *Anno Mundi* 3203, in his time it rained Blood for three daies together, from the putrefaction a noysom and venomous Flie was bred, which in swarms infested the whole Land, and brought a Contagion both on Man and Beast, and great was the Mortality that ensued in this Kings Reign.

Rome is supposed to be built about the eight and twentieth year of his Reign, and in the year after *Brutes* Arrival 356, some say in the thirty second year of *Rival*; He Reigned 46 years, and bidding adieu to the World

GURGUST his Son succeeded, *Anno Mundi* 3249. In this Kings Reign the Olympiads were instituted by *Iphitus*, namely, in the year of the World 3256, and in the seventh year of his Government.

Sr. Walter Rawleigh placeth the building of *Rome* four and twenty years after the Fourth Olympiad, namely, in the year 3280, and seven years after the next King *Silvius*, or *Sifilius*, with which Prince I will begin the next Period, supposing him to proceed from the Line of the Kings of *Alba*, after the expulsion of *Amulius* from the Kingdom, by *Romulus* and *Remus*, the time so exactly agreeing with *Silvius* his leaving the Crown of *Alba*, and this *Silvius* reigning in *Britain*, that from the dri-

Sr. Walter Rawleigh.

ving out of *Amulius* and his Family from the usurped Kingdom of the *Latins*, and to the beginning of this Kings Reign in *Britain*, there seems a just competent time allowable for a Voyage.

They who have respect to the *British* Histories, let them consider that this Inter-course between *Alba* and *Britain*, here supposed, is no new thing, being practised in the daies of *Ebrance*, who sent his Daughters to *Silvius Alba*, then King of the *Latins*; likewise let them take notice, that this way the *British* Kings Succeeding, are grafted into the Family of *Aeneas*, by a Line not so questionable as *Brutes*, namely, the Kings of *Alba*, called all *SILVII*, and the undoubted Off-spring of that *Silvius Posthumus*, upon whom *Brute* cannot with reason be Fathered.

In the next place let them consider, that the Line of the *British* Kings, at *Silvius*, begins to be strangely confused, the Lineal descent being ended in himself, and a Collateral one begun; so that although *Silvius* be made the Brother of *Gurgust*, yet I take it to make much to my purpose, that he is not made his Son according to the way the *British* History is over-fond of.

Let them consider likewise, what Wars and Tumults are reported, in the daies of *Silvius* and his Successour *Jago*, the constant Accidents attending new Invaders; and seeing, that *Polidore Virgil* could venture to place and displace Kings at his pleasure, inverting, in many places, the long received Order of the *British* History, and yet deserve commendation for it, I hope I cannot be much blamed for setting down my Conjecture, which although it be new, yet it doth not derogate in the least from the Honour of the *Britains*, being derived from the same Head, although in a different Channel; And I doubt not, that any would willingly deny them either the Off-spring of *Aeneas*, or the Reliques of *Troy*, if he could make out their Title to that Original, by any other means than *Brute*.

THE



THE
CHRONICLE
AND
HISTORY
OF
Ancient Britain.

CHAP. XII.

SILVIUS the First King of *BRITAIN*, who descended from the Kings of *ALBA*, and not from *BRUTE*.



SILVIUS, the first King of *Britain*, is supposed to descend from the Kings of *Alba*, and to have forsaken his Country under one of those two great Revolutions of State, the former of which was caused by the Usurpation of *Amulius* upon his Brother *Numitor*, the latter by the vindication of *Numitor's* Right by his Nephews, *Romulus* and *Remus*.

SILVIUS,
the first K. of
BRITAIN,
A. M. 3287.
Olymp. 4.

The truth is, *Silvius* seems rather to proceed from *Amulius* than *Numitor*, upon the account that *Numitor's* Issue was destroyed by *Amulius*, and his Daughter *Ilia* made a Vestal Nun, so that none of *Numitor's* Male-

Issue surviving, this *Silvius* appears the Son of *Amulius*, who upon the deprivation of his Father might seek out new Fortunes.

The Reasons that make this seem probable to me are these;

1. The Intercourse of the *British* Histories mentioned between the Kings of *Alba* and *Britain*, and that very Intercourse must needs be about this time by the very Circumstances produced by those Histories themselves; For by their own confession, it was in those daies when the *Sabines* denied their Daughters in Marriage to the House of *Aeneas*, which happened not (according to the *Roman* Histories) till the daies of *Romulus* and *Remus*.

2 2

2. There

2. There hath been such an Intercourse between both Nations, that they seem to allow it, who have derived *Britain* from a Country in *Italy* of the same Name, as in *Polybius* and other Authors is seen.

3. The time of *Silvius* his Reign falleth about the *Greeks* first coming into *Britain*, namely, about the daies of *Pythagoras*; at the beginning of the *Historical* Age, nigh the first *Olympiad*; Then it is that we find *Silvius* mentioned in the *British* Histories, just upon the dissolution of the Line of the *Alba* Kings, called *SILVII*.

4. It is probable the Family of *Aeneas* might (by Ancient Tradition) be delivered down to Govern this Island in Ancient times, which Tradition, by *BRUTE*, cannot possibly be made out, nor so likely by any King as this *SILVIUS*.

5. We find that the *Transmigration* of the Soul was taught by the *Druids* of this Island, insomuch that *Lipsius* saith, That he knoweth not whether they learnt it of *Pythagoras*, or he of them.

Now *Pythagoras* lived (by the consent of most Writers) not long after those daies of *Silvius*, if not equal with him, for who (in things of so vast a distance) can calculate Time exactly.

6. There are many words in the *British* Language taken notice of, which (in great reason) seem to be derived from the Kingdom of the *Latins*, and shew from thence their Original, which words were out of use before *Julius Caesars* time, and so could not be introduced by him.

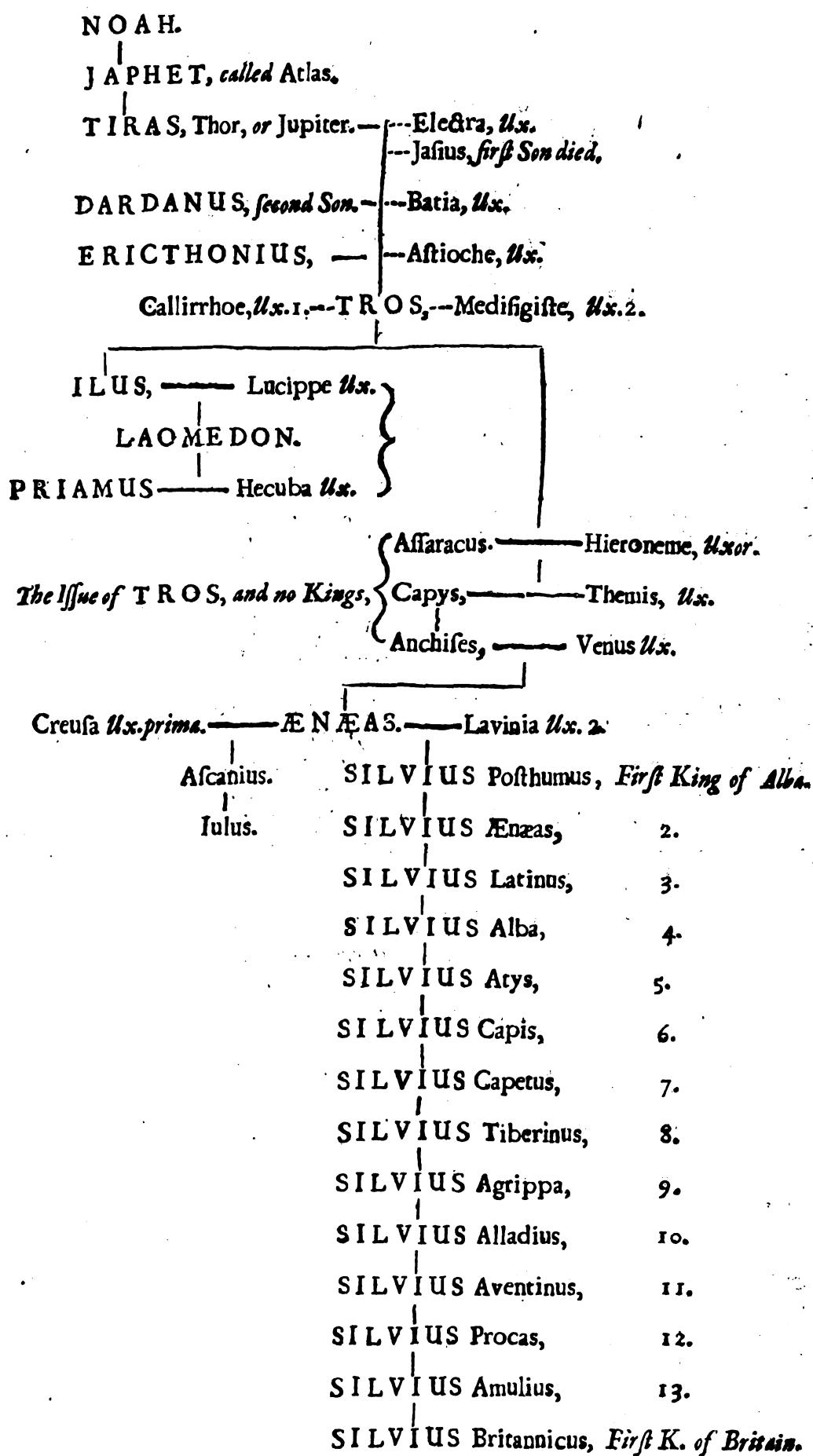
The Old *Latins* called Deformed persons *Meriones*, the *Cambro-Britains* at this day do call ugly and Rustick Women, *Metstones*. The Old *Latins* call Deceit, *Falla*, the *Cambro-Britains*, *Faell*. The Old *Latins* called a Great eater, *Glutton* and *Gluvia*, the *Cambro-Britains*, *Glwth*. The Old *Latins* called a Dug, *Ruma*, the *Cambro-Britains*, *Rhumen*. The Old *Latins* called the Chief Magistrate of the *Osce*, *Meddix*, and with the *Cambro-Britains*, *Meddu* signifieth to be in Authority and Power. The Old *Latins* called a Fool, *Dalius*, the *Cambro-Britains* say *Delff*, a stupid Fellow. The Old *Latins* said *Clueo*, *I hear*, the *Cambro-Britains* call Hearing, *Clyn*, and to hear, *Clywed*, to which are added many Ancient Names of the Old *Latins*, which have some signification in the *British*. *Clodius*, *Clod*, Praise; *Drusus*, *Dwgs*, a Door; *Sylla*, *Syllu*, to See; *Celius*, *Celu*, to Hide; *Cornelius*, *Cornel*, a Corner; *Marcus*, *March*, a Horse; *Silanus*, *Silpn*, an Off-spring; *Cinna*, *Cynne* or *Cynnew*, to Burn. The Names of Women, *Mammea*, *Han*, Mother; *Livia*, *Llŷw*, Colour; and many more, which are left to the *Britains* to find out, who best understand their own Language.

The Introduction of all which words into *Britain* cannot so well be attributed to *Brutus* (had there ever been such a Person) as to this *Silvius*, upon the account that *Brute* was not so long in *Italy* to learn the *Latin* Tongue, neither can the *Latin* Tongue be supposed to have been in those daies (as most Learned persons do think) any other, than a Dialect of the *Greek*, which mixing afterwards with the *Sabins* and *Etruscans*, became to be the Original of that Tongue, afterwards most in use in *Italy*, so that *Brute* being excluded, none can be found so likely as *Silvius*, to be the Introducer of it into *Britain*.

7. *Seventhly* and lastly, The *Cassiterides* we find are called *Scilly* Islands, whether from the first Arrival of this Prince, which may be supposed in those parts upon the account of Trade, or from the Rock *Sylla*, upon the Coast of *Italy*, is uncertain, but the former Opinion seems most likely, so that I shall conclude, seeing that the time (doth very well accord) of the Expulsion of *Silvius Amulius*, and the Landing of this *Silvius* in *Britain*, and seeing an Alliance between the two Kingdoms of *Alba* and *Britain*, is absurdly imagined before this time, and with great Reason may be referred hither, for seeing *Varro's* Historical Age now beginneth, and some Records of the *Greeks* remain relating to these daies, I will venture to begin the Historical Age with *Silvius*, not condemning all the Traditions of the *Britains* about *Aeneas* and *Troy*, nor yet justifying every thing in those Histories of the following Kings; But this I will say, That many things in them contained may be Truth, although Fabulously written. For about this time, as I said before, the *Grecians* began to keep Records, and much about the same time began their Voyages into *Britain*, as may be seen in the fore-going Antiquities.

The

The Line of *SILVIUS* from *NOAH* may be reckoned thus :



This

This King *SILVIUS*, in the *British* History, is also named *SILIUS*. Nothing is Recorded of his fifteen years Reign but Brawls and Tumults, and *Harding* calls him also *Sicilius*; and the Son of *Gurgust*, when as others make him his Brother, which difference demonstrates the Line of *Brute* but loosely fastned about this place.

Harding, the
Old Poet.

SICILIUS his Son then did succeed,
In whose time each man did other oppress.
The Law, and Peace, was exil'd so indeed;
That Civil wars, and slaughter (of Men express)
Was in every part of the Land, without redress,
And Murtherers foul, through all his Land daily,
Without redress, or any other remedy.

Most agree that this King reigned nine and forty years, some say but two, a vast difference and not reconcileable, unless the distinction of *Entrance* and *Conquest* be allowed; But of this I shall say no more, but proceed to his Cozin *Jago*.

JAGO, Cozin to *Silvius* (although in all likelyhood not akin at all, this being a *Phœnician* name) began his Reign in the year of the World 3336, and died of a Lethargy, without Issue, after he had reigned twenty eight years, leaving nothing memorable behind him but his *Tyranny*.

KINIMACUS, or *Kimmacus*, according to most likelyhood Son of *Silvius*, but others will needs have him Brother of *Jago*, succeeded *Anno Mundi* 3364. There is nothing Recorded of this Prince, but that he was buried at *Tork* after he had reigned four and fifty years.

GORBODUG, the Son of *Kinimacus*, the fourth from *Silvius*, *An. Mundi* 3418, is stigmatized with the same reproach of *Tyranny*, and was buried at *Troy-novant* after he had Ruled (rather to compleat the account of Histories, than in truth) sixty three years. He left behind him two Sons, *Ferrex* and *Porrex*.

FERREX, and *PORREX*, began joyntly to reign *Anno Mundi* 3476. This is the third time that the Kingdom fell not entirely to the Elder Brother.

Harding.

As after the Laws of Troy, the Sovereignty,
And all resort of Right, doth appertain
To the Eldest Brother; in Property,
The Eldest Sisters right, so by right should have been
Sovereign Lady, and over them all, Queen
By equitee of that ilk Law and Right,
In place where it is holden Law perfeight.

These Brothers for five years in great Amity ruled the Island, until *Porrex* the younger, inflamed with the Ambition of being sole Governour, attempts privately upon the life of *Ferrex*; But it seems, *Ferrex* had notice given him of his Brothers design, thought it proved not so timely as to give opportunity to avoid the stroak by any other way than flight; *Gallia* was esteemed the nighest and securest retirement, where Arriving, he solicits the Princes of that Realm, and especially *Gunhardus*, or *Suardus*, to assist him in vindicating his Right to the Crown.

This just Request being obtained, he returns into *Britain*, and with a mighty Army gives his Brother battle; Fortune not favouring the just and equitableness of his cause, his Army was defeated, and in the Battle himself lost his life.

Porrex

Porrex enjoyed not long his unnatural Conquest, for his own Mother *Idone*, or *Widen*, looking upon him as the bloody murderer of her Son *Ferrex*, by a deed no less Barbarous, prosecutes her Revenge, for finding *Porrex* asleep, privately murdered him; neither could Motherly pity assuage her Anger, until she had cut and mangled his Body in a thousand pieces; For this unnatural and much admired Cruelty, she was slain by the fury of the Multitude.

This extinguish'd the House of *Gorboduc*, and periodized the Line of *Aeneas*, inasmuch as the Kingdom fell into innumerable divisions, from thence into a Heptarchy. One seized *Loegria*, another *Cambria*, a third *Cornwal*, a fourth *Albania*, and the fifth division is not specified distinctly by any Authors, but is supposed to be *Northumberland* or *Kent*, which in old Pedigrees their names are cited to be these,

RUDAVUCUS King of Wales.

CLOTENUS King of Cornwall.

PINNOR King of Loegria.

STATORIUS King of Scotland.

TEVAN King of Northumberland.

Histories make particular mention of *Pinnor*, otherwise called *Pireman*, King of *Loegria*, and of *Rudacus* King of *Cambria*, *Staterus* King of *Albania*, *Cloten* King of *Cornwal*, but are silent in the other Princes names.

This Heptarchy is conjectured to have continued One and fifty years, until *Dunwallo* Son of *Cloten* King of *Cornwal*, whether by the clearest Right and Title, or the longest Sword, obtained the whole Kingdom, is uncertain.

According to the foregoing Computation, we need not with *Polidore Virgil*, invert the Order of the British History in this place, but continue the succession of Monarchy from this Period with *Guintolin*, and not *Dunwallo Molmutius*; For allowing *Molmutius* to follow immediately after the Heptarchy, his two Sons *Belinus* and *Brennus* will be found to be Kings of *Britain* about the time when *Rome* was sackt, and so may not be obliged to set those two Princes any farther backward, as *Polidore* hath done three hundred years, but rather a little more forward; For from the Entrance of *Brute*, *Anno Mundi* 2850, to *Belinus* and *Brennus*, *Anno Mundi* 3574, are 724 years, whereas *Rome* is supposed to be sackt in the seven hundred and tenth year after *Brutes* Arrival, as is gathered by *Polidore Virgil* out of *Eusebius*.

P. Virgil ex
Euseb.

This Controversie, with some others, relating to the same *Belinus* and *Brennus*, is particularly managed by *Sr. John Price* against *Polidore Virgil*, as also by many others. But seeing the true evidence of this matter is to be made out by Computations, which account in seven hundred years, according to diversity of Authors, differ half in half, it is the safer way, in my Judgment, to follow the usual method in the Succession of the British Kings, than by the dependance of the uncertainty of *Chronology*, in things of so vast a distance, to invert the whole Order of their Reigns, and so like Witches, who would conjure them out of the World, read them backwards.

Sr. John Price's
Hist. of Brit.

MOLMUTUS, called *Dunwallo*, Son of *Cloten*, King of *Cornwal*, either judging himself to have the better Right or longer Sword, invaded his Neighbour Princes.

First he began with *Pinnor* King of *Loegria*, whom he overcame and slew, before he could joyn with his Confederates, *Rudacus* King of *Cambria*, and *Staterius* King of *Albania*; After this success he sets upon the fore-mentioned Princes with an Army of thirty thousand Men, but the Victory hanging too long for his eager expectation, he made use of a stratagem, for counterfeiting the Arms of his Enemies, he gave them a terrible overthrow in the Encounter.

The

The King of *Northumberland*, or *Kent*, is not mentioned in this Battle, wherefore he is supposed, before hand, to have surrendred his Kingdom. By this means *Molmutius Duvvallo*, called also *Donebant*, became the sole Monarch of this Island, *Anno Mundi* 3529.

If he got the Crown by Oppression, he managed it with no less prudence and moderation, enacting several excellent Laws, translated out of the *British* Speech into the *Latin*, by *Gildas*, and afterwards out of the *Latin* into the *English* Tongue, by *Alfred* King of *England*.

* Of the Seven
Molmutian
Laws.

And these Laws are Recorded by *Count Palatine* *, and are taken notice of by Mr. *Sheringham*, and particularly recited by Mr. *Selden* in his *Janus Anglorum*. They were to this effect.

1. *Ut Tempia Deorum, &c.* That the Temples of the Gods should enjoy such Priviledges and Immunities, that no Malefactor flying to them for Sanctuary could be seized, or by force drawn from them, before he had obtained pardon.

2. That High-waies leading to Temples, or Roads to great Cities, should have the like Priviledges.

3. That Ploughs, Oxen, and other Labouring Cattle, should enjoy the same Immunities; and the reason of this Law is given, because otherwise the Ground might lie untill'd, and the People perish for want of Bread.

4. He set out the number of Ploughs that should be in every Shire and Hundred, with severe Penalties upon all that should be the occasion of lessening the Number.

5. The fifth is the same almost with the third, only it seems a little to restrain it, namely, *That no Oxen or Labouring Beast should be seized for Debt, unless there were no other Goods or Chattels to make satisfaction.*

6. He ordained set Weights and Measures for buying and selling.

7. A Law against *Thieves* and *Robbers*.

These are the *Molmutian* Laws, or rather Heads of Laws, but how they should be translated by *Gildas*, who professeth he knew nothing of the *Britains* before *Cæsar*, I know not.

The bringing also of the four great Roads that ran cross *Britain*, are referred to this King, but Mr. *Cambden* with more Reason brings them down to the *Romans* time, whom Mr. *Selden* intimates.

Antoninus's
Itin.

He is supposed to build *Malmsbury*, and two neighbouring Castles, *Lacoc* and *Tetbury*; *Malmsbury* was called by him *Caer Bladon*, but upon what account Authors make no mention. The Ancient name of it was also changed by the *Saxons* into *Ingleborne*, *Maildulfburg*, *Adelmsberg*, *Marleberg*, and in *Antoninus* his *Itinerarium*, is thought to be that *Cunetio* mentioned by him, situated upon the River *Kenet*.

Another place built by this Prince is the *Vies*, called *Devifio*, *Devies*, and *Divise*. He erected also a Temple in *Troy-novant*, and dedicated it to *Peace* and *Concord*, in the place afterwards named *Blackwell-Hall*.

He is reported the first Prince of *Britain*, that was enstalled with the Rites and Ceremonies of *Coronation*, wearing a Golden Crown, and other Kingly Ornaments at his solemn Inauguration, a Custome neglected by his Predecessors, as having more Right, and so needed less state and formality.

Having Reigned forty years, and appointed his two Sons his Successors, He departed this life, and was buried in the Temple of *Concord*, in *Troy-novant*.

BELINUS and *BRENNUS*, his two Sons succeed him, *Anno Mundi* 3574. Princes famous in the *Roman* Histories, for their sacking *Rome*, their Conquest of *Pannonia*, *Macedonia*, and the destroying of *Apollo's* famous Temple at *Delphos*.

Sr. Jo. Price.

Sr. *John Price* supposes *Belinus* to be that *Belgius* mentioned in those Histories, and that the mistake in naming him *Belgius* for *Belinus* proceeded from this cause, The Scribe might write *Belius* for *Belinus*, then *n* for shortness being writ over the head, which being over-seen by those that transcribed it, afterwards came to be written *Beljus*, with the *j* Consonant, and afterwards for sounds sake made *Belgius*; concerning

cerning which, they that desire to be better satisfied may have recourse to his Defence of the *British* History, where also he proveth against *Polidore Virgil*, that *Brennus* was the same person that sackt *Rome*, and destroyed the Temple at *Delphos*, where he also sheweth, that he died not in *Italy*, and that the destruction of that Temple did not happen so long after the sacking of *Rome*, as *Polidore* would needs have it, concerning all which Circumstances, and many others, the Reader is referred to *Sr. John Price*, because I intend not to write a History of *Rome* (save only what shall relate to the *Roman* Antiquity) but of *Britain*, the Actions of *Brennus* and *Belgius* being sufficiently known, as they relate to that City. And, in the Judgments of most Persons, it will seem unequal to hang the Antiquity of the *Roman* Writers upon the credit of the *British*.

BELINUS and *BRENNUS* being left Co-heirs of the Kingdom by their Father, fell to the dividing of it.

Belinus gave to his younger Brother *Albania*, reserving to himself all the fair Possessions on this side the *Humber*; This division being so Ancient and equal yet contented not *Brennus*, whose Ambition aimed at higher matters, to the effecting of which, after seven years peaceable Reign, he endeavoured to strengthen himself with powerful Allies, and to that purpose sails into *Norway* (after he had, according to some, secured his Interest in *Armorica*, called *Britain*, in *France*, and in the Country of the *Allobroges*) here he marrieth the Daughter of the *Norwegian* King, *Elfin*.

Belinus hearing of these Actions of his Brother, and doubting the Consequence, especially because he understood him to be a Feudatory Prince, and so bound to give an account before hand of his Actions, entred and seized all his Dominions, securing his Forts and Navies; *Brennus* advised of this prepares for his Return, and was attended with the Navy Royal of *Norway*, accompanied with a mighty Army.

After a few daies sail, he was set upon by *Guilthdacus* King of *Denmark*, who had been a long Suitor to the Daughter of *Elfin* King of *Norway*; In this Conflict the *Norwegian* Fleet was worsted, and the Ship wherein the new Bride was conveyed is taken, but *Brennus* escapes by flight.

Afterwards it happened that a mighty Storm arising, *Guilthdacus*, by force of Weather, was driven upon the Coast of *Northumberland*, where he was detained by *Belinus*. In some reasonable time after that, *Brennus* having recollected his scatter'd Navy, and new Rigg'd, and furnished his Ships with Men and Provisions, he sent to his Brother *Belyn* to restore him his Wife and Possessions, injuriously by him detained; this Request being denied notwithstanding the Justness, occasioned him to Land in *Albania*, and marching up into the Country, at a Wood named *Calater* he met and Encountered with his Brother, but was overcome to the utter ruine of all his Army, so that with twelve only of his Retinue he fled into *Gallia* (whether this was his first or second Voyage thither is uncertain) where he found kind entertainment from *Seguinus*, or *Seginus*, King of *Armorica*, or *Britain*.

Whilst he was securing his Interest in that Nation, *Belinus* his Brother calls a Councel of his Kingdom, where it was debated what Proceedings to use towards the King of *Denmark*, and finally concluded, that he should enjoy his Liberty upon doing Homage to the King of *Britain*, and paying a yearly Tribute to the value of a thousand pound, which being agreed to by that King, for himself and Successors, he was honourably dismissed.

After these happy Successes, *Belyn* set himself to the finishing of that great Work begun by his Father *Dunwallo*, the making and paving four great High-waies through his Kingdom of *Loegria*, now called *England*.

The first is named *Foss*, and beginneth at the Corner of *Totness* in *Cornwal*, and passeth through *Devonshire*, and *Somersetshire*, and so to *Coventry*, *Leicester*, and from thence (as *Ranulph*, a Monk of *Chester* recordeth) through the Wastes to *Newark*, and ended at *Lincoln*. But what these Wastes should be, Mr. *Cambden* is at a stand, who saies, that the Common voice was, That it went full North through *Nottinghamshire*, and that *Antonine* the Emperour seems to carry it Northwards, through *Leicestershire* into *Lincolnshire*; And he adds, that of this Way there are some Traces of it found by Old Ruines, but none in the other.

Ranulph, a Monk.

A a

The

The *second* Way is named *Watling-street*, and runneth South-east into North-east, and crosseth the *Fos*. It beginneth at *Dover*, and passeth by the middle of *Kent*, over the *Thames* beside *London*, by West of *Westminster*, and so on by *St. Albans*, and by the West-side of *Dunstable*, *Stratford*, *Toucester* and *Wedon*, and by South *Killingborn*, or *Killebourn*, by *Athriston* to *Gilbert's Hill*, that now is named *Wrekin*, and so by *Severn*, passing beside *Worcester*, and thence to *Stratton*, and so to the middle of *Wales* to a place called *Cardigan* on the *Irish* Sea.

The *third* Way is named *Erming street*. This goeth from West North-west, unto East South-east, and beginneth at *Menevia* at *St. Davids* in *Wales*, and runneth on to *Southampton*.

The *fourth*, *Hekeneldis-street*, or *Kikeneldis-street*, which goeth forth by *Worcester*, *Wickham*, *Berminham*, *Leichfield*, *Darby*, *Chester-field*, and by *Tork* to *Tinmouth*.

By this time *Brennus* had got so far into favour with *Seginus* the Duke of *Armo-rica*, that he married his Daughter, and by the consent of his Nobles, in case he failed of Issue-Male, the same Duke was admitted Heir of the Crown, and not long after by the death of the said Prince, he was accordingly received as their lawful Prince, all States of the Realm swearing Fealty to him.

Being now in the possession of a Kingdom, *Brennus* raiseth a powerful Army, and Lands in *Britain*, intending to revenge the wrongs done him by his Brother *Belyn*; And now was it that both Armies were ready to give Battle, when their Mother *Conwenna* interposed as a Mediatress between them, and by her many tears and powerful perswasions brought them to a Friendly accord, so that embracing each other, they were heartily Reconciled, to the exceeding joy of all Spectators.

After their Arrival at *Troy-Novant*, they consulted which way best to employ their Armies, where the motion was made by *Brennus*, and accepted by *Belinus*, to joyn Forces, and undertake the Conquest of all *Gallia*, which Enterprize was attended with a Fortune beyond expectation; For they did not only Conquer all *Gallia* but *Italy*, and great part of *Germany* also, and in the end sacked *Rome* it self, where (some say) *Brennus* lost his life; others, that he survived that great and general Overthrow.

Some make *Belinus* a Partner with him in his Greatness, others say, he went not into *Gallia* with him, or if he did, that he soon returned, leaving the management of all those Forreign employments to the Conduſt of his Brother *Brennus*, whom we will leave to the Histories of the *Romans* (as if so be this were the same *Brennus* that sacked *Rome*) to receive what Fate in most probability is assigned to him.

R. Virus.

Vitus maketh him, to have killed himself at his Repulse before *Delphos*.

BELYN, now absolute Monarch of *Britain*, sets himself to the beautifying of his Dominions. He built *Caerleon* upon *Uske*, called from thence *Caer Uske*, and *Caer Puth*, where he placed an Arch-Flamen; He also adorned *Troy-novant*, with a Gate, called to this day *Belings-Gate*, on the top of which he caused a Tower to be made, and at the Basis or Foundation thereof, an Harbour for Ships to Ride in.

He is said to be the first Founder of the *Tower of London*; After he had Reigned two and twenty years he died, being the first of all the *British* Kings whose Corps was consumed in a Funeral-pile, and his Ashes carefully gathered in a Brazen, some say, a Golden Urne, and preserved on the highest Pinnacle of the Gate or Arch he had built, as some think, for that purpose.

GURGUINT, Sir-named *Brabtruc*, according to others, *Barbarous*, i. e. the Red-beard; the *English* Chronicle calleth him *Corinbratus*, and was the Son of *Belyn*, and succeeded him *Anno Mundi* 1596.

In his daies the *Danes* refused the payment of their Tribute, whereupon he failed into *Denmark*, and, by force of Arms, obliging them to renew their Treaty, received Homage of their Kings and Chief Nobility, then Embarked again for *Britain*.

In his Return he met with a Fleet of thirty Sail about the Isle of *Orkney*, these he Encounter'd, and having taken their Captain *Bartholoin*, or *Partholoin*, he demanded

manded of him what he was, and the reasons of his Adventures into those Parts. *Partholoin* answers, *That He and his Followers were named Balences, or Basclenses, and were Exiles of Spain, and banished their Country with their Wives and Children, and thereupon struck out to Sea to seek out an Habitation.* It is said the King gave them *Ireland*, being a place not then Peopled.

After his Arrival into *Britain*, the King made it his business to establish and confirm the Laws of his Ancestors, and in his Reign that Famous University of *Cambridge* was Founded, by *Cantaber*, Brother of *Bartholin*.

This King also built *Caer-werith*, or *Lancaster*, *Caer-Peris*, or *Porchester*, in *Hampshire*, the Seat of a Flamen, and *Caer-Saurvie*, now *Warwick*, where he was buried after he had reigned nineteen years.

GUINTELINUS, or *Guintellus*, the Son of *Gurguint*, was Crowned King *Anno Mundi* 3615; He was a Prince learned, prudent, and of singular Justice and Moderation, and that which conduceth more to the Glory of his Reign, was, that he was blest with a Lady with no less Endowments and Excellencies, her name was *Martia*; From this Lady, that Law called *Mathebelage*, or *Marchenelaghe*, had its beginning, and Name translated by King *Alfred*, out of the *British* into the *Saxon* Tongue. Mr. *Hollinshead* wonders and admires at Providence, that two such wise Princes should come at once to the management of the Kingdom, especially at a time when so many Civil Discords were reigning; But I find none of these Civil Discords reigning, either in his own, his Fathers, Grandfathers, or Great-Grandfathers daies. 'Tis true *Belyn* had War with his Brother, but in a few years it was wholly ended, to the great satisfaction of them both. Where then are these Civil Discords? Indeed *Polidore Virgil*, out of his great Providence placeth this King before his Great-Grandfather, which I suppose he did for the wonderful wisdom of this Prince and his Wife, whom he thought best able to end the Civil dissensions caused by the *Pentarchy*, and therefore where *Polidore* admires the wonderful Providence of God, we ought to take him as applauding his own Invention, for never before him was ever such an Invention made for the stating of the *British* Kings; But Mr. *Hollinshead*, who followeth on the Received course of the Succession, ought not to complain of Civil Discords in this Kings Reign, because they had been long since ended. And this I take notice of more especially, because I find the same Errour in other Authors, who have written after *Polidore*, which was grounded from the delight of their own Fancies, rather than to deliver the truth exactly down to the People.

This King Reigned twenty six years and was Interr'd at *Troy-Novant*, now *London*.

SIGILLIUS the second, and Son of *Guintolin*, being about seven years of Age, was received as King, under the Regency of his Mother *Martia*, *Anno Mundi* 3641, and it seemeth, that those Laws called *Martia* were exacted by this Queen, during the Minority of her Son, rather than in the life of her Husband.

The *Count Palatine* will have this King to have reigned fifteen years alone, but it is generally thought he Governed not above fifteen in all, seven under the Tuition of his Mother, and eight after his full Age, and having given the signs of a hopeful Prince, he was suddenly snatcht out of this World by Death, and then the Government fell to

KIMARUS, the Son of *Sicilius*, who began his Reign over *Britain* *A.M.* 3656, and being of a wild and ungoverned disposition, as given up to all manner of Lusts and Exorbitances, was kill'd in the Woods, in his pursuit after his game of Hunting, some say by an ambush of Men, others, by Wild Beasts. He reigned but three years, and was buried at *Caer-leon*.

ELANIUS, or *Danius*, his Brother, succeeded *Anno Mundi* 3659; this King was not inferiour to his Predecessor in wickedness of his life, in so much as some Chronicles make him one and the same Person, for so exactly did these two Princes correspond in their Vices. He held the Scepter ten years, then

MORINDUS, bastard Son of *Elanius*, by his Concubine *Tonguesula*, was admitted to the Crown *A.M.* 3669, a Man of great strength, neat proportion of Body and of beautiful Features. As to the quality of his mind he was liberal and bountiful, but withal exceeding passionate. In his daies the *Morians*, or rather *Morini*, a People of *Gaul*, Landing in *Northumberland*, with fire and sword wasted that Country, which *Morindus* hearing of, with all expedition gathered up his Forces, and with long and wearisom Marches, made up to them, and in one battle utterly defeated them.

It is said (in this Encounter) *Morindus* shewed all the signs of personal Courage, Anger and Revenge, lifting him up beyond the common ability of Humane nature. The Captives that were taken felt the severity of his wrath, being every one of them (by several exquisite and new devised Tortures) sacrificed to his severe Resentments, so that in the punishment of these Miserable wretches, it is a question whether he shewed more his Skill or his Cruelty. Going along the Sea-coast for his Recreation, he espied a hideous Monster arising out of the *Irisb* Sea, which immediately seized and devoured many, who for their pleasures were walking upon the shoar; The King beholding the lamentable destruction of his Subjects, put Spurs to his Horse, and with great fury and haste assailed this Devourer; The Contest held a long time doubtful, but at last great was the joy and shoutings of the Spectators to see this Monster fall, but in the end greater was their sorrow when they saw the King with his fall overwhelmed and destroyed.

This happened in the ninth year of his Reign. He left five Sons behind him, *Gorbomannus*, *Archigallo*, *Elidurus*, *Vigenius* and *Peridurus*.

GORBOMANNUS, the eldest Son of *Morindus*, possessed himself of the Kingdom *Anno Mundi* 3678, a Religious Prince he evidenced himself to the World for repairing of decayed Temples, and erecting New ones in several places in his Dominions, in which he placed Flamens.

Camb. Tri-
umph. p. 68.

He is said to build *Grantham* in *Lincolnsbire*, and some say *Cambridge*, Anciently called *Granta*, *Caer-Grant*, and *Grant-chester*, although others will have it built by *Cantaber*, and walled about by a Count named *Grantinus*, see *Cambriz Triumphans*, page 68. He reigned ten years, &c.

ARCHIGALLO, the second Son of *Morindus*, succeeded his Brother *Gorbomannus*, *Anno Mundi* 3688. He endeavoured to depress the Nobility by depriving them of all Power and Command, to which purpose he contrived Plots, and then discovered them, having his Engins secretly employed, who at any time would accuse (whom they pleased) of Delinquency, or at least dissatisfaction to the present Government; These pretended Crimes they redeemed with great Fines, and intollerable Compositions for their Estates. Many other things he committed, as the advancing of Unworthy persons to Dignities and Offices, and the spoiling and robbing of his Richest Subjects, for all which he was Deposed after one years Government. Upon this

ELIDURE his Brother was (with the general consent and applause of the whole Realm) chosen King *Anno Mundi* 3689. He was called by his Subjects, *Elidure the Meek*.

Hunting one day in the Wood *Calater*, in the Thicket of the Wilderiness he espied his Brother *Archigallo*, and being struck with pity of his Misfortune, he secretly conveyed him home to his House at the City *Aldud*, or *Aclind*, where feigning himself sick, he assembled, by his Writ, all the Nobles of his Realm, and there, partly by Perswasions, and partly by Commands, he engaged them to receive again his Brother *Archigallo* for their lawful Sovereign, afterwards calling an Assembly of his Commons at *York*, he there publicly resigned his Crown, and taking it off his own Head, placed it on his Brother *Archigallo's*, after he had Reigned three years.

ARCHIGALLO being restored to his Crown, *Anno Mundi* 3692, by his wife and sober deportment, he redeemed the Affections of the Nobility, and the love of his People. He discards his former Favourites, and adheres to the sage and prudent Advice of the best of his Nobility, and Reigning to the general liking of all his Subjects for the space of ten years, he died and was buried at *Caerbranck* at *York*.

Elidurus, after the death of his Brother was lawful King of this Island, and so with much Honour and Reputation received the second time the Crown, *An. Mundi* 3702, but was soon deposed by the Ambition of his Brothers, *Vigenius* and *Peridurus*, after one years Government, when being seized by them, and his Person confined to the Tower of *London*, they divided the Kingdom. *Peridurus* received *Albania*, and *Vigenius* the Country on this side *Humber*.

Vigenius died after he had reigned seven years, so that the whole Kingdom came to *Peridurus*, who managed it (as some write) with great Moderation and Justice; as others say, with Tyranny and Oppression, but he died not till after he had Governed

Governed nine years in all, and then was buried at *Pykering*, a Town he himself had built.

Elidurus again resumed the Crown, being delivered out of Prison, where, some say, he was confined by his own Election, and not by the Injustice of his Brothers; This was in the year of the World 3712, and after he had Reigned four years, to the general applause of all men.

He died and was buried at *Caerlisle*.

GORBONIANUS, the Son of *Regni* and Grand-child to *Elidure*, was Crowned King of Britain *Anno Mundi* 3716. He reigned with the general approbation of all People for the space of ten years.

Jeoffery of *Monmouth* maketh this *Regni* the Son of *Gorbonian*, a worthy Prince.

MORGAN, or *Margan*, succeeded *Anno Mundi* 3726, he was the Son of *Archigallo*; he ruled fourteen years with great peace and tranquility. After him

EMERIANUS, another Son of *Archigallo*, was advanced to the Crown *Anno Mundi* 3740. He was of a quite contrary disposition to his Brother, so that Governing by Will and Pleasure, and not according to Law, he was laid aside after he had sat in the Throne seven years.

YDWALLO, the Son of *Vigenius*, followed *Anno Mundi* 3747. By the Example and Misfortune of his Predecessor, he avoided Tyranny, and held the Scepter twenty years.

RINCO, the Son of *Peridurus*, an Heroick Prince, and a great Warriour, assumed the Royal Dignity *Anno Mundi* 3767, and reigned sixteen years.

GERUNTIUS, the Son of *Elidurus*, followed him *Anno Mundi* 3783. He gave life to the Laws of his Predecessor, and Governed with Justice and Moderation for the space of twenty years.

CATELLUS, his Son, reigned after him in the year of the World 3803; he was the great Patron of the Poor and Distressed, inasmuch as he hanged all such as were their Oppressors. He reigned ten years and was buried at *Winchester*.

COILUS began his reign *Anno Mundi* 3813, and reigned ten years, then was buried at *Nottingham*.

PORREX, the second, began *Anno Mundi* 3823. This was a good Prince, he reigned five years.

CHERIMUS, surnamed the Drunkard, succeeded *Anno Mundi* 3828, and swayed the Scepter one year. Then succeeded

FULGENTIUS, the eldest Son of *Cherimus*, *Anno Mundi* 3829, and reigned also but one year, after him.

ELDRED, the second Son of *Cherimus*, reigned another year more, *Anno Mundi* 3830.

ANDROGEUS, the third Son of *Cherimus*, enjoyed the Government another year, being 3831.

URIJINUS, the Son of *Androgeus*, began his reign *Anno Mundi* 3831, and he lived three years, and in that time gave himself to all Riot and Intemperance.

ELIUD, *Anno Mundi* 3835; He was a great Astrologer, and ruled five years.

DEDANTIUS, or *Dedacus*, *A.M.* 3840, and he Ruled five years.

DETONUS, *A.M.* 3845; he reigned two years, as Mr. *How* affirmeth, the Count *Palatine* speaketh nothing of this King, but placeth *Clotenus* after *Dedacus*, so likewise doth *Fabius*, and after *Clotenus* he setteth *Gurguenites*, the same (as I suppose) with *Gurguenius*, put in the same Order by Count *Palatine*, so that supposing this *Detonus* to be the same person with *Clotenus*, the next Prince is

GURGUINEUS, *A.M.* 3847, reigned three years; *Merianus* (by the consent of all Writers) reigned two years; *Bleduus*, or *Bladunus*, two years; *Capenus*, three years; *Ovinus*, two years; *Sifilius* the third, two years. Then

BLEDGABREDUS succeeded, *Anno Mundi* 3861; He so far exceeded all men (saith the Count *Palatine*) in the Art of *Singing*, that he seemed to be the God of *Musick*, and besides his skill in Vocal, saith *Galfridus*, he was expert in all Instrumental harmony. He reigned ten years.

ARCHIMALUS succeeded, he was the Brother of *Bledgabredus*, and Ruled two years.

ELDOLUS

ELDOLUS began his Government *Anno Mundi* 3873, and Reigned four years. In his daies many Prodigies in the Heavens (as flakes of Fire breaking through the Element, loud Noises) appeared.

RODIANUS, or *Redian*, succeeded, and reigned two years.

REDARGIUS, *Count Palat*, calls *Roderecius*, he reigned three years.

SAMULLIUS was King two years, *Penisillus* three, *Fabian* saith, *Samulius Penisillus* was the same Person, and reigned five years.

PYRRHUS, *Pyrrus*, or *Phyrrus*, according to *Fabian*, was King two years, and **CAPORIUS** two years, after him

DINELLUS, the Son of *Caporius*, *Fabian* calls *Slyguell Dinell*, who began his Reign *Anno Mundi* 3891. *Com. Pal.* commends him for many Princely Vertues, he reigned four years, and then died.

HELI, his Successor, reigned not a year, so that we see the beginning of King **LUDS** Reign (who succeeded *Heli*) falls in the year of the World 3895, twenty years before *Julius Cæsars* Arrival into this Island, who is supposed to have made it Tributary in the ninth year of *Cassibelan* the Successor of *Lud*, so that taking in the Eleven years of King *Lud*, and the Ninth of *Cassibelan*, and we shall find the time to fall exactly.

I know there is great difference in Authors, not only concerning the Names of these Princes but the Numbers of them, and the times of their Reigns, and thereby great confusion is made in the *British* History, but more especially from *Elidure* to *Lud*; But this Calculation I have faithfully gathered, by comparing the Authors of most Credit, and so have set down their Names as they are most generally Received; And seeing there is so little time allowed, from *Elidure* to *Lud*, for such a number of Princes, being two or three and thirty, and but 186 years allotted for their Reigns, we cannot give *Hely* forty years, according to *Jeoffery of Monmouth*, but are forced to comply with others, who abridge him seven Months. Likewise *Coel* the First, by the *Count Palatine*, hath twenty years assigned him, whereas others allow him but ten.

But to give my Opinion concerning this matter, I think that the making of so many Kings, from *Elidure* to *Lud*, to succeed one another, cannot agree either with Truth or Reason, for as also the latter Princes of this Catalogue, for above twenty years together, have not (excepting three or four of them) above one, two, or three years at most assigned them for their Reigns, so the Compilers of this History have been too profuse in the time they gave for the first Kings Reigns, and this will appear, if we consider *Elidure* died an Old man, in the year of the World (according to the best of their Computations) 3716. Yet we hear of a Son of his named *Gurguntius*, beginning his reign *Anno Mundi* 3783, that is sixty seven years after his Fathers death, and continuing his Reign twenty years, so that he lived in all after his Fathers decease eighty seven years; now allowing his Father to have begat him but twenty years before his death, which is but reasonable, considering his years, and we shall find *Gurguntius* to be 107 years Old, a prodigious Age, so *Rimo* lived seventy one years after the death of his Father *Peridurus*, so strangely prodigal were the Composers of this Genealogy to the former Princes, and so exceeding niggardly to the latter.

It is more rational therefore to believe these Kings, not to have all of them succeeded one another, but many of them to have been Rulers contemporary, of particular Provinces of the Island, as the Government thereof was found to be, even twenty years after, at the Invasion of it by *Julius Cæsar*.

King **HELT** built him a Palace, and resided most especially in that part of the Kingdom, called after his name *Ely*; but *Bede* derives the Isle of *Ely* from *Eels*, *Polidore Virgil* from the Greek *Helos*, signifying a *Fennish* or *Morish* Ground.

Beda.
Pol. Virg.
Ea.
Hum. Llloid.

Humphry Llloid, whom *Mr. Camden* followeth, from *Wellig*, in the *British* Tongue signifying an *Offer* or *Sallow*, which grows in abundance in those Parts, and of which the Inhabitants make great profit, by weaving Baskets and such like Wares; This King was buried in the same Island.

LUD, the eldest Son of *Hely*, began his Reign *Anno Mundi* 3895; He was endowed with all the excellent qualities belonging to a Prince, and is set down as an excellent Pattern of a wise and prudent Governour.

Amongst the most remarkable Monuments of his Reign, was his Repairing or building

building the Walls of *Troy-novant*, and on the West-side thereof erecting a most sumptuous and beautiful Gate, called at this day *Lud-gate*.

Verstegan will by no means suffer that this Gate took its denomination from King *Lud*, because of the last termination of it, *Gate*, shews the Name to be of *Saxon*, and not *British*, Original; but *Verstegan* might have considered, that the *Saxons*, although they expressed the Names of many *British* Places by words of their own Language signifying the same thing, yet what could they substitute in the room of a proper Name, which remains alwaies the same in all Languages; Besides, he forgot clearly that there are many Places in *England* that remain mixed compounds of both the *British* and *Saxon* Tongues. As for Example, *Durham*, *Dunholme*, *Dorchester*, and a thousand more I could name had I time, besides many Usages and Customes in *England*, which participate of both Languages alike. To instance, in the Compounds of *Javel*, a *British* word, signifying a *Tenure* among the *Welsh*, we find *Gavel-kind*, *Sand-Gavel*, *Gavel Oat*, *Swine-Gavel*, and many others; Why therefore may not *Ludgate* be *Luds-Gate*, although it hath both Languages mixt in it? Let us hear therefore *Verstegan's* ingenious Derivation; *Ludgate* (saith he) is as much as to say, *Leodgate*, or the Peoples-Gate, *Leod* signifying People.

Here Mr. *Sheringham* asks him but a reasonable question; What, did the People pass only through this Gate, and the Bards and Druids through the other only? And I may demand of him also, upon what grounds he supposeth the Concourse of People to have been greater through this Gate than any other.

Indeed, since the Suburbs have been built and increased, above the greatness of the City, and since his MAJESTY and the late Kings of *England*, for many successions have been pleased to live in the Western parts of them, the Trade by necessity hath been drawn into these quarters, and so *Ludgate* hath been made the greatest Thorowfare, but before the Suburbs were built, or before they were brought into Credit by his MAJESTIES Royal Person and Court, or when the Kings of *England* lived in the City it self, How came *Ludgate* to be the Gate of the People more than of the rest?

Neither is *Leland's* Opinion any thing more to be embraced, who calleth it *Fludgate*, from the little Rivolet running beneath it. It is a thousand pities (for the sake of this invention) that the Gate was not built upon the Rivulet, but now, as the case standeth, this most miserable Derivation is not to be helped out, but by a faith that is able to remove Mountains.

Let therefore King *Lud* enjoy the Honour of that Structure, whose very mute Statue (as Mr. *Sheringham* saith) seems to call out against those who would deprive him of it.

But besides these two Magnificent Works, the *Wall* and the *Gate*, this Prince is said to have taken such exceeding delight in this City, that he built himself a Palace not far from *Ludgate*, supposed by some, to have been in the place where the Bishop of *Londons* Palace stood, Others think, at *Bernards Castle*. He is thought to have built a Temple also not far from his Court, where *St. Pauls Cathedral* afterwards stood, and by these great Works, and his continual residence in that City, the name of *Troy-novant* was changed into *London* or *Lundain*, that is, the residency of King *Lud*.

The *British* Histories write, that the changing the name from *Troy-novant* into *Lundain*, was the cause of great dissension between King *Lud*, and a bold Commander of those times, *Nennius*, who eagerly opposed this Innovation, whereby the Memory of *Troy*, which so long had been preserved, would be utterly abolished; But this story is very much suspected of late to have been altogether Fabulous, and there are other Derivations given of the Name of that most Famous City.

Erasmus brings it from a City in *Rhodes*, called *Lindus*, but this is rejected by Mr. *Cambden*, who in the place of it puts down two Conjectures. The first is, That seeing the *Britains* called any place fenced with Trees, a *Town*, or *City*, which they expressed by the word *Llhwyn*, that this City by way of Excellence might be named the *Llhwyn*, and afterwards by corruption *London*. But the second is more probable, That it was called *London* from *Llhong*, signifying in the *British* Tongue, a *Ship*, and *Dunag* in the same Language, a *City*, so that it is as much as the City of Ships; And to confirm this Opinion, he proves that it was called Anciently *Longidinium*, and by an Old *British* Bard, *Llhong-Port*, that is, a Harbour of Ships.

In

In my thoughts, this seems to be the truest Etymologie of that most honourable City, which in all Ages hath been a place of great Traffick and Commerce with the whole World, and by the convenience of its Scituation upon so Navigable a River, can receive Ships of great Burthen, and in great Multitudes, so that the Mafts of them appear to be what the *Britains* called *Libton*, namely, *Woods* and *Forrests*.

The true demonstration of
Troy-novant

Cambden.

As concerning the Name of *TROY-Novant*, by which this City is supposed to have formerly been called (because I am now taking my leave of the *British* History, and am come to the time of the *Romans*) I will freely put down my Conjecture.

Nant, in the *British* Tongue, or *Novant* (for they are both one as Mr. *Cambden* shews) signifies a *Valley*, and *Tre*, *Tri*, or *Tra*, a *City*, and both taken from the *Phœnicians*, as I have shewn by several Places in *Cornwal*; *Trinobant* therefore, is as much as the *City of the Vallies*, for the People who were under the subjection of this City, lived Low, upon the River *Thames*, and the whole Region, in a manner, lay in a Valley, so that they may be supposed to have been called (as other places have been upon the same account) *Noantes*, *Novantes*, or *Nantuates*, and this City *Trinobant*, or the City of the *Novantes*, the similitude of which Name (as I have shewn in another place) gave occasion to those who began the *Trojan* Original, to call it *Troy-novant*, or the *New-Troy*.

King *L U D*, after he had Reigned eleven years, and was Interr'd in his Temple near *Ludgate*, left behind him two Sons, *Androgeus* and *Theomantius*.

Count, Palat.

Com. Pal. saith, that this *Lud* was Sir-named *Immanuentius*, and was slain by his Brother *Cassibelan* at *Troy-novant*, and that his eldest Son *Androgeus* was Sir-named *Mandubratius*, and was the same Prince of the *Trinobantes*, whom we find in *Cæsar's Commentaries*, to have fled into *Gallia*, and to have put himself under the protection of *Cæsar*.

Of this *Mandubratius*, I shall have occasion to speak in the History of the *Romans* in this Island, whom we shall find Invading it in the next Kings Reign, called *Cassibelanus*.

And seeing now we are come to the Times of the *Roman* Histories, the Authority of which is unquestionable, I shall faithfully Collect the Government of *Britain* under their Emperours, from the *Latin* Writers themselves (yet, not altogether so, as to neglect absolutely the *British* Histories) in the Lives of their Kings, and the Circumstances of their Government.

This I do, because that the Histories of the *Romans*, concerning this Island, as their Government in it, is often broke off and interrupted, and those Breaches are supplied by the continuance of the *British* Succession, but I shall place the *Roman* History in the first place, as infinitely surpassing the *British* in its Authority, and all along, the *British* History shall be set under it, as attending only, and subservient to it.

THE

TITUS VESPASIAN,	2 Years.	} Julius Agricola, Lieutenant.	
DOMITIAN,	15 years.	{ Julius Agricola, Cne. Trebellius, Salustius Lucullus,	} Lieutenants.
NERVA,	1 year.	} The Lieutenant not known.	
TRAJAN,	19 years.	} The Lieutenant not known.	
HADRIAN Reigned	21 years.	{ Cne. Trebellius, Licinius Priscus, Jul. Severus,	} Lieutenants.
ANTONINUS Pius,	22 years.	} Lollius Urbicus, Lieutenant.	
ANTONINUS Philosophus,	19 years.	} Calpurnius Agricola, Lieutenant.	
AURELIUS Commodus,	13 years.	{ Ulpus Marcellus, Helvius Pertinax, Clodius Albinus, Junius Severus,	} Lieutenants.
HELVIVS Pertinax,	2 months.	} Clodius Albinus, Lieutenant.	
DIDIUS Julianus,	7 months.	} Clodius Albinus, Lieutenant.	
SEPTIMIUS Severus,	18 years.	{ Heraclianus, and Virius Lupus, made Joynt-Lieutenants by Severus, one of the South, the other of the North.	

After the daies of *Severus*, we find not any more Lieutenants in *Britain*, partly through the neglect or decay of Historians, and partly through the Troubles of the ensuing times, which lasted until the daies of *Constantine*, who altered the Government.

	Years Reign.		Years Reign:
Antoninus Bassianus Caracalla,	6	L. Domitius Aurelianus,	5
with		M. Claudius Tacitus,	6 Months.
Geta his Brother,	1	M. Aurelius Probus,	6
Opilius Macrinus,		M. Aurelius Carus,	2
Antoninus Fictiogabalus,	4	Dioclesianus,	20
Alexander Severus,	13	Maximianus,	
Julius Maximinus,	3	Constantius Chlorus,	4
Balbinus,	1	Constantine the Great,	13
Pupienus,		Constantinus Junior,	3
M. Ant. Gordianus,	6	Constans,	2
Philip,	5	Constantius,	16
Gn. Messius Quintus, Trajan, Decius,	2	Julian the Apostate,	2
Trebontanus Gallus,	2	Fla. Jovianus,	2
P. Licinius Valerianus,	7	Valentinianus,	12
P. Licinius Galienus,	9	Fla. Gratianus,	3
Claudius,	2	Fla. Theodosius,	14

Honorius. In the daies of this Emperour (*Rome* being seized by *Alarick*) the Roman Souldiers were drawn out of *Britain*, and Letters of Discharge written by *Honorius* to the *Britains*, whereby they were acquitted of the Roman Jurisdiction.

A Catalogue of the *British* KINGS, in
the daies of the *Romans*, from *Julius Caesar* to the
Saxons.

C <i>Assibelan</i> (In whose daies <i>Caesar</i> entred the Island) Reigned	19 Years.
<i>Theomantius,</i>	17
<i>Cunobelyn,</i>	35
<i>Guiderius,</i>	23
<i>Arviragus,</i>	25
<i>Marius,</i>	53
<i>Coelus Primus,</i>	50
<i>Lucius,</i> Surnamed <i>Leuer Maur,</i>	12
And then came an <i>Inter-regnum</i> of	15 Years.
<i>Severus,</i> in Right of his Wife,	15
<i>Antoninus Bassianus,</i>	6
<i>Heliogabalus,</i>	3
<i>Alexander Severus,</i>	13
<i>Maximinus,</i>	3
<i>Gordianus,</i>	6
Another <i>Inter-regnum</i> of	13 Years.
<i>Claudius,</i>	2
Another <i>Inter-regnum</i> of	7 Years.
<i>Bonofus,</i>	4
Another <i>Inter-regnum</i> of	4 Years.
<i>Carausius,</i>	7
<i>Allectus,</i>	3
<i>Asclepiodotus,</i>	1
<i>Coel</i> the Third,	1
<i>Constantius Priscus,</i> in Right of his Wife,	11
<i>Constantine the Great,</i>	30
<i>Constantinus Junior,</i>	2
<i>Constans Priscus,</i>	9
<i>Magnentius,</i>	3
<i>Constantius Junior,</i>	10
<i>Julianus,</i>	3
<i>Valentinianus,</i>	11
<i>Gratianus Priscus,</i>	8
<i>Maximus,</i>	5
<i>Theodosius,</i>	7
<i>Honorius,</i>	14
In whose daies the <i>Britains</i> chose three other Emperours.	
<i>Marcus,</i> him they suddenly Deposed, in	3 Months.
<i>Gratianus</i> Ruled	4 Months.
<i>Constantine</i> the Third,	4 Years.
<i>Constans</i> his Son, <i>Caesar,</i>	2 Years.



IULIUS CÆSAR

The first Roman that Discovered and Invaded Britain.

W. Dolle sc.



T H E
W A R S
B E T W E E N T H E
B R I T A I N S
A N D
R O M A N S.

C H A P. XIII.

JULIUS CÆSARS first Preparation, and Voyage
into B R I T A I N.



JULIUS CÆSAR, having subdued most part of *Gallia*, quieted the *Germans*, and stopped their Incursions into his Province by Locking up the *Rhine* and *Scheld*, resolves for an expedition into *Britain*; His pretences were, that the *Britains* had under-hand sent supplies to the Cities of *Armorica*, who the year before had Revolted from his Obedience, and had joyned with the rest of *Gallia* in a general and dangerous Rebellion; Not only so, but that they had received into their Protection his Enemies, the *Bellovaci*, who had fled to them for aid and succour.

*Anno ante
Christum, 25.*

These seemed sufficient Causes to justify an Invasion, especially to a mind wholly possess'd, as *Cæsars* was, with the desire of Glory, and unlimited Conquests; so, that notwithstanding many Cities of the *Britains* (having notice of this design, and fearing the consequence of his Ambition, and usual success) sent Embassadors to him, with a promise of Hostages and Obedience to the *Roman* Empire, yet he altered not his Resolutions, but after Audience given, sent them back with fair promises and exhortations to continue stedfast in the same mind, and with them *Comius* his Creature and Confident, whom he had obliged with no less Bribe than the Kingdom of *Arria*, giving him private Instructions to gain a *Roman* Party in the Island, and secretly to manage his Interest with the States of *Britain*; And what gave most Authority to his Embassy, to signify to them his Intentions to come speedily in Person to them. Neither could the time of the year defer his design, it seeming to be too high advanced for any new undertakings, the Summer being almost spent, and his wearied Legions expected rather their Winter Quarters, than to be transported into a Foreign War.

Certainly

Suetonius, de
vita Jul. Cæs.

Certainly, *Cæsar* had more than ordinary Motives to this sudden expedition, and however he might give out among his Souldiers, the vastness of the *British* Pearls, their exceeding weight and value, and the great numbers and quantities of them, yet these were but as so many Baits to entice and allure them to his purposes, and to draw them greedily to swallow his Motions; such Cajoals as these, were frequent with him, during the course of his whole life. By his future Actions, we may guess that his main design (in Invading *BRITAIN*) was to inure his Souldiers, and to accustom them to the most barbarous Enemies, that they might not be terrified at his most dangerous Enterprizes, but depend solely and entirely upon his Fortune and Conduct.

And indeed, during all the Civil-Wars, which no doubt by this time he had fore-cast in his head, we find these Legions his main prop and support, they blindly following him in his most difficult undertakings. Neither could the love of the Common-wealth, or the Authority of *Pompey*, ever shake them in their Alliance, and although they were harassed about from Country to Country, yet the change of Soil, nor Enemy, could ever break them asunder, or shatter them.

Cæsar Com.
lib. 4.

In his Wars in *Africa*, against *Juba* and his Confederates, with what assurance did he pronounce before his Army, the advance of the Enemy with an Army five times superiour to his own, as not doubting, they would be frighted at the Chariots of *Africa*, who had been accustomed to those of *Britain*, and this appears to be the intention of his Invasion of this Island, the total Conquest whereof, as he never performed, so he seems never to have designed; and, I believe, what he said himself of his first years Invasion, might be properly spoken of his second also, namely, *That he thought it sufficient to see the Island, and try the Nature of the Enemy, and so pass away.*

Cæsar Com.
lib. 4.

In order to this Design, he endeavours by diligent Enquiry to learn out the Nature and Scituation of this Island, the Places of most easie Access, what Ports and Havens were commodious for his great Shipping, what, and how great, Nations inhabited the Island, their customes in War, and their several Usages, all which, he saies, was unknown to the *Gauls*. For, except some few Merchants and Traders, none scarce ever went thither, and they too only to the Sea-coasts that were next unto *Gaul*, so that not being able to sift out any thing from the Merchants themselves, whom, for that purpose, he had called together from all parts (and who, possibly, studiously declined to give him any Information) he sends *Caius Volusenus* in a Long Gally, with Orders to make discovery of this Island, and that done, to return as soon as possible he could.

In this Relation of *Cæsar*, touching the Ignorance of the *Gauls* and their Merchants, in all the fore-mentioned Circumstances relating to *Britain*, many have required the diligence, or at least the memory of *Cæsar*; For how is it possible they could be so ignorant of the Affairs of *Britain*, seeing they sent their Children thither (as he himself reports) to be instructed in the Learning and Discipline of the *Druids*, the Common Priests of both Nations, and seeing they that were sent for that purpose, often tarried in *Britain* twenty years fully, to know the Mysteries of that Religion, and in all that time, could they get nothing of the Customes and Manners of the People, the Greatness of the Nation, their Laws and Government?

Cæsar Com.
lib. 2.

Again, *Cæsar* reports in another place, that they of *Rhemes* informed him, That one *Dividiacus*, a mighty King of the *Soissons*, not long before, and in the memory of Man, had *Britain* also under his Subjection. How therefore came this Island to be so much forgotten on the Continent, seeing one of their Princes had so lately the Dominion of it? Could he be chosen King of a Country, that neither he nor any of his Subjects had ever seen, or with which there had never been any Commerce at all?

Moreover, in the Wars of *Gallia* he writes, That the *Britains* assisted the *Armo-ricans* with continual supplies, and that they received the *Bellovaci* into their Protection. Could these endearments happen between Nations, that are here supposed to have so little knowledge one of another?

To all which Circumstances, if we shall add, How that the Sea-Coast of *Britain*, next to *Gallia*, was Peopled (by his own report) from *Gallia* and *Belgium*, and that many

many of those Provinces in *Britain* received their names from those People, we shall have little reason to doubt, but that in this Relation *Cæsar* had more respect to his own Honour than to Truth, it seeming far more glorious to invade a Nation, of which he had but slender knowledge, and found the success not answerable to his expectations, than to seem to be baffled in a design, the Consequences whereof by due Informations he had weighed and considered. Now this partiality of his in Recording his own Affairs, is the greatest blemish with which his Commentaries have been especially marked, and in the particular account of his *British* Victories, in this very point, he is much to be suspected and blamed.

Suetonius de
vita Cæsaris!

CÆSAR having sent *G. Volusenus* to spie out the Coasts, in the mean time drew his Forces into the Country of the *Morini*, about *Bulloign*, from whence was the shortest cut into *Britain*. Here he commands a general Rendezvous of all his Naval Forces, summoning from all parts the Shipping which the Summer before he had made for the *Armorican* War.

Hither, after five daies sail, *G. Volusenus* returned to him with those small Discoveries he had made of the Island, not daring to Land for fear of the *Britains*. But what little Notices he had gotten from aboard his Ship he communicates to *Cæsar*, who, after he had taken Hostages of the *Morini*, for their good behaviour in his absence, left *Sulpitius Rufus* with sufficient Forces to make good the Port, and secure his Return, in case his Affairs in *Britain* succeeded not to his wishes, or the *Gauls*, a fickle and unsteady Nation, upon the least disaster, might change their Faith; with eighty Ships of burthen, beside what Gallies had been distributed to his Chief Officers, about the third Watch of night, with a prosperous Gale sets off for the *British* shoar.

In this Expedition he carried two Legions, which are supposed to amount of *Romans* and their Allies, to five and twenty thousand Foot, and four thousand five hundred Horse. The Foot were transported in the eighty Vessels, the Horse had eighteen assigned them, which, by reason of contrary Winds, were kept in Port about eight mile from the General Rendezvous. Thither *Cæsar* commands the Cavalry to march, and with all speed to embark and follow him, but his Orders being not so soon executed, the next day, between ten and eleven of the Clock in the Fore noon, *Cæsar* with his first Ships only came upon the Island, where he sees the Hills covered over with *Britains*, who were drawn up in Martial array to oppose his Landing. The nature of the place was such, that by the position of the narrow Cliffs that ran out into the Sea, and hung steep over it, the *Britains* had the advantage of flinging their Darts and Javelins upon the shoar beneath, so that this place was found too warm for Landing.

Cæsar therefore, till three of the Clock in the After-noon, lay at Anchor, waiting for the coming up of his whole Fleet, and in the mean time called a Council of War of his Chief Officers, where he imparts to them the Discoveries *G. Volusenus* had made to him, giving them Orders how to behave themselves upon all occasions, chiefly warning them, that the discipline of War in general, but especially the floating kind of flight they were to expect (at their Landing) required, that they should be quick and nimble in their motions, ready to relieve each other, and to shift and change places as they should receive Orders, all which being said, he dismisses them; so with a favourable Wind and Tide weighs Anchor, and sailing along the Coast, about eight Mile distant he arrived at a plain and open shoar, commonly thought about *Deal* in *Kent*.

The *Britains* all this while observed his motions, and sending their Horse and Chariots before, their Infantry following, they stood not there to be mowed at, but with undaunted Courage furiously drave into the Waters, and fought the *Romans* under their very Ships, not suffering any to descend from their Vessels without the loss of their Lives.

Such was the Resolution of them upon this occasion, that *Cæsar* himself confesseth it a very smart Welcome. And although he would find out matter to excuse it, namely, That he could not bring his great Ships to work, that his Souldiers were on an unknown Coast, their hands full, their heavy bodies laden with Armour, that at the same time they were to jump from their Ships, stand among the Waves and engage the Enemy, and on the other side, that the *Britains* were on the dry ground, or else in very shallow

shallow Water, that they were light Armed, and quick Motioned, that they were acquainted with the Shoars, and their Horses accustomed to that kind of Duty; yet all this seemeth to be confessing rather than excusing a Defeat.

The Romans being to encounter with all these Difficulties, but especially with the undaunted Courage of the Britains, and being gauled with this unusual manner of Fighting, stood as men absolutely astonished, not knowing which way to turn themselves, until Caesar seeing them beginning flatly to yield to the impression of the Enemy, draws off his Long-boats and Gallies from his Ships of Burthen, and orders them to be placed against the open flank of the Enemy.

The very sight of this kind of Shipping amazed the Britains, the swiftness of their motion, and the number and rattling of the Oars; but, as on the other side they were exceeding surprizing to the Britains, so they struck no less Courage and Resolution into the daunted Romans.

But the first impressions being over, notwithstanding the force and greatness of their Gallies, with which, as being strongly workt by the multitude of Oars, the Britains were almost overwhelmed; yet left they not off still manfully to defend their Country, and expose their Chariots and naked Bodies to the Ships and Armour of their Enemies.

Caesar finding, that by plain Force he was not able to attain the Landing, orders his Engines and Slings to be set up in all his Gallies, and that they should be plaid against the open side of the Enemy. And now, whole showers of Stones and Darts were discharged upon the naked Britains, and the Roman Ships something cleared of their close Engagers.

The Britains, notwithstanding all these dangers, did not quit their ground, but with the loss of their lives, and although the thick shot falling round about the Roman Fleet, made them stand at a Bay, yet durst not their Enemies venture to quit their Vessels, fearing (as is reported) the depth of the Sea, but more probably the re-advancement of the Enemy as soon as their Engines should leave working.

In this general Consternation of the Romans, an Ensign-bearer of the tenth Legion, having first invoked the Gods, that what he intended might succeed to the good of his Legion, breaks out into these words, *Fellow Souldiers, desert if you please your Ensign, and betray it to the Enemy, I for my part will perform my Duty to the Common-wealth, and my General*; having thus said, with a loud voice, he jumps into the Sea, and, advancing the Eagle, he marcheth upon the Enemy; The Souldiers began to recollect their Spirits, and exhorting one another not to suffer the disgrace of loosing their Standard, with one consent followed their resolute Leader. Others incited by their Example, do the like, and now, in several Bodies, they advance to the Enemy.

Here began a terrible fight on both sides, wherein the Romans received great damages, partly for want of sure footing, and partly, because in eagerness to rescue their Ensign, they observed no Order, every one out of his Ship advancing to that standard that was next to him.

On the other hand, the Britains managed their Advantages with great prudence and Resolution: Where they saw the Enemy boggled either in the Depths or the Sands, they presently assaulted them, cutting them off in all Parties, and wheresoever they perceived any few making up to their Standards, driving furiously between, they intercepted their passage, and with ease dispatcht them. Others there were who attempted the main Body which was gathering about the Standard, and with their Darts very much annoyed them, which Caesar perceiving, he commanded all his Boats and Shallops to be filled with Souldiers, and where he saw any distressed he received them into his protection.

By this means the Foot were all dis-embarkt, and having got into some Order, they made up to the Shoar, where, after a sharp dispute, the wearied Britains were put to flight, or rather retired, having observed, by the disburthening of all the Ships, that the Romans had no Horse to follow them, which indeed proved true, by reason that through negligence they did not, or by contrary Winds could not arrive so speedily as they were ordered. This proved a great vexation to Caesar, who never used to get Victories by halves, and this is the first time we ever find him complaining against his Fortune.

The

The BRITAINS send for PEACE, but upon an Accident to the ROMAN Fleet, change Counsels.

THE *Britains* (for what cause is uncertain) but probably from Divisions in themselves, and a *Roman* Party crept in amongst them, send Embassadors to *Cæsar* to Treat of Peace, promising to give what Hostages he should demand, and to submit to his disposal.

With these Embassadors *Comius* of *Arras* also returns, whom, I said before, was sent by *Cæsar* into *Britain*, him (after his Landing) the *Britains* had apprehended as a Spie, and having understood his Order, had laden with Irons. And now, to ingratiate themselves with *Cæsar*, they send him back, laying the envy of his Imprisonment upon the Common Rout, and desiring, that if in yeilding to the Multitude they had done imprudently, they might obtain pardon for their Errour.

Cæsar complaining, that of their own accords, having sent to him on the Continent for Peace, they should give the first occasion of War, was willing nevertheless to take their Acknowledgments, and accept their Excuse, but demands Hostages, some whereof were immediately sent, others that were to be fetcht higher in the Country, they promised should be ready in a few daies. The mean while, the People being dis-banded and sent home, the adjoining Princes met together, and submitted themselves and their States to *Cæsar*, at his Camp, which is supposed to have been at *Barham-Down*.

The Peace thus Concluded, an Accident happened that put the *Britains* upon new Counsels. The eighteen Ships which transported the Horse, being loosed from the Harbour with a small Gale, in four daies sail came in sight of the Island, and might be descried from the Camp, when of a sudden a Tempest arising, dispersed them, some being cast back to the Port from whence they came, others driven West-ward of the Island. But finding no safety in those parts, nor being able to ride at Anchor in such high Seas, were forced at night to make for the Continent, and (as *Orosius* saith) *Orosius* most of them perished.

The same night it happened, the Moon being Full, at which time the Floods are highest, that unawares to the *Romans* the Spring-tide filled and covered those Gallies which had been haled on shoar, and which were intended to serve for the transporting of the Army.

On the other hand, the Ships of Burthen that lay off at Anchor, were sorely shattered by the Tempest, the *Romans* all the while looking on, not being able to apply any Remedy. Thus many of their Ships were utterly broken in pieces, others having lost all their Tackling were rendred unserviceable.

This gave matter of great affliction to the Army, and to *Cæsar* himself, who having not provided sufficient stores for his Souldiers, was necessitated to Winter in *Gallia*, and now saw himself sadly deprived of the means of conveying them thither, having no other Ships for that service, and besides, wanted materials for the repairing of his broken and shattered Hulks.

The *Britains* considering all these Circumstances, especially their Enemies want of Horse, and imagining the Foot to be fewer indeed, than they were, from the narrow compass of the *Roman* Camp (which was less than usual, because *Cæsar* by that means was minded to ease the Duty of his wearied Souldiers, and the Legions besides had been transported without their Carriages) resolves to renew the War, and so hindring the *Romans* of Provisions, to protract the business unto Winter.

Having entred into this Consultation, they who left Hostages, or out of curiosity had long resided amongst the *Romans*, secretly, one by one, withdrew from the Camp, and by degrees, removed their Families and Cattle higher into the Continent, encouraging one another, once for all, to redeem the Liberty of their Country, not questioning but if they could intercept the Return of the *Romans*, and destroy them, none never after would venture to Invade their Nation.

C c

Cæsar;

Cæsar, though as yet he knew not of their designs, yet suspecting that the loss received in his Navy might give Courage to the Enemy, and occasion new Councils, perceiving withal, that the Hostages were privately retired, others which were to be sent in cunningly, delayed, resolves to prepare for the worst, and to that end laies in what provisions of Corn he could gather, and with the scattered remnants of those Ships which were utterly broken, patches up the remainder of his Fleet, and what with Materials fetched from the Continent, and the indefatigable diligence of his Men, in a few daies all but twelve Ships were made fit for sayling.

In the mean time the seventh Legion being gone out (according to their custome) to Forrage, there being no open breach made, and many of the *Britains* still remaining about the Country, and going and coming freely into the *Romans* Quarters, news was brought unto *Cæsar* from the Sentinels, keeping Guard at the Camp-gate, that they descried a greater Dust than ordinary, arising upon that quarter of the Country to which the Legion had taken its March.

Cæsar suspecting, what indeed happened, that the *Britains* had taken new Councils, commands the Cohorts of his Guards to follow him thither, ordering two others to succeed in their places, and the rest speedily to Arm and come after.

When he had passed some distance from the Camp, he perceived his Legion overborn by the Enemy, and not able to sustain their violent Charges, being already huddled up, and on all sides sorely gauled by Darts and Javelins. For the *Britains* finding, that where the *Romans* the day before had been Reaping, they had left part of the Crop, and judging the next day they would return to the same place, secretly in the Woods lodged an Ambuscado of Men, who (as soon as the *Romans* had laid by their Arms, and were dispersed about their work) suddenly brake in upon them, and cutting off some, routing the rest, at last encompass them about with their Horse and Chariots.

The manner of the *Britains* fighting, upon this, and such like occasions, was in this wise.

First, They ride with their Charriots through all the parts of the Battle, and sling Darts, and with the terrible noise of their Horses, and rattling of the Charriot-wheels, they often break the ranks of the Enemy. When they have wound themselves into the Troops of Horse, they alight from their Charriots and fight on foot. The Charrioteers in the mean time retire a little from the Battle, and place themselves in such Order, that in case their Party should be over-powr'd with the Multitude of Enemies, they might have a safe Retreat, so that at once they perform the swiftness of Horse, and steadiness of Foot. By daily exercise they are so expert at it, that down the steepest Hill they will hold their Horses to a full Career, stop of a sudden, turn short and wind them about; now running along upon the Beam, then standing upright upon the Yoak, and from thence nimbly recover their Boxes.

This sort of Fight is described by *Cæsar* in this place, to excuse the general rout of his Legion, although they could not but be acquainted with the nature of the *British* Charriots, even at their first Landing, and it was but high time that he came to their relief, for the Legion was sorely oppressed by the Enemy, and in great confusion.

At his appearance the *Britains* retired, having done sufficient execution for that day, and *Cæsar* was so sensible of his loss, and the general consternation of his Army, that he durst not venture, at that time, to think of Revenging it, so that abstaining from Battle, he only kept his ground for a while, and then with his main Force retired within his Trenches, carrying with him all the Forrage he had taken.

For many daies after the Weather continued so foul, that the *Romans* kept themselves encamped, and the *Britains* attempted nothing upon them, but employed the time in dispatching of Curryers to all parts, to signifie to what small numbers the Enemy was reduced, and the great hopes of Booty, and the freeing their Country for ever from the like Invaders, if they could manfully beat the *Romans* from their Camp, and so make them a severe Example.

This

This change of Council, from protracting the War to a speedy ending of it, was not so successfully executed as rashly undertaken by the *Britains*, for although, from all quarters there flocked infinite numbers both of Horse and Foot, yet were they too light and unarmed to engage with the heavy Legions, whose strength consisted most in being united and compacted together, whereas the advantage of the *Britains* was in quick Onsets, and sudden Skirmishes, and in being assailed rather than assailing. However, they gathered together about the *Roman* Camp, which *Cæsar* perceiving, although he had but three hundred Horse, which *Comius* of *Arras* had transported with him, and knew well that the *Britains*, though worsted, might (as before) escape the pursuit, yet resolves to give them Battle, and so drew out for that purpose before his Camp.

After a small and trivial dispute, the *Britains* not able to endure the force of the Legions, fled in disorder, and were pursued, but with greater destruction of Towns and Villages than of their Persons, *Cæsar* burning every thing that lay in his way, and not returning to his Camp without blazing tokens of his Conquest.

The *Britains*, after this Defeat, resolve to make Conditions, and to that end send Embassadors to *Cæsar*, who no doubt rejoiced at his good Fortune, that, having made no progress at all into the Island, nor ever been in capacity of gaining a considerable Victory, for want of Horses, on the contrary, having received very considerable losses, both in his Fleet and Legions, and now reduced to the very point of forsaking the Island, or else perishing for want of Provisions, the Winter season drawing on apace, and *September* somewhat advanced, he could now Retreat not only with safety, but some shew of Honour, having this to say, *That he was attended at his Departure, with the States of Britain, and all the signs of Submission, although there wanted the substance and reality.*

For, if we consider the consequences of this Treaty, we shall find that these Embassadors were sent rather to Complement him at his Departure, than to make any real Proposals, for the Hostages of their Submission were not to be delivered till his arrival on the Continent. And it is observable, that for so great a breach of Faith, nothing else was enjoined but a double Number, a Custom *Cæsar* never used, in his Treating with barbarous Nations (as he called them) having in the late *Armorican* Revolt put all to the Sword, that lay security for the Good Behaviour of their respective Cities.

And as the *Britains* never intended any such numbers of Hostages, so *Cæsar* in vain expected them, two only Cities, and they without doubt of a *Roman* Faction, sending them, the rest totally neglected it.

That his Atchievements in this Island were not so great as he makes it in his first Expedition, is the mind of *Suetonius*, a Grave and substantial Author, who saith, *Suetonius* that he only discovered, but not delivered the Island up to the *Romans*, and *Lucian* is peremptory, that he was beaten out of it.

Territa quæsitæ ostendit terga Britannis.

Lucan.

He fought the Britains out, and then he fled.

And *Horace* hath these words, to invite *Augustus* to a *British* War ;

*Intactus ut Britannus descenderet
Sacra catenatus via.*

Horace.

*That Britains yet untouched, may
Be led in Chains, through the Sacred way.*

And *Propertius*,

Te manet invictus Romano Marte Britannus.

Propertius.

*By Roman Force unconquered yet,
The Britains for thy Triumph wait.*

C c 2

CÆSAR,

CÆSAR, after his first Expedition, with his shattered Fleet about midnight makes for the Continent, being blown off the Island with a fair and prosperous Gale, after some stay in *Gallia* he takes his Journey to *Rome*, where the fame of his Actions, sent by his own Letters, prevented his Arrival, so that for his *British* Conquest, or Discovery, twenty daies of Supplication is decreed by the Senate.

But before I pass further, the remarkable Courage of a *Roman*, namely, *SCÆVA*, is not to be omitted, which I put down here, because some are particular in the circumstance of its Time, placing it at the first Landing of the *Romans*.

This Souldier having engaged too far amongst the Enemy, and beset round, first with his Spear, and afterwards with his Sword, with incredible Constancy defended himself against a whole Multitude, but at length, being wearied and sorely wounded, after great execution, having lost his Helmet and Target, with two Habergeons, he swam unto *Cæsar*, and humbly begg'd pardon for his rash Adventure against Discipline. This modesty of his in asking Forgiveness, where others would have been craving a Reward, worthily preferred him to be a Centurion.

This is that *Scæva*, who afterwards shewed he had not forgotten to do the like upon other occasions, for indeed, ever since he esteemed himself an equal match for a whole Army, which he made good in the Battle near *Dyrrachium*, where single, against the whole Forces of *Pompey*, he maintained the Fight so long, until *Cæsar* Rallied. And *Lucan* writes of him,

Lucan.

*Párque novum fortuna videt Concurrere Bellum,
Atque virum* —————

Which might equally be said of this his *British* Action.

Julian.

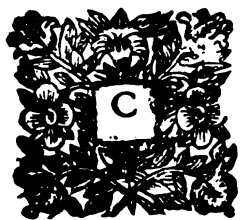
Some intimate that this *Scæva* was the first that set footing on *Britain*, but *Julian* brings in *Cæsar* ascribing that Honour to himself; but this would be to set his Personal Valour above his Conduct, being an Action unbecoming the place of so great a General.

But, if it were true, we ought to judge him in some strange exigence of Affairs, being obliged to such a hazardous push, and admire his prudence in concealing of it himself, and ascribing it to another, in his *Commentaries*.

THE



T H E
British History,
 RELATING TO
THE FIRST INVASION
 B Y
C Æ S A R.



CASSIBELAN (according to the *British Histories*) was King of this Island, or rather Protector, chosen by the States, during the Minority of his two Nephews, *Androgeus* and *Theomanntius*, and in the ninth year of his Regency the First Invasion of *Cæsar* is placed.

Anno ante
Christum 54.

A Man of greater Valour and Conduct, but of no less Ambition and Cruelty, and certainly, his Vices may be reckoned greater than his Vertues, for by the former he was the occasion of enslaving his Country, and by the latter was not able to defend it. He slew his Brother, King *Lud*, surnamed *Immanuentius*, and distributing to his Nephews, the Sons of King *Lud*, two small Principalities to be held of him; to *Androgeus*, *London* and *Kent*, to *Theomanntius*, *Cornwal*; he usurped the Kingdom to himself.

Com. Pal.

Not content with this, as thinking himself little secure, during the life of his lawful Sovereign, *Androgeus*, he molested him with continual Jealousies, and at last put such Indignities upon him, that he flies unto *Cæsar*, and there resigns his Crown unto him, and his Person to the protection of the *Romans*. This *Androgeus* was surnamed *Mandubratius*, and is the Person whom *Cæsar* makes mention of in his second Expedition.

These Actions of *Cassibelan* were the causes of continual Wars and Dissensions among the *Britains*.

As for the Vertues of *Cassibelanus*, his Valour and Conduct (which we shall better hear from *Cæsar's* own Relating, in his next Invasion, for in his first no mention is made of him) take this from the *British Histories*.

When *Comius* of *Arras* had delivered to him the Message of *Cæsar*, in which Homage and Subjection to the *Roman* Empire, and a certain Tribute was required, he made Answer in these words.

Cassibelan's Answer.

That the Ambition of the Romans was insatiable, who would not suffer Britain (a NEW WORLD, placed by nature in the Ocean, and beyond the bounds of their Empire) to lie unmolested. Tribute was the mark of Slavery, but the high Nobility of the Britains, and their alliance to the Romans in Blood made them disdain a Subjection to them. If you take our Friendship we are ready to grant it, but if you would deprive us of our Liberty, know this, That if the Gods themselves should endeavour it, we could not but Resist.

Comius

Comius still persevering, for his Insolent Demands was cast into Irons; In pursuance of this Resolution he manfully opposed *Caesar* at his Landing, not suffering him, as he intended, to come up the River *Thames*, but drives him lower on the Island, and after great slaughter of his *Romans*, having invited him to come on shoar, in a pitch Battle (being assisted by *Ederus* King of *Albania*, now *Scotland*, *Guitethus* King of *Venedocia*, now *North-Wales*, and *Brituel* King of *Demetia*, or *South-Wales*) he gave him a great Overthrow.

After this Victory, having encouraged his Souldiers, in token of his Thankfulness, he sacrifices to his Gods.

In this Battle *Belinus* was his General, and *Nenius* his Brother performed great Acts, for in a single combat with *Caesar*, it so fell out, that he got his Sword, and, by a furious blow made at him, stuck it fast in his Shield. And although he received his death wound with the stroke, and the disarming of *Caesar* proved fatal to him, yet afterwards, with his own hands, he slew *Labiennus*, one of the *Roman* Tribunes.

Caesar discomfited with the bad success of his Affairs, bends all his thoughts in order to a speedy retreat from the Island, and having patched up his Fleet, sufficient to transport the remainder of his Army, which by his losses was reduced to a small number, leaving all his Baggage behind, in the Night secretly embarks, and with a still Wind, as it were, he steals from the Island.

C Æ S A R,

H I S

Second Expedition

I N T O

B R I T A I N.

Caesar lib. 5.

CÆSAR, having Arrived safe to the Continent, long and in vain expected the Hostages of the *Britains* (as his yearly custome was) prepares for his Journey to *Italy*, to spend the Winter at *Rome*, but before he goes, he leaves Orders with his Legate, who had the charge of the Legions in their Quarters, that during his Absence they should use all diligence in providing what possible Shipping they could, and set all hands on work to repair his Old Vessels, and build New ones. To that purpose he gives them several Models, after what fashion he would have them made.

First, They were to be lower built than ordinary, for the advantage of easier freightage, and better haling ashoar, and because he observed, that by the often changes of Tides, the *British* Seas did not run so high as the *Mediterranean*.

In the next place, They were to be broader, thereby to be of greater Burthen, and to be more able to transport a considerable number of Horse, which *Caesar* was resolved, in his next years Expedition should not be wanting.

Lastly, He leaves Commands to make them fit for Rowing, for which purpose their Low-building was very advantageous; And as for Materials to strengthen and fortify them, he provided them out of *Spain*.

These

These Orders were diligently executed by his Legates, during his absence, so that at his return he finds six hundred in readiness, new built, according to the prescribed Model, and twenty eight Ships of Burthen, and what with Adventures and other Hulks above two hundred, *Cotta*, one of the Legates and Overseers of this work, wrote them (as *Athenaus* saith) in all a thousand.

Athenaus

Cæsar having commended his Souldiers for their diligence, and his Officers for their care and trust, Commands them, by a day, to be ready at the Port *Iccius*, now *Bulloigne*, where they all met accordingly, except forty, which by contrary Winds and ill Weather, were beaten back into the Port of the *Meldi*, from whence they had set out.

Cæsar in the rest, about Sun-set, embarks with five Legions of Foot, amounting, according to the computation of some, to 620000 *Romans* and their Allies, and two thousand Horse, leaving behind him three Legions of Foot, and two thousand Horse, to make good the Port against his Return.

Having weighed Anchor, he stands for *Britain* with a slack South-west Wind (but at Mid-night is becalmed) so, that not able to hold on his course, he is driven at random by the Current, and at Day-break descries the Island to bear left of him; turning therefore about with the Tide, which now changed, with all his Fleet; he began to make for that place which the year before he had found so convenient for Landing. The Souldiers with all alacrity tugged at the Oars, and although the Gallies were heavy laden, and drew much water, yet by their indefatigable labour they kept course with Ships under sail.

At Noon *Cæsar* arrives with all his Navy on the Coast, and finds no Enemy to oppose his Landing, for the *Britains*, terrified with the sight of so vast a Fleet, which seemed to cover the Seas, had forsaken the defence of their Shoars, and withdrawn into the Higher Countries.

Cæsar forthwith landing his Men, chooseth a convenient place to Encamp, and having learnt of some Fugitives the place to which the *Britains* had retired, leaving his Ships at Anchor upon a plain and open shoar, with ten Cohorts, and three hundred Horse, under the Command of *Q. Atrius*, to guard them; about the third Watch of the same night, with his main Body he advances into the Country to find out the Enemy. After twelve miles March he descries them drawn up on the banks of a River, commonly thought the *Stour* in *Kent*.

The *Britains* with their Horse and Chariots had possessed themselves of the Upper ground, and began now to oppose the March of the *Romans* with smart charges, but being driven from their ground by the Enemies Cavalry, they retired into the Woods, to a Fortification made strong both by Art and Nature, and cast up, as is thought, after the *British* manner, during some Civil War among themselves. The Passages on all sides were blocked up with huge Trees, which were felled and laid over thwart one another.

The *Britains*, in dispersed Parties, fought within their Trenches, and suffered not the *Romans* to enter their Works, but the Souldiers of the seventh Legion having raised a Mount, and marching on close and knit together, under the coverts of their Shields, which lay like a Roof upon them, without much loss of blood took the place, and so drove the *Britains* from their Holds.

Cæsar forbade any pursuit to be made, as wanting the knowledge of the places; and judging it more convenient, great part of the day being spent, to employ the remainder in fortifying another Camp, and refreshing his Souldiers.

The next Morning he sent out early three Bodies of Horse and Foot, in Parties, to seek out the Enemy and pursue them. They had not gone so far, but the last of them were in sight, when in post-haste News is brought from *Q. Atrius*, that the Fleet that night, by a sudden Tempest arising, had suffered a grievous Wrack, that many of them lay split upon the shoar, that, through the violence of the Weather, the Anchors and Cables being broken, the industry of the Sea-men could not hinder but that many of them fell foul on one another, and were dashed in pieces.

At the news of this Disaster, *Cæsar* commands the Forces that were upon their March to halt, and give over the design for the present in following the Enemy. In all haste he returns to the Ships, and there with his own eyes is witness of the sad Ruines of his Navy.

About

About forty Ships were utterly lost, others, although put upon great difficulty, yet seemed not past hopes of recovery. To that end therefore he drew out of his Legions such Shipwrights as he had with him, and sends over into the Continent for others, withal writing to *Labienus* (with those Legions he had), to fall a building as fast as he could, and in the mean time sets himself to the Repairing of his shatter'd Vessels. And, although it seemed a difficult task to be undertaken, yet he thought most convenient to draw his Ships into the Camp, and encompass them with in the same Trenches.

In these Affairs he spends ten daies, giving no respite to his Souldiers, either day or night, until he had drawn them all within the Works, and strongly secured them with Ditches and Rampiers.

Having thus made every thing sure, and leaving the same Guards upon them as before, he returns to the place from whence he had driven the *Britains*, where he finds far greater numbers re-assembled.

The *Britains*, in a General Council of all the States, invested *Cassibelan* with the full power and management of the whole War; His Territory was bounded on the South by the *Thames*, which divided it from the Provinces of *Kent* and *Surry*, and it extended eighty Miles from the Sea. Before the Arrival of *Cesar* he was in continual Wars with the Neighbouring Cities, but in the common danger of Forraign Invasion, they unanimously chose him (for his right experience in Martial Affairs) to be their Leader.

Having gathered great Forces together, the first thing he undertook was to oppose the licentious Marches of the *Roman* Cavalry, and (if possible) to cut them off. To this end, with his Horse and Charriots, he gives them a sharp Charge, but finding himself over-match'd, he retreats to the Woods and Hills, giving liberty to the *Romans* to pursue, who too eagerly following in the Chase, were many of them cut off by the *Britains*, who sometimes rallied, and sometimes came out in fresh Parties against them.

After this, the *Britains* for some time did not appear, but lay secretly hid in the edges of the Woods, insomuch that the *Romans* not suspecting any Enemy, laid down their Arms, and betook themselves to the entrenching and fortifying their Camp.

Whilst they were in this General security, every man employed in his particular work, the *Britains* of a sudden brake out of their Coverts, and furiously assaulted an inconsiderable Body that kept Guard before the Trenches. Here was some Execution made, and when *Cesar* took the Alarm, he sent two of the principal and choicest Cohorts, drawn out of two Legions, to rescue them, but they being terrified with the Novelty and fierceness of the Fight, stood like Men in a Maze, having not the power to joyn Parties, insomuch that the *Britains* perceiving a Gap betwixt them, brake through, and so returned in safety to their main Body. In this daies Engagement *Q. Laberius Durnus*, a Tribune, was slain on the *Roman* side.

In this sort of Skirmishing lay the especial advantage of the *Britains*, and *Cesar* himself confesseth (who in this Engagement stood as Spectatour only) that the *Roman* way, both of Arming and Fighting, was not so well fitted to this kind of Enemy, for the heavy Armour of the Legionaries, suffered them not to be quick in following the sudden flights of their Enemies; and it was a breach of Discipline to stir from their Ensigns. As for the Horse, they never engaged without manifest disadvantage, for the *Britains* out of design would often give back, and when they had drawn them off some distance from the Legions, would turn upon them, and, jumping from their Charriots, assault them on foot; so that it was equally hazardous to the *Roman* Cavalry, whether they gave back or advanced, besides, the *Britains* never fought thick, but scattered and in great distances, having set stations allotted, to which, upon occasion, they retired, and from whence releif was sent of fresh Parties, to bring off the wearied.

These Advantages at first were wisely made use of by *Cassibelan*, and it argues his great experience in War, for by this means the heavy Legions were wearied and foyled, their Spirits spent upon an unstable and dodging Enemy; Their Courage turned into Vexation to be mastered by those, whom they were sure they could overcome

Overcome in the grappling. And had *Cassibelan* stood steady to his Resolutions, and not suffered the greatness of his Spirit to consult more with his Honour than Interest, the *Romans* must of necessity have been obliged either to quit the Country, or by flinging off their Armour, to conform to the same manner of Fighting.

Next day the *Britains* kept the Hills, some distance from the Camp; and all the Morning shewed themselves in small Parties, now profering Battle, now Retiring, then in light Skirmishes engaging, then presently again Retreating, not thinking it convenient to engage too deeply with the *Roman* Cavalry.

At Noon *Caesar* sent out three Legions, and all his Horse, under pretence of Forrage, but withal, commands that the Foot should not go far from their Ensigns, and that the Horse should keep up close with them.

The *Britains*, who expected not such order in Forragers, as their Custome was, with great fury flew upon them, but were mightily deceived in their Expectations; for the *Romans* stood ready to receive them.

The *Britains*, perceiving their mistake, suddenly recoyled, but it proved too late, for the *Roman* Cavalry seconded by their Foot, who kept up with them, so closely pursued, that the *Britains* had not leisure to Rally, to stand, or come down from their Chariots, but were in great confusion, many of them slain, and the rest generally routed.

After this Overthrow, *Cassibelan* entred upon New Counsels, and resolved in a manner to change the whole nature of the War; He perceived there was nothing to be attempted upon the main Body of the *Romans*, wherefore he signified his Resolutions, never after to put his Affairs into the hazard of a pitched Battle, and disbanded many Auxiliary Forces that from all parts had been sent unto him; with the choicest of his Men, and four thousand Wagons, he set himself to attend *Caesar* in his March, judging these a sufficient Number to hinder the licentious Incursions of the Enemy, and by the advantage he had in the knowledge of the Country, he knew he was secure from being forced to flight.

Caesar understanding his design, drew his Army upon the Frontiers of his Kingdom, which was bounded by the *Thames*, a River fordable only at one place, and that with great difficulty, about *Coway*, near *Oatlands*, as is supposed.

Arriving hither, he perceived the Enemy in great numbers drawn up on the other side to oppose his Passage, if he should attempt it, the Bank being all set with Piles of Wood sharpened at the end, after the manner of Pallisado's, and the Ford (as he learnt from the Captives and Runagates) knocked full of sharp Stakes, lying hid under Water.

This excellent design of *Cassibelan*, being Treacherously discovered, had not the hoped-for success. For the *Romans* with greater care and circumspection entered the River, the Horse first, and afterwards the Foot, wading up to the Neck in Water; The *Britains*, who expected them to fall into Disorder and Confusion, and were ready to make use of the Advantage, perceiving them to avoid the Stakes, and to pass them without any annoyance, were sorely discouraged at the miscarriage of their Design; And seeing the Enemy came up with great heat and Resolution, having bestowed a few Darts upon them, they forsook the Banks and retired.

I call this a *Retiring* rather than a *Flight*, because it was against the designed purpose of *Cassibelan* to enter into any close Engagement with them, which he must necessarily have done, had he continued too long in opposing their Passage, the Legions coming up apace and seconding their Cavalry. He therefore, in time, rids himself out of the way, and bestows his Forces into Woods and secret Coverts, lining with his Horse and Charriots, the Roads through which he expected *Caesar* would March, driving all the Inhabitants, and their Cattle into places of Security within the Woods.

By this means the *Romans* were extreemly streightned for want of Provisions, and when their Horse went out at any time to bring in any prey or booty, and were scar-

D d

tered

tered about to fetch in Cattle, which were left here and there on purpose to tempt and invite them, the *Britains* through secret and By-paths sallied out upon them with their Charriots, and having made great slaughter, again through hidden Waies, and only known to themselves, retired to their main Body; so that it came to pass, that the *Roman* Horse, not daring any longer to make any Excursions, or to stir out of the protection of the Foot, were rendered unserviceable, and the whole Army keeping together for their security, could have nothing provided for them, unless they all joyned entirely in the seeking it.

By this means the *Britains* prevented any broad destruction of their Towns and Villages, and nothing was exposed to plunder or burning, but what lay just within the March of the whole Army. And if at any time for Sustenance they were necessitated to divide, yet were the Cavalry obliged to contain themselves to the dull and slow motion of the Legionaries, and by plain force alwaies, but never by flight, could wrest any thing from the *Britains*.

Amidst all these difficulties, *Cesar* (according to his usual Fortune) when his Affairs had the worst aspect, received welcome News of a Diffension among the *Britains*, and joyful tidings of a supply for his half-starved Army. The *Trinobantes* (as it usually happens, when the Ruine of a Country proceeds from it self) one of the chief of the *British* States maintained a Faction against *Cassibelan*, which no doubt was heightened by a *Roman* Interest. For they grew so high in these Greivances, that they sent Embassadors unto *Cesar* to be releived in them, putting themselves under his protection, and promising Subjection to the *Roman* Power.

Orosius.
Beda;

The cause of this Revolt, was, that *Cassibelan* had slain *Immannentius*, whom they pretended was their Lawful Sovereign, and forced his Son *Mandubratius* (whom *Orosius* calls *Androgorius*; *Beda*, *Androginus*) to secure his life by flight into *Gallia*. They desired therefore, that *Mandubratius* might be rescued from the Injustice of *Cassibelan*, and sent to them, to take possession of his Right, and enjoy the Crown and Dignity of his Father.

Mandubratius was then with *Cesar*, and, without question, was his great Instrument in giving light to him in many things that conduced to the Ruine of his Country. For after his flight into *Gallia*, he applied himself unto *Cesar*, and was ever since his Attendant in all his Enterprizes.

Cesar having much obliged him, by undertaking his Protection, and revenging, as he thought, the Injuries of *Cassibelan*, sends home to the *Trinobantes*, having first demanded forty Hostages of them, and Provisions for his whole Army.

These Conditions being punctually performed on their parts, *Mandubratius* without doubt returns home, with great Praises and loud Acclamations, of the goodness and generosity of the Conqueror.

Cambden.

No wonder therefore, especially led by the Example of so powerful a State, that the *Cenimagi*, supposed to be the *Iceni*, and *Regni*, the former of which were the Inhabitants of *Suffolk*, *Norfolk*, *Cambridgeshire* and *Huntingtonshire*; the latter of *Surrey* and *Sussex*, and the Sea-coasts of *Hampshire*. As likewise the *Ancalites*, possessing that part now called the Hundred of *Henley* in *Oxfordshire*; the *Bibroci*, the Hundred of *Bray* in *Barkshire*; the *Cassi*, the Hundred of *Caisbow* in *Herefordshire*, by their Embassadors sent their several Resignation of their States unto *Cesar*.

This dangerous Revolt, of such a considerable part of the Nation, put life into the designs of *Cesar*, who, but a little before, by the weary proceeding of *Cassibelan*, began to lose all his hopes of a speedy ending of the War, and would have been very willing, with any tolerable Conditions, to have rid himself of so troublesome and vexatious an Enemy. But now having made so great a Party of the *Britains*, and being sufficiently accommodated with Provisions, he resolved to take his March directly to *Verulam* (not far from the now *St. Albans*, supposed to be the Chief Seat of *Cassibelan*) being instructed by his new Allies, that it was a place of great importance, strongly fortified with Woods and Marthes, and full of Men and Cattle.

Following

Following these Guides, he arrives at the place with his Legions, and found it (as all the *British* Towns were) encompassed with a Ditch and Mud-wall, and all the *Avenues* blocked up with great Trees lying over thwart them.

Caesar gives Order for a storm to be made at two places at once, which accordingly was executed, and with such Valour and Execution, that after a small dispute on both sides, thought it safest to quit the place, and to flee out at a Postern Gate, leaving the plunder of the Town, and the hindermost of his Men to the mercy of the Enemy, than by the forsaking his design to hazard all in too great an Engagement.

Thus *Cassibelan* having lost the principal Seat, and greatest Magazine of his Kingdom, being withal continually Allarum'd with the noise of the Revolts of the Neighbouring States, began to betake himself to his last Refuge, the assistance of such Friends that still faithfully adhered to him, during the worst of his Fortunes. The *Kentish* Men subject to four Princes, *Cingetorix*, *Carvilius*, *Taximagulus*, and *Se-gonex*, still kept to the Union, and forsook not their plighted Faith to *Cassibelan*. To these therefore he sends, that with what Forces they could gather together, they should make some sudden Attempt upon the Camp, wherein the *Romans* had lodged their Ships, hoping by this means to drive *Caesar* to the defence of his Navy.

The *Kentish* Princes accordingly raised the Country, and with greater haste than good speed, brings their Raw and unskill'd Souldiers before the *Roman* Trenches, for not being able to endure one Sally, with great slaughter and confusion they were totally routed, and *Cingetorix* one of their Princes taken Prisoner.

Cassibelan immediately waited the success of this Enterprize, and taking it into his consideration, Reserves as his last Card, being now informed of their Defeat, the Calamity of his Subjects, and more especially the Treason and Treachery of his Revolted Cities, and resolves at last to make Conditions himself (after having performed what Man could do) for the preservation of his Country.

By the Mediation of *Comius* of *Arras* he sends his Embassadors to *Caesar*, who wittingly accepted of them, for that the Summer was to *Caesar* high spent, and his Affairs in *Gallia* called for his speedy Return. The Enemy he now dealt with was grown cautious and wary, and likely to spin out the War to a greater length than his occasions would permit him to attend; Having therefore enjoined him not to molest *Mandubratius*, and the *Trinobantes*, and settled the Tribute which the *Britains* should Annually pay to the States of *Rome*, he commands Hostages only, which being received, he draws his Army to the Sea, where having viewed the remainder of his Ships, which had been repaired since the last Storm, and finding them too few, after their Losses, to transport at once his Army, Captives, and Baggages, he resolves to make two Embarkments of them.

But having long expected the return of his sixty Sail, which had carried the first Party over, and were kept back by contrary Winds, misdoubting the Season of the year, *September* being begun, and possibly the return of the *Britains* after the division of his Forces, he places his Men thick into those few Vessels he had with him, and weighing Anchor, at the beginning of the second Watch, with a favourable Wind sets Sail, and next Morning early arrived at the Continent.

This is the Account of the Second Expedition of *Caesar*, taken out of his own *Commentaries*, though other eminent Authors relate, *That in his British proceedings, he speaks too advantageously of himself.*

Among the rest, *Tacitus* writes of *Caratacus*, that encouraging the *Britains*, he often invoked the Names of his Ancestors, who drove *Caesar*, the Dictator, out of the Isle, by whose Valour they were freed from the Axes and Tributes of the *Romans*, and preserved the Bodies of their Wives and Children, undefiled. And *Dion.* affirms, That once in the Second Expedition all his Foot were routed; *Orosius*, That another time all his Horse; and it is manifest, that for many years after *Britain* was Governed by its own Kings, and its own Laws.

Nevertheless, at his Arrival at *Rome*, attended with the long Procession of the *British* Captives, whose odd Attire, and strange Behaviour, drew the eyes of all the Beholders, and seemed the Witness of his glorious Enterprize, he ascends the Temple of *Venus Genetrix*, the Patroness of his Family, and there solemnly offers a Corslet of *British* Pearls.

Tacitus.
Suetonius.
Orosius.
Dion. Cass.
Quintillian.
Eutropius.

Some of the meaner Captives he employed for services in the Theater, to attend the Tapestry Hangings, wherein he had caused to be curiously woven the figures of the *Britains*, and his Victories over them. Of these *Virgil* writes thus,

Purpureaque intexti tollant Aulea Britanni.

Thus were the poor *Britains*, either continual Spectatours of the Calamities of their Country, or else the constant Witnesses of the Vanities of *Caesar*.

A SHORT ACCOUNT OF THE L I F E OF J U L I U S C Æ S A R.

Julius Cæsars
Life.

HE is worthily esteemed the Idea or Pattern of an absolute General for his excellent and Industrious Contrivance, quick Dispatch, Courage in his Dangers, and Laborious in all his Affairs; Of so little Pomp, that at his first coming into this Isle, he is credibly reported to have had but three Domestick Servants in his Retinue. The whole course of his Life, even in his lowest Fortunes, had still something of Greatness in it.

At seventeen years of Age he was made *Flamen Dialis*, seven years after Questor of *Spain*, where, at the Streights, beholding the Statue of *Alexander* in the Temple of *Hercules*, he inwardly groaned to think, that at that Age wherein *Alexander* had Conquered the World, himself had done no memorable Action. Thereupon he laies down his Questorship and repairs to *Rome*, watching every occasion to grow Popular, entring into many Factions, and some not without suspicion of Conspiracy, yet were all his Actions ever taken in a favourable construction, the States finding it more convenient to flatter him into a kind of Obedience, than to make too severe an Inquisition into his Affairs.

Cæsars Pedigree, declared
by himself.

In a publick Funeral Oration in Praise of his Aunt *Julia*, he derived himself, on the Mothers side, from *Ancus Martius* an Ancient King of *Rome*, and, on his Fathers side, from the Gods. He was after this made *Ædilis*, then *Pontifex Maximus*, which Honour he carried against two Competitors of the greatest Age and Authority. Being Consul, he obtained *Gallia* for his Province, which he held ten years, part of the time being spent in the Invasion of *Britain*.

Seneca

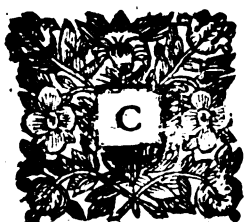
Whilst he was busie in the Conquest of this ISLAND, he received News of the decease of his Daughter *Julia*, whose death drew with her a trayn of Publick Calamities. Her loss he passed over with the same Constancy of mind he used in the rest of his Affairs, and it is possible that his Ambition overcame his Sorrow, for her Life and Interest, with *Pompey*, seemed the only debar to his future Advancement; As, not long after he entred into the Civil War, the Commonwealth being grown so Heady, that it seemed impossible to be Governed but by a single Person.

During all the Civil War, those Forces he had employed in *Britain* and *Gallia* were alwaies his Unbroken strengths; The hardships of these Countries, joyned with *Roman* Discipline, and the confidence in their Leader, had so Spirited them, that as *Scæva*, single, durst twice undertake a whole Army: so these few Legions seemed a match for the whole World.

After

After great Contendings with his Countrymen for the Supreme Power, and much effusion of Blood, having at last arrived to the end of his Labours, the top and highest pinnacle of Honour, whilst he thought his Enemies either all destroyed, or by his Clemency not only in sparing but advancing them, sufficiently obliged in the midst of the Publick Assembly of the *Roman Senate*, where he had often received the Thanks and Acknowledgments of the House for his great Services, after fifty several Battles fought with success, five Triumphs, and four Consulships, laden with Honour, he was basely murdered by a Conspiracy of Senators, and so fell at the feet of his Son in Law *Pompey's* Image, whom not long before he had Conquered. And, what made most to the remarkableness of his Misfortune, he was slain by those to whom he had shewn the greatest Kindness, and that with many wounds, the deepest whereof was given by his near Relation *Brutus*, to whom once he had designed a great share in his Estate, and that *Brutus* the Son of *Servilia*, supposed his Base Child.

T H E
British History,
 RELATING TO
 THE SECOND EXPEDITION
 O F
J. C Æ S A R.



CASSIBELAN (preparing against *Cæsar's* second Invasion) stuck the *Thames*, in one place, full of Iron and Lead-stakes, on purpose to hinder his sailing to the *Trinobantes*, in which design he so well prospered, that *Cæsar* lost many of his Ships, and was afterwards beaten in a pitched Battle.

Anno ante
Christum, 53.

For joy of this second Victory, *Cassibelan* made a great Feast at *London*, and there sacrificed to his Gods, in which Solemnity *Hirilda*, *Cassibelan's* Nephew, and *Ewelin*, Nephew to *Androgeus*, falling at variance, *Hirilda* was slain, whereupon *Cassibelan* summons *Ewelin* to appear before him, to answer for the death of his Nephew, but being encouraged by *Androgeus*, refused to obey the Summons; Upon this, *Cassibelan* begins to make War upon *Androgeus*, who finding himself not able to deal with him, fled unto *Cæsar*, into *Gallia*, and invited him to return into *Britain* (for *Cæsar* upon his ill success, had left the Island) *Cæsar* took Hostages of him, and among the rest *Scæva*, *Androgeus's* Son, and so returns, where encountering at his Landing with *Cassibelan*, he was worsted, until *Androgeus* coming upon the back of the *Britains*, totally overthrew them.

Neither had the *Romans* any success against the *Britains*, but what they obtained by the means of *Androgeus*, whom (I said before) is called by *Cæsar*, *Mandubratius*, and the aforesaid Reason is given by the *British* Histories of his flight unto *Gallia*.

Count Palatine writes, that when *Cæsar* was led by *Androgeus*, he found the *Britains* drawn up at the *Stowr* in *Kent*, he drave them from the opposite Bank with an Elephant, armed with Iron-plates, and a Tower upon his back, and that the *British* Horses, like those of *Greece*, and no doubt all of *Trojan* breed, could not endure the scent of the Elephant, and so gave back, drawing the *Britains* in their Charriots after them.

Com. Pal.

Likewise,

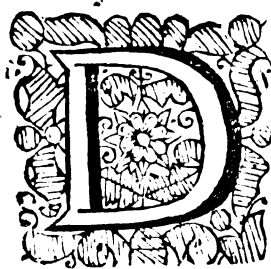
Likewise, that the Breast-plate stuck with Pearls, which *Cæsar* dedicated to *Venus Genetrix*, was presented him by *Cassibelan* at his departure from the Island, and that *Cæsar*, in return of so seasonable a Gift (for he had no time to gather any himself) recompensed him with no less honourable Munificence.

After the final departure of *Cæsar*, *Androgeus Mandubratius* was not restored to the Kingdom of the *Trinobantes*, but whether through the Ill will of *Cassibelan*, or the general Hatred the People had to him, for the enslaving of his Country, is uncertain, so that leaving *Britain*, he again betook himself unto *Cæsar*, and attended him to *Rome*, where he was entertained as King of *Britain*, and saluted Friend to the Commonwealth. At last, he was slain in the Battle of *Thessalia*, against *Pompey*.

Cassibelan (after the Departure of the *Romans*) reigned ten years, which time he employed in Revengeing himself upon the Cities that had Revolted from him during the Wars with *Cæsar*.

He was Buried at *York*, in the year before *Christ* 42, and after the building of *Rome*, 705.

T H E Inter - Regnum O F T H E R O M A N S.



DURING the last ten years of *Cassibelan*, and till the time of the Emperour *Glaudius*, the *Britains* were free from the yolk of the *Romans*, and were ruled by their own Kings, and governed by their own Laws, so that, for a while, we must take our farewell of the *Roman* History, collecting it only as we find it scattered, here and there, and follow the Succession of the *British*.

Anno ante
Christ. 45.

THEOMANTIUS, or *Tenantius*, Nephew of *Cassibelan*, succeeded his Uncle in the Kingdom, having before enjoyed the Principality of *Cornwal*, far remote from the Troubles of the times, and by that means not engaged, by assisting his Brother, to take to a *Roman* Interest, or by ayding *Cassibelan* to justify his Violences, by which indifferent Carriage, by the general Applause of the People, he assumed the Crown, Anno ante *Christum* XLV.

In this Kings Reign, *Octavius* (the Grand-child of *Julia*, *Cæsars* Sister) obtained the Empire of *Rome*, but before he had fully possesst himself of it, and was yet struggling with *Antony* and *Lepidus*, *Theomantius* sends his Son *Kymbelin* to him, to attend upon him in his Wars, hoping thereby to ingratiate himself with *Augustus*, and obtain a relaxation of the Tributes; And indeed *Cunobelin* so behaved himself, that he grew into especial favour with the Emperour, and accompanied him to *Rome*, where he was saluted by the name of **FRIEND**, of the Commonwealth, and bred up in all the splendour and magnificence of the Court.

During his residence there, *Tenantius* paid in Tribute, which the *British* Histories set upon the score of this great Favourite of *Augustus*, but the *Roman* Authors seem generally to imply, That the Troubles of the Empire, and the bandings of Great men after the death of *Cæsar*, were the causes of the Quiet of the *Britains*, during these Civil Diffensions.

This

This carries most probability with it, for we find *Augustus* no sooner settled in the Roman State, but he began to cast his thoughts towards *Britain*; And, although *Tacitus* draws the neglect of this Island in *Augustus*, to a wholsome State-Maxime, of not making the Empire too unweildy; and *Strabo* would have us think, that he absolutely slighted it, as a place of no importance, and whose Enmity or Friendship conduced nothing to the good or ill of the Empire, yet we find him * twenty years after the Departure of *Cesar*, Advanced as far as *Gallia*, in order to the Reducing of it; For had not a Revolt in *Pannonia* diverted him, he had certainly Attempted it.

Tacitus.
Strabo.

Dion. Cass.
*August. ante
Christ. 32.

About † seven years after, with the same Resolutions, he once more drew down into *Gallia*, and the *Britains* hearing thereof, sent their Embassadors, and promised their Tribute, which Submission at the present he accepted of, because some Com-motions in *Gallia* arising, he was willing to give himself totally to the Suppression of them. The year following, some differences arising about performance of Covenants, he was again hindered by disturbances in *Spain*, the *Biscans*, and they between *Gallicia* and *Portugal*, having Revolted.

† Ante Chr. 29

This last designed Invasion, was in the two and twentieth year of the Reign of *Tenantius*, who in the thirtieth year died, and was buried at *London*.

KYMBELIN, or *KUNOBELIN*, succeeded him in the Third year before CHRIST; And if he was not Educated at *Rome*, yet the kind Correspondence between the *Romans* and *Britains* about these Times, gave fair occasion to the *British* Writers so to imagine it, for now the *Britains* began to learn all the Arts and Intreagues of Courtiers, to flatter for Advantage, and by Gifts to appease a Prince, and buy off a War. They sent some Presents to *Augustus*, and others to the Roman Gods, to be offered (with their Submission) in the Capitol, with such like obsequious Ad-dresses. This, I suppose, gave occasion to *Horace* to write,

Anno 3. ante
Dom.

*Cælo tonantem credidimus JOVEM
Regnare: præsens Divus habebitur,
AUGUSTUS, adjectis Britannis
Imperio, Gravibusque Persis.*

Horace.

JOVE, we beleive the Heavens do sway;
CESAR's a God below.
He makes the Britains Homage pay,
And the stiff Persians bow.

But although they shifted off the Tribute, yet they yielded to Taxes and Impositions, which were of more dangerous consequences to them. For by that means they admitted the *Romans* into the Trading part of the Nation, and although their Commodities, vented on the Continent, were inconsiderable, such as *Ivory-Bones*, *Iron-Chains*, and such like Trinckets of *Amber* and *Glass*, yet by this means the Roman Collectors were of necessity to be Admitted, and their Enemies got more insight into them by this Amicable Correspondence, than ever *Cesar* could do in both his Expeditions. Nay, by this means the Islanders came to be debauched, receiving for their Trifles as many silly Luxuries of the Continent, insomuch that afterwards they became so tame, that one Band of Souldiers, with a small Troop of Horse (as *Strabo* witneffeth) was able to hold them under in Obedience; Nay, so highly obliging were they to the *Romans*, in the daies of *Tiberius*, who lived also in this Kings Reign, that when some of *Germanicus* Army crossing some part of the Seas, were cast upon their Shoar, they entertained them Courteously, and sent them back to their General.

Strabo.

Nay, so comfortable to the *Romans* was this *Kymbelin* himself, that he caused Coyns to be stamped after the Custome of that State, whereas before, the payments of the *Britains* were made with Rings of *Iron*, and Plates of *Brass*, sized at a certain weight. His Image was made exactly after the manner of the Emperours, and on the Reverse was CAM, signifying *Camalodunum*, or *Malton* in *Essex*, his Royal Seat, and it is more than to be suspected, that Tribute likewise was paid, for in a
Coyne

Camden. Coyn of his, TASCIO, is found in great Letters, with a Man sitting a hammering, which word implieth *Tribute*.

Com.Pal. In the Third year of this *Kymbeline*, and in the Two and fortieth of *Augustus*, being the Year of the World 3966, and after the Flood 2311, from the Arrival of *Brute* 1116, *Britain*, and all the World, being blessed with a General Peace, the Saviour of the World, *JESUS CHRIST*, was miraculously born of a Virgin, the influence of whose Birth not long after extended unto *Britain*.

Some there are that affirm *Cunobeline* to have been at *Rome*, and to reside in the Emperours Court, when the News of our Saviours Birth was brought to *Augustus*, but the time agreeth not; For by the latest Account, he is made King of this Island three years before our *SAVIOUR*, and by some twenty three, but the former Computation seemeth the truest. For we find no other King between him and *Guiderius*, who Reigned in the daies of *Claudius Caesar*, and was the Son of this *Cunobeline*; For how is it likely, that *Cunobeline* should be King of this Island in the beginning of *Augustus's* Reign, and yet have a Son that Reigned above fifty years after in *Claudius* his daies, for the space of twenty eight years, and after him a younger Son *Arviragus*, that Reigned twenty eight years more, so that it seemeth this King Ruled in the latter daies of *Augustus*, and twenty of the twenty three years of *Tiberius*, if not all of them, and some part of *Caligula's* also.

TIBERIUS was a dissolute Prince, given to Sloth and Luxury, he thought it sufficient if he could maintain the Bounds of the Empire as *Augustus* left it, producing for his Excuse, a Schedule written with *Augustus* his own hand, wherein was contained the whole Body of the *Roman* Empire, how many Cities and Allies were in Arms, the list of their Navies, Kingdoms and Provinces, to which was annexed the Convenience of the present Limits of the Empire, the necessity to bound it on the East by *Euphrates* and *Tigris*, two considerable Rivers, on the North, by the *Rhine* and *Danube*, on the West, by the Ocean, so that *Britain* was excluded.

Tacitus. This Maxime, so convenient in it self, and so much conducing to the Ease of this Emperour, was the Excuse that no Attempts was made upon this Island, during the three and twenty years of his Reign; And *Tacitus*, where he reckons up what Legions were maintained, and through what Countries distributed, never maketh mention of many Forces in *Britain* in these Times. It is certain that they paid *Customs* and *Tolls*, but more for the convenience of Trading, than out of Compulsion, the *Romans* collecting them after a precarious manner, and (as *Strabo* saith) not daring to compel them, besides their Courtesie to *Germanicus* his Souldiers had much obliged the *Romans*; all which Circumstances helped to procure their quiet under this Emperour.

Strabo. *Cunobeline*, I formerly spake of, had five Sons, *Guiderius*, *Adminius*, *Togodumnus*, *Caradocus* and *Arviragus*, to those, as may be supposed, he divided the Island, and allotted them Principalities before his death. For we find in * *Roman* History, that *Adminius* was banisht by him upon some misdemeanour, and fled unto *Caligula*, and yet in an Ancient Coyn *Adminius* seemeth to have been a King. The Inscription on the Coyn is this,

* Suetonius.

ΜΗΤΡΟΠΟΛΙΣ ΕΤΙΜΙΝΑΙΟΥ ΒΑ,

METROPOLIS ETIMINII REGIS.

Which Mr. *Camden* judgeth to have been this *Adminius*, of whom I find nothing else in the *Roman* or *British* Histories. But this is to be taken notice of, that *Cunobelin's* Reign extends through the daies of *Caligula*, for *Adminius* was banished by his Father during his life, and took the protection of *Caligula*, and, I suppose, not without some reason, he submitted his Principality to him, which gave such occasion of Braggings to that Emperour, that he made more noise of it than had been requisite, if he had taken the whole Island, of whose *British* Exploits take the account out of *Roman* Authors.

Anno Dom. 43. It is certain, he had once an intention to Invade *Britain*, but by his shittle Head, sudden repentance, and mighty designs against *Germany*, all came to nothing. To terrifie the *Britains*, and *Germans*, with some mighty piece of War, he once made a

Bridge

Bridge over a Creek of the Sea in *Campania*, three miles and six hundred paces in length. He was a Prince idle, and abounding in vain Conceits. Having in *Belgium* taken into protection *Adminius* the Son of *Cunobelyn*, banisht by his Father, he sent boasting and magnificent Letters to *Rome*, as if the whole Isle had been brought under his Subjection, giving especial charge and command to the Post, that at their Arrival at *Rome* they should drive their Charriots directly into the Market-place, and the *Curia*, and in no wise deliver his Messives to the Consuls, but in the Temple of *Mars*, and in a full Assembly of the Senate.

After this, he brought all his Army to the *Belgick* Shoar, where he received the News, *That the Britains had levied the strength of their Nation, and stood ready to oppose his Landing, if he should make any attempt upon them.* This affrighted not *Caligula*, who resolved not to maintain Fight but at sufficient distance, and to keep the advantage of the Sea, which secured him against the too near approaches of the Enemy. Having therefore first commanded his Men to take a full view of the *British* Forces, as if they had all such Prospective Glasses (as *Roger Bacon* fancies) *Cæsar* dis-
Suetonius
Dion. Cass.

Roger Bacon
crowned the Country with, from the same Coasts; and having encouraged them not to be daunted at their Numbers, with Manhood not to be equalled, he rowed a stones cast or two from the Shoar, and there gave a notable defiance to them. Then, as if expecting to be assaulted, he commanded all the Engines of Battery to be set up, the Trumpets to sound a Charge, and the men to fall on, but no Enemy appearing, as if upbraiding the Cowardize of the *Britains* in great Triumph, he orders his Souldiers to fill their Helmets and Laps with Cockles, Muscles and other Shells, calling them the spoils of the Ocean, and due to the Capitol and Palace, and as a Trophy of his great Victory he erected a mighty high Tower, out of which as from a *Pharoh's* lights might every night blaze to direct Marriners in their Courses, the Ruines of which *Pharoh's* are sometimes seen at Low-water on the Shoar of *Holland*, and called by the people, there inhabiting, to this day *Witten-huis*. Having performed this mighty Exploit, he pronounced a Donative of an hundred Denaries to every Souldier, and, as if he had exceeded all Examples of *Liberality*, he bids them depart joyful with Plenty.

Had he stopped here, and not proceeded any further in this vanity, one might have thought he had been ashamed of so frivolous an Attempt, but so fond was he of his Conceit, that he carried of the Shells to *Rome*, requires a Triumph and divine Honours for this foolish Enterprize. Finding the State averse, he was once in the mind to have murdered them all, as envious of his Glory.

Thus stood the Affairs of *Britain* during the Reign of *Cunobeline*, and long might they have so lasted in Freedom and Liberty, had not this Nation, by the Example of this Prince, been too much addicted to the *Roman* Factions. It is observed by some, that about this time the *British* Potentates sent their Sons to *Rome* to be educated, as not esteeming any Breeding that was not derived from that City. No wonder therefore, they were in the next Age enslaved by that People, whose Customs they had already submitted to; and, what made most to their Misfortunes by a Prince of very small endowments, no Conduct, and of equal Stupidity with *Caligula*. *Cunobelin* died in the forty fifth year of his Reign and was buried at *London*.

GUIDERIUS, the eldest Son of *Cunobeline*, succeeded his Father in the Kingdom of the *Britains*. In his Reign *Claudius* the Emperour Invaded this Island, but because in the *Roman* Histories, to which we are again Arrived, there is no mention made of this Prince, I shall refer Him and his Actions to be related to their proper place.
Anno Dom. 42,



Drusus Claudius CÆSAR.
the 2.^d Roman in Britain.

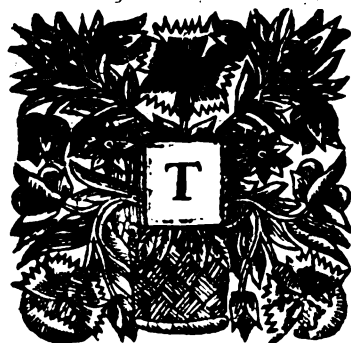
W. Faithorne fecit.



T H E
W A R S
U N D E R
C L A U D I U S.

C H A P. XIV.

*DRUSUS CLAUDIUS CÆSAR's Invasion of
BRITAIN, out of the ROMAN Histories.*



THE *Britains*, ever since the daies of *Julius Cæsar*, en- Anno Dom. 44.
joyed their *Laws*, *Customs*, and *Liberty*, they lived
entirely within themselves, and although they paid Tolls
and Impositions, yet it was not out of an acknowledg-
ment of Submission to the Continent, but from the
necessity of Trading with it. Being free from Forreign
Disturbances, which vented the Ill humors of the State,
they brake out into Inward Factions, those secret Can-
cers which eat out the heart of a Nation, and undermine
the strength of it, whilst to Lookers on it appears the
freshest.

The different Parties, which scarcely in *Cæsars* time united against the Com-
mon Enemy, now the *Roman* Rods, for three Emperours, that were taken off
their backs, were laid on again with greater Violence; And whilst every petty
state, upon little Interest, grew peevish one with another, and pusht on for Princi-
pality, they were swooped away by the *Roman* Eagle, who at several Morsels easily
mastered that Prey, which in a lump would have overgorged it.

Affairs grew to that height, that by unnatural Ambition the Son rebelled against
the Father, and many adhering to that, and other Factions, being overtaken or pre-
vented in their designs, out of secret Guilt, and fear of deserved Punishment, fled
their Country, forsook their Allegiance to their natural Sovereign, and betook them-
selves to the protection of *Rome*; And like Vipers, having eaten their way out of the
bowels of their Common Mother, they took especial care that the wounds they had
made should not be healed, nor the Breaches closed. This they did by laying open
the weakness of their Country, and the easiness of a *Roman* Conquest. They had a
Party in the Island that wanted only opportunity of Rising, and at the appearance of
any to Head them would rise up in a moment.

Suetonius.

These Practices were so openly carried in the Court of *Rome*, that the *British* Potentates hearing thereof, sent their Complaints, and required that these Fugitives might be delivered, and sent back to receive their due punishments. What Answer was returned is not known, but certain it is that no satisfaction was given in that point; For continually others, upon the same account, flocked to *Rome*, and were kindly entertained by the Emperour, insomuch that that City (as at its first Founding) was continually made the *Asylum*, or Sanctuary for all such as were dissatisfied to the present Government of their Country, or any Villanies that had incurred the penalty of the Laws.

Dion. Cass.

Adminius, in the time of *Caligula*, led the dance, and now *Bericus* (what he was further is not known) was grown into such favour with *Claudius*, that the *Britains* could no longer dissemble it, but in a general Commotion and Uproar rose against the *Romans*, who for Trading resided in the Island.

This News was brought to *Claudius*, who, by the instigation of *Bericus*, resolves to revenge it, and by force of Arms reduce the whole Island to the *Roman* Subjection. To this end, he sends Orders to *Aulus Plantius* (at that time *Prator*) to transport the Army, then lying in *Gallia*, into *Britain*, and withal commanding him, that upon any great emergencies of Affairs, he should not fail to give him intelligence.

Plantius, in prosecution of his Orders, calls his Army together, but having laid open the Design, they all fell into Mutiny, complaining that they were to be led into a NEW WORLD, and to make War out of the compass of the Earth.

In this matter they trifled out the time, until *Claudius* sent his Freed-man *Narcissus* to appease the Souldiers, and to hasten their Embarking; But such was their Indignation, at the sight of him who had formerly been a Slave, that when he ascended the Tribunal to make an Oration to them, they generally cried out, *IO Saturnalia!* an Exclamation used in those Feasts wherein the Servant takes place of the Master, but immediately touched with the sense and shame of their Backwardness, unanimously followed their General.

Plantius divides his Army into three Bodies, and Embarks them in as many different Squadrons, thinking thereby to secure his Landing, which might be obstructed if they should all make for the same Port. Having put to Sea, they were driven back by cross Winds and foul Weather, which so much disheartened the Souldiers, that had not a bright Meteor, shooting from the East to the West, seeming to direct their course to the Island, put new life into them, they had certainly drawn back, and desisted totally from the Enterprize.

This happy Omen, as sent by the Gods, and presaging some good success, so raised their Spirits, that they resolved again to try the Sea, which fell out so well, that in a short time they were cast upon the Island, and found no opposition at their Landing, for the *Britains*, who before had Intelligence that the *Roman* Army was in a Mutiny, resolved against the Expedition, and were negligent in preparing for them.

And now finding them safe Arrived on the shoar, and in Weather when they least expected it, bereaved of all other Counsels, they betook themselves to the Woods and Marshes, hoping this way to weary out the *Romans*, and by a dodging War so to linger out the time, as the Courage of their Enemies being spent, and their Edge abated, they might be forced to return without any great Exploit performed.

This Policy *Cassibelan*, with success, maintained in his Wars against *Cesar*, and had it been prosecuted now with the same Constancy, no doubt but that it would have had the same effect; For we find that *Plantius*, with heavy Marches and troublesome Journeys, had more labour and trouble to find them out, than found, to Conquer them.

The *British* Armies, as well as their Counsels, were divided, both led on by two young Sons of *Cunobeline* deceased, *Caratacus* and *Togodumnus*, who (upon what designs is not known) keeping their Forces separate, and being too hot and heady for the thoughts of Delay, and rashly engaging one after the other, were both overcome and put to flight, first *Caratacus*, and afterwards *Togodumnus*. No wonder therefore, if some of the *British* States relying not much on their Conduct, desired to make their Peace with the Conquerour; For after this Defeat, the *Boduni*, or *Debuni*, seated about *Oxfordshire* and *Glostershire*, and subject formerly to the *Catuellani*,

Catuellani, the Inhabitants of *Buckinghamshire*, *Hertford* and *Bedfordshire*, submitted themselves, and received a Garrison.

Plautius, after this Success, Marched on to a certain River, where he found the *Britains* on the farther side encamped, lying secure and careless, because they thought the *Romans*, without a Bridge, could not possibly get over. These *Romans* having *Germans* mixt with them, who in Armour were accustomed to swim, with ease, against the strongest Currents, were commanded to take the River, and unawares to assail the Enemy, but especially their Horse; For the *Germans* having got footing on the other side, fell unexpectedly on the *British* Camp, and, as they were ordered, spent all their Darts and Javelins upon the Horse, whereby they were so gauled, that the *Britains* not able to sit them, were forced to alight, and those which drew the Charriots, falling dead in their Geers and Harness, were not only made useless, but cumbersome.

The *Britains* being now many of them on foot, and their Charriots unserviceable, *Plautius* sends *Vespasian* (who afterwards was Emperour) with *Sabinus* his Brother to second the Attempt; These coming on a sudden upon the *Britains*, and assaulting them unawares did much Execution, but the *Britains*, with the rest of their Forces, for that time retired. The next day re-uniting, they gave Battle to the *Romans*, and with such Courage and Resolution, that for a long while the Victory hung doubtful, until *Cajus Gidius Geta* charged furiously upon them, and engaging almost beyond recovery, turned the scale on the *Roman* side, for which great piece of Service (although no Consul) he obtained afterwards at *Rome* Triumphal Honours.

After this, the *Britains* retired to the mouth of the *Thames*, where being acquainted with the Shallows and Sand-banks, they easily past it, but the *Romans* unadvisedly following them, were in great hazard to be lost upon those dangerous Flats, but the *Germans*, some by swimming, others by help of a Bridge that was higher, having got over, so encompassed the *Britains*, that they made great slaughter of them, but afterwards, in the heat of Pursuit, following too eagerly, in blind Bogs and Marshes they lost many of their Companions.

Plautius thought it not safe to proceed any further, having considered into what Traps the *Britains* had drawn him, and fearing that through the ignorance of the Country he might be led into greater dangers. With all, he perceived that the Courage of the Enemy, by so many Defeats, was rather inflamed than quelled, and that the death of their Prince *Togodumnus* (who, in one of the former Encounters had been slain) had so enraged them, that laying aside all thoughts of yielding, they were bent upon nothing but Revenge; Besides, he had lost many of his Souldiers, the Countries he held, were his rather by Courtesie than Compulsion, and he well understood the faith of Revolters, that upon the least turn of Fortune, they were ready to wheel about and fall into their ancient Allegiance.

According to his Orders therefore, he sent unto *Claudius*, signifying in what posture his Affairs stood, the danger of proceeding any further with those few Forces he had, and the hopefulness of the design of Conquest, if assisted with greater Numbers. In the mean time, he employed himself in securing what he had got, and in placing Garrisons in the most necessary Passes, so that with the residue of his Men he Encamped at the Mouth of the *Thames*, to make good the Landing of new Supplies.

Claudius receiving this Intelligence, being now the third time Consul, and desirous of a Triumph, chose *Britain* for his Province. CLAUDIUS;
in Person.

In his setting out from *Ostia*, he had like (by foul Weather) to have been drowned, upon the Islands *Stechades*, then on the Coasts of *Liguria*, where being at last set on shoar, by Land he went to *Marseilles*, then to *Calice*, with such vast Preparations, as argued the difficulty of the Enterprize he was undertaking; For, besides his *Roman* Legions, and the Auxiliaries of *Germans* and *Gauls*, he carried with him many Armed *Elephants* to terrifie the *Britains*, and to amaze that Courage, which to that time no Force could daunt.

With this Equipage he embarks, and having in a short time crossed the Channel, he joyns directly with *Plautius*, who lay waiting for him at the *Thames* Mouth. Then taking into his hands the entire Command of the whole Army, he passes the River to find out the Enemy, where he discovers them drawn up ready to give him Battle;

Battle ; For the *Britains* were impatient of Delays, and had embraced those Counsels which had more heat and spirit, than true Conduct, and settled Resolution.

Never had the Conduct of Old *Cassibelan* been more necessary than at this time ; The *Roman* Army was great and unweildy, requiring vast Provisions, and lugging much Baggage after them, their Courage in a little time would have been wearied, and their Spirits spent, and their *Elephants* once constrained to follow through Bogs and Marshes, would have been foundered and rendered unserviceable. And the first heat of the Army in receiving their Emperour being over, no doubt but the Souldiery would have flagged in time, and mouldered away. But to engage with them just upon their receiving fresh Supplies, when they were newly animated with the presence of their Emperour, and the impressions of Joy not quite over, argues the young and raw Counsels the *Britains* then were under.

And as this Fight was rashly undertaken, so were the consequences fatal, for the loss of *Camalodunum*, or *Malden* (the Royal Seat of *Cunobelin*) followed it, with the Surrender of many other Places of Importance, whose Inhabitants were dealt with according to their greater or lesser Obstinacy in yielding, some being received into Mercy, and others quite driven out of their Dwellings.

For these successes *Claudius* was oftentimes, by his Army, saluted with the Name of *IMPERATOR*, a Title never given to any in the same War but once, but now often reiterated with the universal Acclamations of all, but whether out of flattery to his Person, or that some extraordinary circumstances in the Wars with the *Britains* above other Nations, deserved it, is uncertain. Afterwards he disarmed the *Britains*, and thought that sufficient for his security, without proceeding to the confiscation of the Goods of the Nobility and Gentry, for which Clemency of his they erected Temples and Altars to him, and, with Sacrifice, worshipt him as a God.

Having thus gained sufficient Honour, he prepares for his Return to *Rome*, sending before him *Pompeius* and *Silanus* (who had married his Daughters) to carry the Tidings of his Victories, leaving behind him also *Plautius*, to finish what he had so well begun, and to subdue the remainder of the Island. All this was accomplished within sixteen daies, for no longer was he in *Britain*, and with so little noise and trouble, that it gave occasion to *Suetonius*, not long after, to write, *That he subdued the Country without any Battle fought, or the least Blood-shed.* At his Return to *Rome*, whence he had been absent in all but six Months, he received a most Magnificent Triumph, and, as if his Atcheivments had exceeded all Example, the Senate decreed yearly Games to his Honour, and set up stately Arches, not only in *Rome* but at *Bulloigne* also, the place from whence he set out. In this Expedition, they gave moreover to him and his Son the Sir-name of *BRITANNICUS*, a Title no less glorious to them than that of *Germanicus Africanus*, or *Asiaticus*, to others, and conferred on them with far greater circumstances of Acknowledgment from the State. And this may be said to the Honour of our Nation, that even in the height of the *Roman* Empire it was esteemed so considerable a part of the World, that it was held not Inferiour to any of the forementioned Provinces, and cost as many Legions in preserving it, as all *Asia*, and was never forsaken by the *Romans*, but in their last extremity.

A remarkable
Instance to the
Honour of
BRITAIN.

Suetonius.

At the Triumph of *Claudius*, to make it more splendid, the Governours of Provinces were summoned to appear, and, as in a publick Jubile, all Banished persons, for what Crimes soever, were for that time admitted into *Rome*. Upon the Loover of the Palace a Naval Coronet was fixed, as if at that time *BRITAIN* had been the Mistress of the Sea, and that the Ensign of its new Subjection. Provinces presented their Crowns of Gold ; *Gallia Comata*, or *France*, one of nine pound, *Spain* one of seven pound weight. He ascended the Capitol by the stairs on his knees, supported on each sides by his Sons in law, *Pompeius* and *Silanus*. He entred in Triumph the *Adriatick* Sea in a stately Vessel, more like a Palace than a Ship. To his Wife *Messalina*, by the Senate, was allowed the Highest place to sit in, and in his Triumph, she followed his Charriot in her *Caroch* or Hanging-Coach, after them followed *Valerius*, *Asiaticus* *Julius Silanus*, *Sidius Geta*, and others, on whom, in respect of this Conquest, he had heaped Triumphal Ornaments, the rest followed on foot, and in their Robes. After this he exhibited Triumphal Sports and Games, having assumed for that end the Consular Office and Authority, and besides the Solemnities in the Theatres, he instituted Horse Races for Prizes, between every Course, which were ten in all : Bears were killed, Champions fought, and the choicest Youths out of *Asia* danced the Warlike-dance in Armour.

In

In the Field of *Mars* he exhibited a War-like shew, wherein he represented the storming and sacking of a Town, and the Surrender of the *British* Princes, himself presiding in the Robes of a General.

To *Licinius Crassus Frug.* he gave the Honour to follow him in his Triumph, mounted upon a Trapped Courser, with a rich Caparison, and arraigned in a Robe of *Date-tree* work; Upon *Posidius* the Eunuch, he bestowed a Spear-staff without a Head; Upon *C. Gavins*, Chains, Bracelets, Horse-trappings, and a Coronet of Gold, and all in memory of his *British* Conquest.

T H E
British History,
CONCERNING THE
EXPEDITION
O F
CLAUDIUS,
And these Times.



CLAUDIUS, at his coming to Land at *Portchester*, besieged that Town, to the Relief whereof came *Guiderius*, and the Battle went on the *Britains* side, until *Hamo* a *Roman*, disguising himself like a *Britain*, got the opportunity of killing the King, and retiring. *Arviragus*, lest the *Britains* should be discouraged, concealed his Brothers death, and dressing himself in his Armour, as King, continued the Battle, and so obtained a great Victory. *Claudius* fled to his Ships, and *Hamo* to the next Woods, whither *Arviragus* pursued him, and hunting him out to the Sea-coast, there slew him at a Haven before he could take Shipping, called afterwards by the name of *Hamon's-Haven*, and *Hampton*, and at this day *Southampton*. Thus died *Guiderius* in the year of our Lord Forty five, and *Arviragus* his Brother, for want of Issue, succeeded him.

ARVIRAGUS, the youngest Son of *Cunobelin*, and Brother of *Guiderius*, received the Kingdom in the year of our Lord forty five. No mention is made of this King in the *Roman* Histories of these Times, which maketh the Reign of this Prince too much suspected, considering that in these daies many memorable things were done and Recorded by the *Romans* concerning this Island, and more Inferiour Persons taken notice of, and so it seemeth more strange, that a Sovereign Prince, of so active a Spirit as *Arviragus* is made, and so Victorious against the *Romans*, should be totally neglected by their Historians, so that I am afraid, as well his Encounters with *Hamo*, as his Marriage with *Genuissa*, a supposed Daughter of *Claudius*, as likewise his Treaty with the Emperour, his Homage to him, the naming of *Caerleon*, or *Glovernia*, *Claudiocestria*, in honour of his Nuptials with *Claudius* his Daughter, as likewise his Exploits against *Vespasian* at *Richborough*, will be all accounted of the same stamp, and for that reason I will omit them; And I will only make mention, that

that about the sixth year of his Reign, *Joseph* of *Arimathea*, sent by *Philip* the Apostle, preached, as is generally supposed, the Gospel of Christ in this Island, having a place assigned him about *Glastenbury* by this King, whom afterwards he converted to the Christian Faith, if *Harding* writes true,

*Joseph converted this King Arviragus,
By his preaching, to know the Law Divine:
And Baptized him, as written hath Nennius,
The Chronicler in Britain Tongue full fine.*

But his Authority may be supposed to be as bad as his Verses, for we find but two *Nennius's*, one Brother of *Cassibelan*, and long before this time, the other called *Bancharenfis*, and writ not in the *British* Tongue, but in the *Latin*; However, it is agreed, that about these times the *Christian Faith* was propagated in this Island, but whether by *Joseph* of *Arimathea*, who (as the first Protestant Bishop saith) had a Seat allotted him in the very ends of *Arviragus* his Dominions, or by *Simon Zelotes*, or *St. Paul* himself, or some others, is uncertain. But it is plain out of *Tertullian*, that the *British* Nation, to which the *Romans* had no access, had owned Subjection unto Christ, which was in this Age.

Math. Parker.

Tertullian.

* Concil.
Spelm. Eccles.

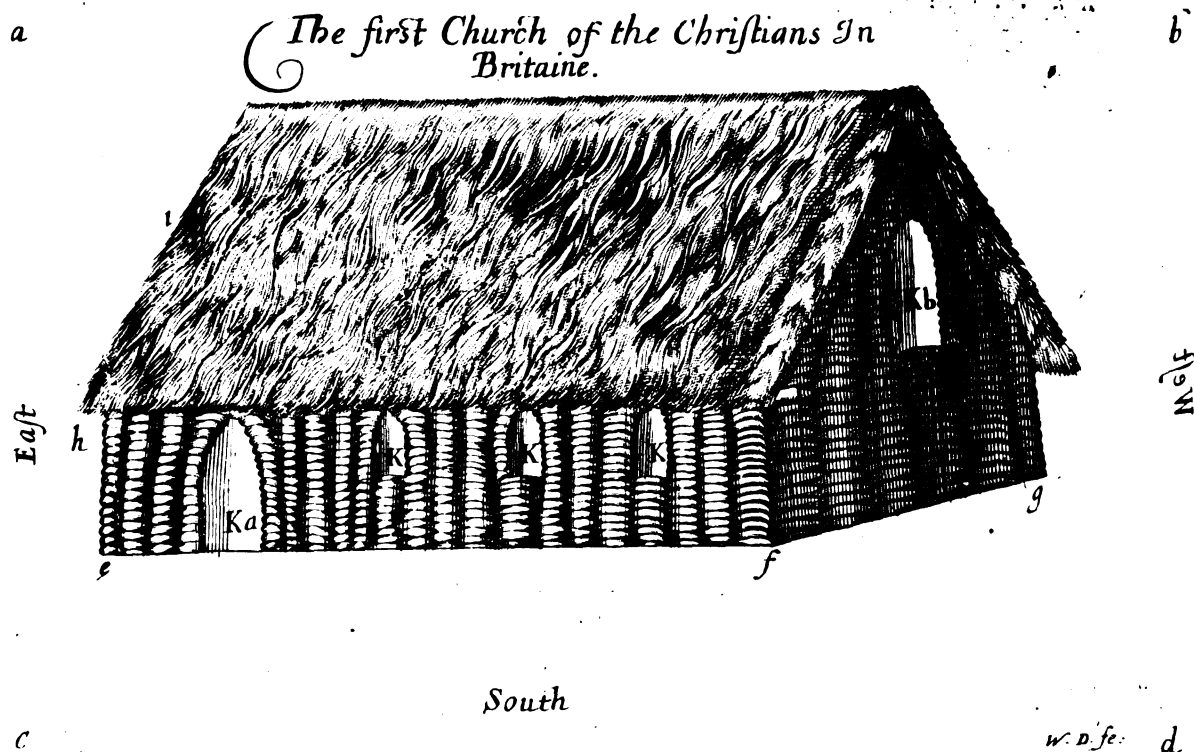
But the most received Opinion of the Inhabitants, and which seemeth to carry the greatest Antiquity, is, That *JOSEPH* of *Arimathea*, the same who embalmed our Saviours Body, was sent into *Britain* by *St. Philip*, where he preached the Gospel, and founded a Church in a place called *Ines withzen* in the *British* Tongue, now *Glastenbury*, which place was granted to him by this *Arviragus* King of *Britain*, the dimensions of which Church, according to the Custome of those Primitive times, not very Magnificent, is taken out of * *Sr. Henry Spelman*, as he collected it from a Plate which was fixed on a Pillar in the New Church, and preserved after the demolishing of that Monastery; the words of the Plate are these.

Anno post Passionem Domini xxxj. duodecim Sancti ex quibus *JOSEPH* ab *Arimathea* Primus erat, huc venerunt: qui Ecclesiam hujus Regni primam in hoc loco construxerunt, qui Christi in honorem suæ Matris & locum pro eorum Sepultura præsentialiter dedicavit, Sancto David Meneventium Archiepiscopo hoc testante. Cui Dominus Ecclesiam illam dedicare disponenti in sompnis apparuit, & eum a proposito revocavit: necnon in signum quod ipse Dominus Ecclesiam ipsam prius cum Cimiterio dedicarat: manum Episcopi digito perforavit, & sic perforata multis videntibus in Crastino apparuit. Postea verò idem Episcopus, Domino revelante, ac Sanctorum numero in eadem crescente, quendam cancellum in Orientali parte huic Ecclesie adjecit, & in honore Beatæ Virginis consecravit, cujus Altare inestimabili Saphiro in perpetuam hujus rei memoriam insignavit. Et ne locus aut quantitas propterea Ecclesie per tales augmentationes oblivioni traderetur, erigitur hæc Columna in linea per duos Orientales angulos ejusdem Ecclesie versus meridiem protracta, & prædictum Cancellum ab ea abscindente. Et erat ejus longitudo ab illa linea versus Occidentem lx. pedum, latitudo verò ejus xxvj. pedum, distantia centri istius Columnæ à puncto medio inter prædictos angulos xlvij. pedum.

Thus rendered into English.

THere arrived here XII. Holy Men, of whom *JOSEPH* of *Arimathea* was Head, in the year from the Passion of Our Lord XXXI, who built in this place the first Church of this Kingdom, who, viz. *Joseph* of *Arimathea*, appointing a Place for their Burial, dedicated it in honour of the Mother of Christ, *David* Archbishop of *Menew* attesting the same, to whom (the Lord intent on the Dedication of that Christian Church) appearing in a Dream, recalled, deterred and advised to desist from that purpose, and in token that the Lord had before dedicated that Church and Church-yard, he bored the Bishops hand through with his finger, which appeared so bored through

on the Morrow to many Eye witnesses. Afterwards the same Bishop, the number of the Saints of that Church increasing (the Lord revealing it to him) added to that Church on the Eastern part, a Chancel, which he consecrated in Honour of the Blessed Virgin, the Altar of which, for a Memorial of the same to future Ages, he adorned with a Sapphire of unknown value, and lest the place and plat-form of that Church, through such Augmentations might be forgotten, there is erected a Column or Pillar, in a Line drawn through the Eastern Corners of that Church, towards the South, dividing the aforesaid Chancel from the same; and the length of it was, from that Line towards the West three-score feet, its breadth twenty six feet, the distance of the Centre of that Column from the middle Point, between the aforesaid Corners, forty eight feet.



a, b, c, d, The compass of the Church-yard, the extent whereof is not certainly known, but so large as to contain (according to *Melkinus*, who lived in the year of our Lord 550) a thousand Graves, amongst whom lies *Joseph of Arimathea*, &c. about the South Angle of the Oratory, about K and f, where also *St. Patrick*, Abbot of this place, was also Entomb'd under a Stone Pyramid, which was afterwards (according to the devotion of the time) overlaid with Silver.

e, f, The length of the Church, sixty foot.

f, g, The breadth of the Church, twenty six foot.

b, The Walls of the Church (according to *Malmsbury*) made of Twigs winded and twisted together, after the Ancient Custome that Kings Palaces were used to be built; So the King of *Wales*, by name *Deolus Dha*, in the year of our Lord 940, built a House of white Twigs, to retire into when he came a hunting into *South-Wales*, therefore it was called *Cy gwyn*, that is, *the White House*. For, to the end it might be distinguished from Vulgar buildings, he caused the Twigs (according to his Princely quality) to be barkt; Nay, Castles themselves in those daies were framed of the same Materials, and weaved together, for thus writes *Giraldus Cambrensis* of *Pembroke Castle*. *Arnulphus de Montgomery* (saith he) in the daies of King *HENRY the First*, built that small Castle of Twigs, and slight Turf. Such Reed Houses as these we all along see in *Ireland*, and in many places in *England*.

F f

i, The

Hist. Bede
lib. 3. cap. 10.

I, The Roof, which (according to the usual Custome of the Britains) was of Straw, or after the nature of the soyl in that place, of Hay or Rushes. So Bede; *A great fire being kindled in the midst of the House, it happened that some sparks, flying high, set the Roof of the house on a flame, which easily took fire, because it consisted of Wicker, and Straw*; After the same manner was the Old Roman Capitol it self built, according to Ovid,

Ovid.

*Quæ fuerat nostri si quæras Regia nati,
Adspice de Cannâ, Straminibusque domum.*

K a, the Door, the top whereof reacheth to the Eeves of the house, which in those daies were very low.

K b, the East Window over the Altar.

K K K, the South Windows.

HAVING delivered thus much concerning the Antiquity of this *Christian Church*, I will conclude the same with some necessary Observations thereupon.

Observations upon the before-mentioned Inscription, in memory of the first Christian Church in Britain.

THE Character upon this Plate is not so Ancient, as not above 300 years old, if so much, and though there might be in other places (which is difficult to prove) Churches built so early, yet that they were encompassed according to the Modern Custome, with Church-yards, will hardly be granted. There were many Churches in the Cities of *Britain* soon after the first Times of Christianity, but never any Church-yards till the time of *Cuthbert*, the tenth Archbishop of *Canterbury*, from *St. Augustine*, who in the year of our Lord 798, procured the priviledge of having Church-yards in Cities from the *Pope*; Whoever of the Ancient and Primitive Christians, made mention of burying any body in Churches, or in those Times, of the dedication of Churches to Saints, or that the Blessed Virgin *Mary* was called upon, and worshipped by her Contemporaries? And this is to be observed, that there is no mention made concerning Dedication, before the time of the building of that Church, which is reported to have been in the year from the Passion 31, nor in the time of *Joseph of Arimathea*, or about five hundred years afterwards, until *St. David*, who was made Archbishop of *Menew*, Anno Dom. 519. and held that Seat 65 years, for he is reported to have lived 145 years that first discovered it.

T H E



THE CONTINUATION
OF THE
Roman History,
UNDER
CLAUDIUS
BY HIS
LIEUTENANTS.



AULUS PLAUTIUS left by *Claudius* in *Britain*, after the Emperours departure, gave himself to the diligent prosecution of the War, and so behaved himself in quieting the Rebellious Countries, and gaining new Conquests, even to the West of the Island, that *Claudius* decreed he should have a petty Triumph, and at his Entrance into *Rome*, himself went to meet him, giving him the Right-hand both in his going and coming.

Neither were the Actions of *Vespasian* (afterwards Emperour) less remarkable in this War, for partly under the Conduct of *Claudius* himself, and partly of *Plautius*, he fought thirty Battles with the *Britains*, two most powerful Nations, and above twenty Towns, together with the Isle of *Wight*, he brought to his Subjection, for which Worthy Deeds he received Triumphal Ornaments, and a little while after, two Sacerdotal Dignities, and a Consulship.

His Son **TITUS** served under him in quality of a *Tribune*, and was much renowned for his Valour and Diligence. He had the good Fortune to rescue and relieve his Father, and his Modest Behaviour was as signal as his Courage, as appeareth by many Inscriptions upon his Images, dispersed through the Provinces of *Germany* and *Britain*.

OSTORIUS SCAPULA succeeded *Plautius*, in the quality of a *Pro-*pretor, a Man no less experienced in Martial Affairs. At his first entrance into Command, he was welcomed with many Commotions and Troubles, for that part of *Britain* which was not yet subdued, broke in upon their Neighbours who had entered into League, or made any Submission to the *Romans*, wasting their Fields, and with so much the more vigour, for that they thought this new General (not yet acquainted with his business, nor having experience of his Army) would not be able to Revenge it, especially considering that the Winter season was drawing on, and the time unfit for Action.

Suetonius

Camb. Brits

Tacitus, 23
vit. Agri.

But *Ostorius* knowing that the first Success makes the greatest impressions of Fear, or Confidence, resolves to put a stop to their Inroads betimes, before they proceeded too far, and to that intent he snatched with him some of his lightest Cohorts, and unexpectedly set upon them, killing many, and following them that fled so closely, that he gave them not time to Rally, and lest for the future he might be continually plagued with a dangerous and unfaithful Peace, which would be alwaies beating up his Quarters, and give neither to himself, nor his Souldiers, any rest, he disarms all whom he suspected might Revolt, and set Garrisons on the two Rivers *Sabrina* and *Antona*, thereby to tie up the Incurfions of the Enemy.

By this means he reduced the most Southerly parts of the Island into the nature of a Province, and to secure his Conquests the better, he gives several Cities to *Cogidunus*, to be held of the *Romans* under the Title of a King, by which Bribe he engaged him deeply to his Party, it being an ancient practice of that State to flatter Princes for their advantage, and by a specious shew of Honour and Respect, to make them Instruments of their own Ambition, and Vassals to their will, a haughty Pride observable in Commonwealths. First they drew them up with the Plumes of Majesty, and seemed to adore them, and afterwards, their turns once served, with as great Contempt and Ingratitude they trampled upon them. And this I take notice of here, because *Tacitus* seems to glory in it, and it way possibly be the Humors of others as well as the State of *Rome*.

The *Iceni*, or the People of *Suffolk*, *Norfolk*, *Cambridgeshire* and *Huntingtonshire*, a potent Nation, and not yet wasted by War, because they had voluntarily entred into Alliance with the *Romans*, finding (that upon the least suspicion) they might be disarmed as well as their Neighbours, and perceiving that they should be enclosed in the *Roman* Line, which was stretched as far as the *Severn* and *Avon*, or, as some think, the *Trent* Northward, could not brook these proceedings of *Ostorius*, so took Arms, and by their Example encouraged many of their Neighbours to do the like. This done, they encampt in a place chosen for that purpose, casting up a Rampier of Earth, and leaving the Entrance narrow, for fear the Enemies Horse might break in upon them.

Ostorius, although he had not his Legions with him, but only his Auxiliary Forces, yet resolved, if he could, to break down this Fence, which he perceived was but rudely thrown up, and setting all his Cohorts to work, the Horse also alighting to that Service, he giving the signal, at once they rent down the Works, and fell upon the Enemy, and levelled their narrow Trenches.

Here the *Britains* were sorely streightned, but knowing, that if they were overcome, the reward of their Revolt would be slavery, and that if they had a mind to escape, their own Fortifications were against them; They did whatever men in Anger and despair could do, bravely revenging themselves upon the Enemy.

In this Battle *M. Ostorius* the Son of the Lieutenant gained the Honour of having saved a Citizen. But at length being overcome, other States, by their sad Example, were confirmed in their Obedience to the *Romans*, having hitherto waited the success of the *Iceni*, standing in a doubtful posture, between War and Peace.

Camd. Brit.

After this success, *Ostorius* marches into the Country of the *Gangi*, supposed to be a small Territory in *Somersetshire* (for I cannot imagine them to be the Inhabitants betwixt the *Iceni* and the *Humber*, because they lay not in the way to the *Irish* Seas, as by the following Progress we may imagine the *Gangi* did) where he plundered and laid waste their Fields, they not daring to give him Battle; And, if at any time they ventured out of their secret Coverts, to fall in the Reer, and endeavoured to cut off his Marches, they alwaies met with sharp entertainment. At last he came to the *Irish* Sea, where News was brought him that the *Brigantes*, supposed the Inhabitants of *Yorkshire*, *Lancashire*, the *Bishoprick* of *Durham*, *Westmoreland* and *Cumberland*, were up in Arms.

Upon this he resolves to return, being fully purposed not to attempt any new Design till he had fully quieted these Commotions behind him, which he found no great difficulty in performing; For they, after a few losses, and a general Pardon to all that should lay down their Weapons, readily submitted and embraced it. But the Nation of the *Silures*, the Inhabitants of *South-Wales*, were not so easie to be managed, for neither by fair words and allurements, nor by threats and Menaces, could they

they be brought to a Compliance, but needs they would have a War, and seemed not to be bridled or kept under without Garrisons of Legionary Souldiers.

To effect this, *Ostorius* sends to the Colony at *Camolodunum*, consisting of *Veterane* Souldiers, these he placed in his new Conquest adjoyning, that they might be an obstacle to new Revolts, and a means to train the People into a Conformity to the *Roman* Customes and Laws.

This done, he went against the *Silures*, who, besides their natural and inborn Fierceness, were much exalted with the opinion they had of the Courage and Conduct of *Caratacus*, a Prince, who by many doubtful, and some fortunate Attempts, had raised himself to a greater Reputation in Arms, than any of the *British* Generals; He finding himself over-matched in Strength made use of Policy, he knew that his advantage lay in choice of Ground, and in places that were fittest for Ambush. To that end he makes the seat of the War in the Country of the *Ordovices*, or *North-Wales*, a Region full of Narrow passes, Rocky and Mountainous, and easie teneable by a few.

Having drawn into his Society all that were Ill affected to the *Roman* Alliance, he resolves here to try it out to the utmost. *Ostorius* followed him, and finds him drawn up, and resolutely prepared for Battle.

The place he had chosen was strangely fortified both by Art and Nature, the access to it were full of difficulties to the *Romans*, and of no less security to the *Britains*, either in Advancing or Retreating. It was situated between craggy and broken Mountains, and when any Gaps or Passages lay open, he stopt them up with huge Stones ramb'd in between, and that ground which lay level he fortified with a Ditch and Rampire.

There was but one side left that the *Romans* could attack him at, where there ran a River not to be foarded, without some confusion and disorder on the Enemies Party. Against this place he set the choicest of his Souldiers to assault them at their passage, drawing a Line behind them of slight work, to break the impression of the Enemy, if they should be forced to Retreat.

The place where *Caratacus* drew up his Army, is supposed, by Mr. *Cambden*, to be a Hill on the West of *Shropshire* called *Caer Caradoc*, at this day situated among many doubtful Foards, and the Ruines of the Rampire as yet remain.

Things thus ordered, the Leaders of the several *British* Nations went about the Army, encouraging the Souldiers, and exhorting them not to be daunted with vain Fears, praising such as they saw cheerful and eager for Battle, and raising the Spirits of others where they perceived them drooping, with comfortable expressions, and such like allurements of War.

Caratacus especially bestirs himself, and with quick motion stirring from place to place, *This*, he cried out, *was the Day*, and *This the Field which would be the recovery of their Liberty, or the beginning of perpetual Slavery*. And here he invokes the Names of his glorious Ancestours, who had driven out *Cesar* the Dictatour, and by whose Valour they had hitherto been freed from the *Roman* Bondage and Tribute, and their Wives and Children preserved from dishonour.

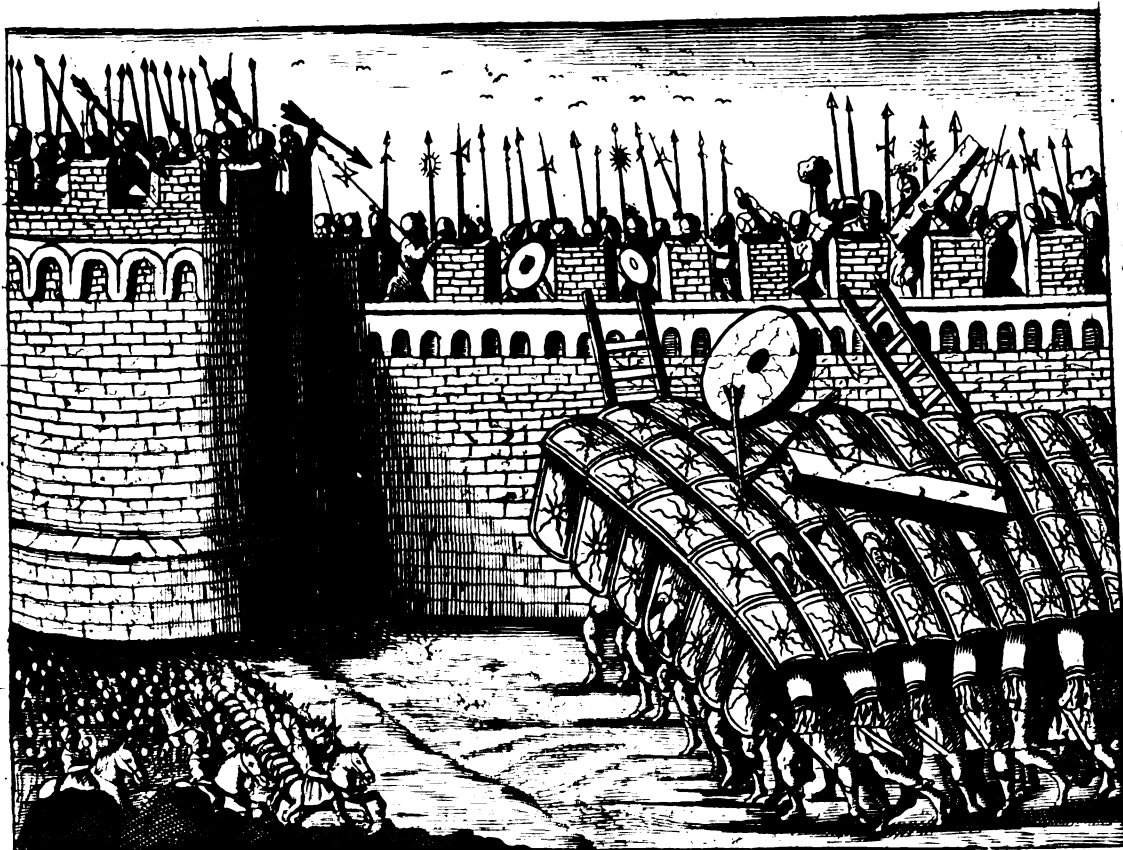
After these and such like speeches, the Army testified their Joy by loud shouts and acclamations, and every one, according to his Country superstition, bound himself by Oath, *That neither Darts nor Wounds should make them yield*.

This courageous and chearful Alacrity startled the *Roman* General, withal he descried the River before him, and the Rampire made upon it, both of great difficulty to be passed. The steep Hills full of Armed men, and hanging over their heads, gave a dismal prospect, and a terrible scene of War; But the Common Souldiers were eager for Battle, and required the Signal, crying out, *That to Valorous men nothing was impregnable*, and this their Impatience was encreased by the *Prefects* and *Tribunes*, who gave out the same words.

Then *Ostorius*, having first variously sought out which Fords were passable, which not, whilst there he had continued, he led them on, and with no difficulty wades through the River. When they were come up to the Rampire, and within ken of the *British* Darts and Javelins, they were sorely gauled by them, and because the *Britains* had the advantage of the Higher ground, and the *Romans* were to sling their heavy Piles up hill, their losses were far the greater.

And

And during this distant Fight, such was the great slaughter on the *Roman* side, that not able longer to endure it, the Legions took to their Ancient discipline of making of a *Testudo*, which was done by their coming to their close Order, locking their Targets one within another, over their heads, the manner of which is described in the following Figure.



But in speaking more particularly of this *TESTUDO*, we shall describe it according to the Directions of *Livy*, *Tacitus*, *Dio Cassius*, and others.

To the Amphitheatre (a Place people accustomarily resorted to see any strange thing Acted) was brought a considerable number of Men, who after some motion and seemly March, suddenly cast themselves into a square Troop, and locking their Targets close together, over their Heads, the first Rank of men stood upright, the next bowing their Bodies a little downward, the third and fourth imitated it by degrees, in manner of a Descent, insomuch that the last Rank of men kneeled upon the ground, so that their Targets on the outside seemed bending like the Tiles on a House.

Upon this Roof or *Testudo* (being applied to the Wall of a Fort or Castle) Men ran Armed to fight those that stood ready to defend themselves, and in case their Scaling-Ladders (wanting length) proved unserviceable, then they erected one *Testudo* upon another, which *Tacitus* justifies, when he saith, That in case of necessity, the Roman Souldiers climbed up a Wall, *super iteratam Testudinem*, building one *Testudo* upon another, and these were contrived with such speed and Art, that they could as soon be built as demolished.

It farther appears, that the Romans used a single *Testudo* to break through and disorder the Ranks of Horse-men on a sudden, although fixt in a good order for Battle. But for Mirth and Divertisement they usually made one *Testudo* upon another, on which they Vaulted and shew'd Tricks, not only to evidence the nimbleness of their Bodies, but the strength and good use of so ingenious an Invention.

The Name, *TESTUDO*, was given to those Shields so united, not only for their strength, but because on the outside it seemed like the backs of some Shells or *Tortoises*; and thus much may suffice to shew the use and reason of the Name *TESTUDO*, which is represented in the precedent Figure.

Thus

Thus under the shelter of their Shields, which were as a Roof over them, they advanced to the slight Works the *Britains* had cast up, and with no great trouble did cast them down, and so went to grappling.

The *Britains* not able to endure the close fight of the Legions, strive to disengage themselves, and to get up to the top of the Mountain, hoping from those steep Precipices to regain their advantage of flinging their Darts. But such was the eagerness of the *Romans* that they followed them at their heels, the light Armed first, and after them the heavy Legions.

The *Britains* who had gotten up, bestowed their Darts plentifully, but nevertheless the *Romans* went on, and breaking into the Ranks, some they flung down headlong, others they kill'd and wounded, as having neither Helmet or Breast-plate to defend them. And now the *Britains* knew not which way to turn themselves: if they engaged the light Armed and Auxiliary Forces of the *Romans*, they were beaten down with the broad Swords and massie Pikes of the Legionaries, if on the other side they set upon the Legionaries, the light Spears and pointed Swords of the Auxiliaries were as equally fatal to them, so that not able to hold up any longer, they flung down their Arms, a few only escaping.

This Victory was rendred famous by two Noble Captives here taken, the Wife and Daughter of *Caratacus*, and it had been well if that Princes Misfortunes had here ended, for his two Brothers (after his Overthrow) revolted to the *Romans*, and he himself (as adversity is seldom safe) having escaped the pursuit, and fled to the Protection of *Cartimandua*, Queen of the * *Brigantes*, was most basely delivered up and sent in Irons to the Conquerour. The *Scottish* Histories say, the *Brigantes* were a People of their Nation, and *Buchanan* reads the verse of *Seneca*, *Scuta Brigantes*, *Scota Brigantes*, and truly this Nation would very easily incline us to yeild to their pretention.

* Yorkshire, Lancashire, Bishoprick of Durham, Westmorland, Cumberland, Scotch Hist. Buchanan. Tacitus. An. Dom. 53, or 54.

This great Overthrow happened in the ninth year of the Invasion of *Britain*, under *Claudius Caesar*. The fame of *Caratacus*, heightened by the story of his sad Misfortunes, not only spread it self through the neighbour Islands, and adjoining Provinces, but reached even to *Italy*. Every one longed to see that man, who (for so many years) had stood out, and bad defiance to their greatest Forces.

His name at *Rome* was no less celebrated, the Emperour thinking he did Honour to himself in praising the worth of a Person, and advancing the Credit of a Nation, over both which before he had Triumphed.

Being come to *Rome*, the People were called together as to a publick and solemn Spectacle. The Emperours Guards were drawn out, and stood to their Arms before the Camp to receive them. First entred the Kings Retinue, bearing Chains and Caparacons, and divers Trophies he had won in other Wars, next his Brothers, then his Wife and Daughter, and last of all himself appeared.

The manner of Caratacus Reception at Rome.

The Prayers and Submissions of others, through Fear, were base and degenerate, but *Caratacus*, Great, even in the midst of his Misfortunes, with a steady and erected Countenance, and a look that yet retained its Majesty, stands before the Tribunal of *Claudius*, and speaks to this purpose.

If my Moderation in Prosperity had been as great as the quality of my Birth and Fortune, I might have come to this City rather as a Friend than a Captive. Neither could you have disdained an Alliance with one descended of so Ancient and Royal Blood, and commanding many Nations. My present condition to me is disgraceful, but to you glorious. I had Horses, Charriots, Men, Arms and Riches, no wonder if I was unwilling to forgoe them. If of necessity you must Command all things, it follows all must Obey. If I had sooner been betrayed to you, my Misfortune had made less noise in the World, and your Conquests had not been so Renowned. After my death I should have soon been forgotten, but if you let me live, you make me a lasting Monument of your Clemency.

Observe how elegantly Mr. Speed has translated this Speech.

Claudius, being taken with his Behaviour, pardons him, his Wife and Brothers, and commands their Irons to be knockt off; After which they did their Reverence to the Empress *Agrippina*, who sitting by in State, expected it, giving her the same Thanks and Praises they had done to the Emperour.

After this, the Lords of the Senate assembled, where many and magnificent things were discoursed concerning the Captivity of *Caratacus*. And it was generally agreed

agreed that this Action was not less Honourable to *Ostorius*, than the taking of King *Siphax* by *P. Scipio*, or the *Macedonian* King *Perfes*, by *Lucius Paulus*, or any others who had led Princes in Triumph, and therefore for his eminent Service to the Commonwealth, they decreed him Triumphal Ornaments.

But the like Fortune did not attend *Ostorius* in his succeeding Actions, for whether the *Romans* were grown careless and negligent, being rid of so considerable an Enemy as *Caratacus*, or whether the *Britains*, in compassion of the Misfortunes of so great a Prince, were more eagerly bent upon Revenge, whilst the Camp-Master and some Legionary Cohorts were left to fortifie some certain places in the Country of the *Silures*, the *Britains* encompassed them about, and if succour had not speedily arrived from the neighbouring Towns and Garrisons, there had not a man of them escaped; Nevertheless, the Camp-Master, with eight Centurions and many of the forwardest Souldiers, were slain.

Upon the neck of this, followed another loss on the *Roman* side, for a Party being sent out to Forrage, were suddenly set upon, beaten and dispersed, together with some Troops of Horse, who came too late to relieve them. *Ostorius* sends some of his Foot, lightly Armed, to succour both Parties, and to try to make them Rally, but they served but to increase the Flight, until the Legions coming up undertook the Battle, and by main strength first poised it, and afterwards turned the Scale.

The *Britains* got off with little or no loss (the day being almost spent) and never after appeared in great Parties, but out of Woods, Boggs and Marshes, made frequent Sallies in small Bodies, as Condu& or Chance led them, upon Necessity or Valour, Anger or Prey, sometimes commanding others although without Command. And this way of Skirmishing, though taken up by the *Britains*, out of Necessity rather than Choice, yet had it greater success and proved more fatal to the Enemy than their great Bodies. This the *Silures* well perceived, and wisely managed the advantage, and above all the *British* Nations, they entertained a mortal Hatred against the *Romans*, and watched all opportunities to do them mischief. They had heard that the General should give out, *That he would root out the very Name of them*. A saying that they could never forget, and although often courted to a Compliance, they ever afterwards looked upon the *Romans* not only as their Enemies, but the haters of their Nation.

This exasperating of a People, of it self not very tractable, proved of ill consequence to the *Romans*; For they seeking out all means to vent their spight, at last met with a comfortable occasion, two Cohorts, led on by the Avarice of their Commanders, were gone out to pillage and plunder the Country, and it seems, following their business with more greediness than heed, were insensibly drawn too far from their Head Quarters. Upon their returns loaden with Spoil, they were intercepted, many of them slain and wounded, and the rest all taken Prisoners.

The *Silures* made good use of this good success, and in scornful manner sent about the Captives to the Neighbouring States, as Presents, at once revenging themselves on the *Romans*, and encouraging others to assist them in their Revolt, by making them partake of the guilt; And that these Captives might be more acceptable, they sent along with them much spoil, by all which Arts they procured many to declare for them.

Ostorius
dead.

Ostorius now tired out with so vexatious an Enemy, and sensible how he lost daily in his Reputation, died for very anguish and grief, the *Britains* triumphing, that although no particular Fight, yet the adverse War had taken off so considerable a Commander.

AUL. DID.
Propretor,
succeeded.

Cesar hearing of the death of his Lieutenant, immediately chooses *AULUS DIDIVS* to succeed him, giving him Orders to hasten to his Command, the Affairs of *Britain* being in that tottering condition that they wanted a speedy Governour. He came not so soon hither, but that before his Arrival, a Legion under *Manlius Valens* met with an unlucky and disastrous Fight. The losses on the *Roman* side, though great enough, yet were higher reported by the *Silures*, partly to hearten their new Allies, and partly to discourage the new Governour. But he made better use of it, and in his Letters to *Rome* raising the Defeat much higher, thinking thereby, that if he should quell the *Britains*, the Honour would be greater, and the Disgrace less if he failed.

T H E

T H E
L I F E
O F
C L A U D I U S.

ABOUT this time died *CLAUDIUS*, the first Emperour that subdued this Island, and reduced it into the nature of a Province, much celebrated for his *British* Conquests, the only honour of his Reign, but far happier in the choice of worthy Commanders than his own Conduct. Suet. viii.
Claud.

The calamity of *Britain* was so much the more to be lamented, in that it stooped to a Prince of very small Endowments, and yet worshipped him as a God, whom Historians can scarce allow to be a Man. For, as he was desirous of Glory, which in him could rather be called *Instinct* than *Vertue*: so was he withal so dull and stupid, that in his Child-hood he was the grief of all his Parents, and, in his riper years, the Laughing-stock of *Caligula*, and the sport of the whole Court. After his Inauguration, which was attended with odd circumstances of folly, although Majesty covered his face, yet through all, even then, were his defects visible. They adored him most whose approaches were at greater distance, and though he awed the World, yet was he made a Property to his Wives and Domesticks. After thirteen years swaying, rather holding the Scepter, he was poisoned by his Wife *Agrippina*, and whilest the *Romans* were employed in his *Apocryphus*, or making him a God, there were others no less busie in his * *Ἀποκαλύψεις* or conversion into a *Musbroome*, her * *Seneca* beloved, but fatal Diet.

But one Action of his is not to be omitted, He abolished the Religion of the *Druids* throughout all *Gallia*, the exercise whereof, for its bloody Rites and Ceremonies, had been only banished the City by *Augustus*; And, no doubt he would have done the same through *Britain*, had the success of his Arms been as great here towards the end of his Reign as the beginning.

In the time of this Emperour there served in *Britain* three Legions, *viz.* the second Legion, *Augusta*; the ninth Legion, *Hispaniensis*; and the fourteenth, named *Gemina Martia Victrix*.

N E R O.



NERO succeeded in the Empire, a Prince idle and dissolute, he continued *Didius* in his employment, but afterwards was minded to withdraw all his Forces from *Britain*, and to dismantle the Country, but shame deterred him, and a fear, lest by that means he should seem to dislike the Counsels of *Claudius*, which at that time were very popular. Anno D. m. 561

Didius was well stricken in years, and therefore better fitted for the present Affairs, which required rather a Cautious than an Active Commander, and so we find him, for having in some measure put a stop to the Incurfions of the *Silures*, and cooped them up within their bounds, he set himself altogether to secure what his Predecessors, *Plantius* and *Ostorius*, had gained. But least it might be said he did nothing in the Island, he built here and there a few Garrisons, higher in the Country. And now there brake out a differision among the

G g

Britains

Britains, which continued for many years, for it seemeth by *Tacitus*, who relateth it entirely, in two distinct places, that it began under this *Didius*, and lasted to the daies of *Vespasian*, and was the occasion of much vexation to the *Romans*, during their Civil Wars with *Galba*, *Otho*, and *Vitellius*. The occasion and progress of it I will set down together (although it was the business of many years following) with the same Reasons for so doing, that *Tacitus* gives, for fear, least if told in parcels, it would not be so well fitted for memory.

*Tacitus, An.
lib. 12. Hist.
lib. 3.*

After *Caratacus* had been taken, there was none in the whole Island that was thought equal in Arms to *VENUTIUS*, a Prince of the *Brigantes*; He was by nature fierce, and by inclination a most mortal hater even of the name of a *Roman*. But this his Austerity to them was something allayed by his marriage with *Cartismandua*, a Queen of great power and authority, and a constant Favoured of the *Roman* Interest, not only to oblige her the more, he dissimulated his hatred to the *Romans*, totally closed with them, and so submitted to their Protection. But nothing could engage the heart of treacherous *Cartismandua*, but she who had betrayed her Country, proved false to her Lord and Husband, forsaking him, and descending to the embraces of *Vellocatus* his Groom, whom afterwards she made Partner of her Bed and Kingdom.

Venutius deeply touched with this open Injury, raised Forces against her, and her Paramour, and first the War continued between them only; the Good will of the Country being on *Venutius* his side, and on hers, Lust, treachery and deceit. This one would have thought was a very unequal match, and yet it held up long on both sides, for *Cartismandua*, by usual arts and practices, had trained and got into her possession the Brother and near Relations of *Venutius*, which for some time strengthened her Party, having so many of the Royal Family at her disposal. But the People fearing the cruelty of her nature, that in time she might do Violence to them, and jealous to be brought under the uncomely subjection of a Woman, the Male Issue being extinct, unanimously declared in favour of *Venutius*, and for the liberty of his Brother and Relations. And now there seemed nothing could hinder the punishment of her Adulteries, but the Interposition of the *Romans*; And *Venutius* perceiving them to draw together, and knowing well the Obligations that Queen had done them, in betraying *Caratacus*, and adorning the Triumph of *Claudius*, kept a jealous eye over them, and found that they held secret Intelligence with her, and seemed to defer the owning of her Cause, only, till greater strength should arrive.

This he resolves to prevent in time, and therefore, with what Forces he had, he set furiously on those Cohorts who were already assembled, and at the first charge made great slaughter of them, and so presently, with some losses, retired. There was a Legion coming to joyn with them under the Conduct of *Cassius Nasica*, for *Didius* was old and did all by Deputies. *Venutius* advised of this, resolves to be before hand with him, meets them in their Journey, sets upon them, and with the like success retreated.

Cartismandua now reduced to the greatest extremities, thought of nothing but securing her Person by escape, to that end she sent to the *Romans* for a Guard, which being granted to her, through many Skirmishes, and great difficulties, got up to her, and with much ado rescued her, but the Kingdom was left to *Venutius*, and the War to the *Romans* to manage.

Tacit. ibid.

Cartismandua (as appeareth by *Tacitus*) sheltered her self for a long time under the protection of the *Romans*, bereaft of her Kingdom, and in vain expecting assistance from them, who either could not, or were unwilling to engage too deeply in her Quarrel, for it may be more than conjectured out of the same Author, that the *Romans* did yield to *Venutius* the quiet possession of the Kingdom, and would never have molested him, could he have but have forgotten that sensible Injury of theirs in interposing their Authority in his domestick Affairs, the maintaining the Rebellion of an Adulteress, and the open protecting of her. Such little favour found she with those persons, whom she thought she had so infinitely engaged, so that we may leave her like a Strumpet following of the Camp, hated by the *Britains*, and without question, derided and despised by the generous *Romans*. And no doubt, she proved the burthen and clog of their Affairs, for in their difficulties, during the Civil Wars of *Rome* under the three succeeding Emperours, she was the hated cause that drew the Arms of *Venutius* upon them.

VERA-

VERANIUS, a Propetor, succeeded *Didius*, a rigid and strict Commander, and perhaps the loose discipline of the *Romans* under his Aged Predecessor, required in him more than ordinary Severity. He found at his arrival things in no good posture, great slaughter had been made of the *Romans*, which he endeavoured to revenge on the *Silures*, but having made a few inroads into their Country, he was prevented by death from proceeding any further, leaving this behind him either out of flattery to his Master *Nero*, or insight into the Country, that in two years, had he lived, he would have conquered it all.

PAULINUS SÆTONIUS next obtained the Province, who was esteemed a Souldier inferiour to none of his time, for two years together he reigned prosperously, subduing many Nations, and fortifying what he had got with new Garrisons. Encouraged with this success, and having no small thoughts within him (for he was emulous of the glory of *Corbalo*, a Souldier of great reputation in that Age) he began to think of new Islands to Conquer. *Mona*, or *Anglesey*, at that time, was very populous from the concourse of people that fled thither for security, and a place of no small annoyance to the *Romans*, for it administred great assistance to the *Britains* upon all their occasions, in their Revolts.

To Invade this, he first built flat-bottomed Boats to carry over his Foot, the Horse followed either upon the flats and shallows, or else, where it was deeper, swam it.

Upon the Shoar stood ready to receive them a strange medly of an Army, supposed of *Men*, *Women* and *Priests*, the Men were well Armed and stood thick, the Women and Priests ran up and down after the manner of Furies, the former with their Hair ruffled about their ears, and in black Garments, and the *Druids* carried Torches before them, and with their hands lifted up to heaven, poured forth direful Execrations.

The *Romans* astonished at the novelty of the sight, stood still, as Stocks, not being able to stir a foot, though receiving many wounds. At last awakened and encouraged by their General, and animating one another not to fear a rout of Mad-women and Lunatics, they bore on the Standards, trampled down all before them, and ran Men and Torches on a heap together; Then he placed Garrisons on the Conquered, cutting down the Groves consecrated to their bloody Superstition, for they held it lawful to sacrifice Captives, and to consult their Gods by prying into the Entrails of men.

But whilst he was busie in this Island, his absence gave occasion to a general Revolt of the *Britains*, many sore grievances were complained of, among which these were reckoned as the chief.

Prasutagus, King of the *Iceni*, having for many years hoorded up great store of Wealth, to secure it to his two Daughters, at his death made *Cæsar* Co-heir with them, not doubting but by that signal Testimony of his good will to the Emperour, he should preserve his Family from Oppression, and his Daughters from dishonour. It fell out quite contrary, for under pretence of taking possession of the Emperours share, his Kingdom was laid waste and robbed by the Centurions, and his House ransackt throughout by the ravenous Collectors, who behaved themselves with all the licentiousness of Conquerors, his Wife *Boadicia* they whipt, her two Daughters ravished, &c. as if the whole Kingdom, by Testament, had been left to them. The Chiefest of the *Iceni* were dispossessed of their ancient Inheritances, and the Royal Family turned out and used as Slaves. Tacitus, Ann. lib. 14.

As these unsufferable Insolencies were the cause of the Revolt of the *Iceni*, so the *Trinobantes* wanted not matter of complaint, especially against the *Veterans*, whom they hated with a mortal hatred; For they being made a new Colony at *Camalodunum*, now *Malden* in *Essex*, they violently thrust out the Inhabitants from their Houses, seized their Lands and Estates, insulting over them as Captives and Slaves, and domineering like Lords in their lawful Possessions. The other Souldiers likewise complied with the *Veterans* and encouraged them in their Licentious proceedings, being of the same Gang, and out of hopes hereafter to enjoy the same Liberty.

The Temple dedicated to *Claudius* was cause also of great heart-burnings, they lookt upon it as the monument and badge of their eternal Servitude, and the Priests therein

Dion. Call.

therein officiating under the pretence of Religious offerings and dues, grievously extorted from the People, and *Catus Decianus* the Procurator or Receiver of Tribute, renewed the confiscation of their Goods, and though they pleaded the remittance thereof by *Claudius*, and a Temple for that purpose erected to his Clemency, yet with great Injustice he over-ruled them; And, which was a more general Oppression, *Seneca*, whom one would think a Saint in his Writings, having drawn in the *Britains*, to take of him vast sums of money, to the value of 1000000 l. sterling upon promise of easie Loan, and to take their own time for the payment, on a sudden called it all in at once, and that with great violence and extortion.

The *Britains* therefore meeting together discoursed their Grievances after this manner;

Tacitus vit.
Agric.

*That Patience availed them nothing, but that by their sufferance they got the opinion of easie fools, and their burthens accordingly were daily increased. Formerly they had but one King or Peer to Lord it over them, now there were two thrust upon them; The Lieutenant to suck their blood, and the Procurator or Collector to drain their Estates. That the variance of these Rulers, or their agreement, was equally pernicious to them, the one tormenting them with his Armies, the other with Wrongs and Extortions: all things were liable without exception either to their Avarice or Lust, and he was esteemed the bravest Souldier who could rob and plunder most. Nay, they were come to that tame submission, as to suffer their Houses to be broken open and ransackt by the most cowardly and pitiful Rascals, and their Children to be taken from them, and lifted by their Adversaries, as if they were fittet to die any death but what should be for their own Country. What a small number would remain in the Roman Army, should they have left out the *Britains* from their Masters, the Germans had shaken off the yoke, although defended by a River only, not the Ocean, and why might not they do the like, considering their Cause was far the Nobler, the delivery of their Country, their Wives and Parents, and on the other side, nothing could be pretended but Lust and Ambition. Had they but imitated the Valour of their Ancestors, they might have chased these Intruders from the Island, as their Fore-fathers had done Cæsar, and could they but have endured the brunt of one or two Battles, no doubt but the Courage of the miserable and despairing would be found greater than the Confidence of the proud. That the Gods themselves now shewed their pity to the *Britains*, and held the Roman Captain and his Armies safe employed in another Island, and gave them one opportunity more, which was the greatest favour, to consult and deliberate of their Condition together, which occasion, if they did not make use of, it would be found more dangerous to have discoursed the Calamities of their Affairs, than to strive to relieve them.*

With these and the like Speeches they encouraged each other, and first the *Iceni* took Arms to reveng the wrongs done to their Queen, and the dishonour of his Daughters, next the *Trinobantes* declared, and after them all who had any sence of Liberty, and were not born to be Slaves. And it seemed no hard matter to the *Britains* to raze and destroy the whole Colony of *Malden*, being fortified neither with Trench nor Rampier, and, by the careless security of the Roman Officers, made for pleasure rather than defence.

Camb. Brit.
The Frith of
Tamesa:
Tacitus call:
it Tamesa.

This general and dangerous Insurrection was headed by the insensd *Boadicia*, and the fatal consequences of it were ushered in with no less wonderful signs and portents. Among the rest, the Statue of Victory at *Malden* fell down of its own accord, with its back turned as if it would pass to the Enemy, and Women in a holy rage and extasie, Prophetically sung, *That destruction was a coming*, and dismal noises were heard in the Council-House, and howlings and screechings in the Theater, strange Spectres walked in the neighbouring *Frith*, the Oceans lookt of a Bloody-hew, and, at low Tide, the shapes of dead Bodies lay imprinted on the Sands, all which Prodigies raised hopeful expectations in the *Britains*, but in the *Veterane* Souldiers, terrour and despair. For by this time *Boadicia* (leading after her infinite multitudes) had destroyed some scattered Garrisons of the Romans, and was now prepared to attack them at their chief Quarters, at *Malden*.

The Colony understanding of her approach, sent to *Catus Decianus*, to send them speedy supply (for *Suetonius* had but lately heard of their Revolt, and could not come up time enough for their relief) but he spared them but two hundred men, and those ill Armed, for the Harred the *Province* bore him, for his Exactions, made him

look

look to his own security. Neither were there wanting in the *Roman* Garrison, them, who secretly and under-hand, favoured the Revolt; These advised the Souldiers, that they were too few to maintain any Out-works, and, that fortifying and entrenching the Town would but divide and scatter the Forces, that in all probability the Enemy durst not attack them, or if they did, that the present Bulwarks were sufficient, and, in case they failed, the Temple was a place of great strength, and teneable by a few.

Thus, by intermixing with all their Councils, they betrayed them into security, and so lulld them asleep, that as if it had been high Peace, they thought not of any thing necessary for a Siege, no not so much as to send away those that bore not Arms; who would but be so many Mouths to devour their Provisions.

In this disorder they were beleagured round with the *British* Army, the Out-works held not out the first Storm, but left the City naked and open to be sackt, and burnt by the enraged Enemy. The Souldiers crowded themselves into the Temple, and there stood huddled together under the defence of the Walls, but in two daies were taken, the sumptuous building made a heap of Rubbish, and all destroyed. The *Britains* managing this Victory in the most cruel manner, put the *Romans* to all the exquisite torments that Anger, Revenge or Malice, could invent.

In the current of their success, and while the heat lasted, they met with *Petilius Cerialis*, the Lieutenant of the ninth Legion, marching to the succour of the Garrison, who set upon him, routed his Legion, kill'd all the Foot, and forced him, with the residue of his Horse, to take sanctuary in his Trenches; And now *Catus Decianus*, finding himself the cause of all this, and sensible of the Hatred of the *Provinces*, and the guilt of his Extortion, like a tall man betook himself to his Heels, and so fled over into *Gallia*. But *Suetonius*, with a wonderful constancy and resolution marches clearly through the Enemies quarters to *London*, a Town, though not in name, yet in effect, a Colony full of *Roman* Inhabitants and Traders, and of great renown for its plenty of all necessary Provisions.

Having fitted himself here for a while, he considered whether he should make this the seat of his War, but finding the numbers of his Souldiers not much increased, and taking example by the Rashness of *Petilius*, which was sufficiently punished, he resolved to March out, and, by the loss of one Town hoped to save the rest; Neither could he be diverted from his Resolution, either by the cries or tears of the Inhabitants, but taking all with him who were willing to make part of his Army, he left the rest, whose Age, Sex, or love to the place, would not suffer to follow, who were all, afterwards, miserably slain by the Enemy, and their City sackt and destroyed.

The same slaughter attended the Inhabitants of *Verulam*, for the *Britains* slighting the Forts and Garrisons of Souldiers, flew only at prey and booty, and attackt those places which were weakest defended, thus they grew daily lazier in their business, rejoicing more in taking Plunder than strong Holds.

All this while the losses of the *Romans* were great, seventy thousand of them and their Allies are reckoned by *Tacitus* to be slain, and *Suetonius* numbrell them among the greatest Plagues and Misfortunes attending the evil Government of *Nero*, for what in other Wars, is usually in this way utterly excluded, no change of Prisoners allowed, no Ransomes or giving of Quarter, the slaughter was the same in cool Blood as in hot, and with Gibbet, Fire and Cross, the *Britains* proceeded against them rather as Malefactors than Enemies, the Women, as well Matrons as Virgins, they stripped stark naked, hung them up, and cutting off their Breasts, sowed them to their mouths, that in the Agony of death they might seem to devour their own flesh, the *Britains* all the while feasting and making merry in the Temple of *Andate*, their Goddess of Victory.

Suetonius by this time had got together about 10000 Men, well appointed, made up of the fourteenth Legion, the chief of the Twentieth, and some of the Auxiliary Forces from the neighbour Garrisons. With these he resolves no longer to delay; but to give speedy Battle to the *Britains*, this he signified to his Chief Commanders, and withal gives them the Reasons enforcing him to so sudden an Engagement; Provisions were grown short, the Souldiers eager to revenge the sad Calamities of their Friends, and Allies, that were fresh in their memories; and although but a few in comparison

Suetonius de vita Neronis.

Dion. Cassius.

comparison of their Enemies, yet were they steady and resolved. On the other hand, the *Britains* although swarming in numbers, wanting Order and Discipline, were grown heady, rash, and inconsiderate, and puffed up with their late success, were over confident and forward, measuring falsely the reasons of their Victories, by their Numbers rather than Courage; That now therefore was the time, whilst they were glutted in Blood, in the midst of their Guilt and vain Confidence, and under the Conduct of a Woman, to set upon them, and in one manful Attempt, to regain what in several parcels they had lost.

This Counsel was followed by all, but *Pennius Posthumus*, an Ancient Souldier, and now Camp-Master. It seemed to him to have more in it of heat than true consideration, and proceeding from a rash Bravery rather than *Roman* Conduct. He knew *Suetonius* to be of a haughty and proud Courage, and feared, that to vindicate his Honour and Reputation he would hazard and endanger all, and be carried beyond the bounds of a sober and just Resolution. He advised him therefore not to think as yet of regaining his losses, but saving his stake, to fortifie and encamp warily, and to expect new supplies, he shewed that this was alwaies the method of the *Roman* discipline, and that it was never more necessary than in this conjuncture of Affairs, that the *Britains* newly flusht with Victories, were grown resolute and undaunted, and the *Roman* Souldiers, with their Losses, fearful and dead-hearted, that it was convenient to give them time to recover their spirits, that their Enemies no doubt by delay would grow cooler, and their great Numbers would scatter and disperse.

And it was concluded, that it was absolutely necessary to wait for a more hopeful opportunity of Revenge.

Suetonius notwithstanding, persisting in his resolution, and although *Posthumus* utterly refused to joyn with him, and, contrary to his positive Command, withdrew his Legions and encamped, yet with the rest of his Forces he went out to seek the Enemy, and chose a convenient place to embattle his Army.

It was an open Plain, with a narrow passage into it, so that he could not be over-winged by the Enemy, on his back was a Wood, whose passages being blockt up with huge Trees laid across, secured him in the Rear, so that the Enemy could not attack him but on the Front, the wings of his Army lay to the open Country, where he was certain no Ambush could be laid. His Legionaries made up the body of his Army, and stood thick and well compacted, they were lined on all sides with light armed Souldiers, and the Horse was placed in the Wings.

The *Britains* were drawn up before the mouth of the narrow passage that led into the Plain, in such multitudes, and nevertheless were extended all abroad in Troops and Companies, and with Exaltations and Noises; as if they were going to a Triumph rather than a Battle, nay, so confident were they of Victory, that they brought their Wives and Children to be Spectators of that daies work, who sat in Charriots upon the skirts of the Plain to behold the sport, and to glut their eyes, as they made sure account of the slaughter of the *Romans*.

Boadicia her self carrying her Daughters in a Charriot before her, as she came to every Nation, declared, That it was usual for the *Britains*, in times past, to make War under the Conduct of a Woman, but for her part, she desired them not for the present to look upon her Dignities, but their Common liberty, that though she was their Queen, and might justly call upon them to revenge the loss of her Crown and Estate, yet she could waive those smaller Considerations, and lay before them, as matter of just Resentment, those horrid Indignities she had received, the Violence to her Person, and the Rapes of her Daughters.

She told them, That the Insolence of the *Romans*, and their Lust, was grown to that height, that neither the reverence of Age, or the innocency of Virginity, could preserve them from dishonour. The Gods would be present and assist them in their just Revenge, and, that one Legion which adventured to fight was cut off, the rest that remained, either hid themselves in the Camp, or were thinking already of an escape. That they would not be able to endure the Shouts of so many thousand, much less their force and impression, and if they, with her, considered their advantage of Numbers, and their Cause, they should strive to overcome, or die; This (she a Woman) was fixt upon, the Men, if they pleased, might live and be Slaves.

Dio

Dio Cassius places her upon a heap of *Turfs*, with a *Spear* in her hand, and an *Hare* in her bosom, which after a long *Oration*, having before hand said something to introduce it, she let loose, as a signification of good *Omen* to her Army.

Neither was *Suetonius* in so great an extremity, silent, and, although he relied much upon the *Courage* of his *Souldiers*, yet he thought it not unnecessary in a business wherein would be decided the whole *Controversie* of *Britain*, to descend even to *Prayers* and *Entreaties*; He desired them therefore, to despise the vain and empty *Noises* of the *Enemy*, and to consider, that in their *Camp* were more *Women* to be seen than *Men*, that weak and unarmed they would soon yield, when they came to *Contest* with *Roman Valour*, which had often overcome them. That in great *Armies*, and where there are many *Legions*, the stress of the *Battle* alwaies lay upon a few, and that it would be to their greater *Honour*, if with a small *Power* they should win the same of a whole *Army*; withal, he ordered them that they should keep close, and first, with their heavy *Darts*, gall the *Britains*, afterwards press upon them, with their *Swords* and *Pikes* in their *Shields*, and follow the slaughter in a *Body* well wedged together. That they should not scatter and disperse for *Plunder*, but that after the *Victory* every thing would be their own.

The *Souldiers* received these *Exhortations* of their *General* with such alacrity, that the *Legionaries* began already to try their *Arms*, and fit themselves for the engagement, and they shewed such great handiness in it, having been experienced thereto in many *Battles*, that *Suetonius* perceiving their *Joy* and *Readiness*, was even certain of the event, and so gave the signal for the *Onset*.

And first of all, the *Legion* which for some time had kept its ground, and been defended by the narrowness of the place, as a sure *Fortification*, at last, watching its opportunity, when the *Britains* had spent their *Darts* at random, and were advancing to a nearer engagement, they prest in upon them in a close *Body*, after the nature of a *Wedge*, and so worked themselves into the *Enemies Battle*, that they soon broke and dispersed it.

And now the same resolution was found in the *Auxiliary Forces*, and the *Horse*, with their long *Spears* flung down all that came near them, and brake in pieces some *Parties* who stood yet united.

Now the *Britains* began to betake themselves to flight, but were hindered by the multitude of their own *Charriots*, which had blockt up the passage for their *Retreat*, so that they yielded their necks to the slaughter, which was so great, that it is reported, fourscore thousand died upon that small spot of ground.

Neither did the *Romans* in their *Rage* spare any, for even the *Women* and *Cattle* served to make up the heap of dead *Carkasses*; And all this was performed on the *Roman* side with the loss only of four hundred, and as many more wounded.

Boadicia after the fatal *Defeat* of so great an *Army*, which is reckoned no less than two hundred and thirty thousand, ended her daies with *Poyson*, or, as others say, sickned out of *Grief*, and died.

Dion. Cass.



To war, this **QUEEN** doth with her Daughters move,
 She for her Wisdom, followed, They for Love;
 What Roman force, Such joined powers could quell:
 Before so murdering Charms whole Legions fell.
 Thrice happy Princess, had she rescued so
 Her Daughters honour, and her Countrys too;
 But they being ravish't, made her understand
 'Tis harder Beauty to Secure, then Land.
 Yet her Example teaching them to dye,
 Virtue, the roome of Honour did Supply.

SHE is described by the Greek Historian, of stature bigg and tall, of a Grim and stern visage, but withal modest and chearful, a rough and hoarse voice, her Hair of a bright Yellow, hanging in Tresses to her very skirts, about her Neck she had a Chain of Gold, and was apparelled in a loose Garment of changable Colours, wearing a Kirtle there under very thick plated, in her hand she carried a Spear, she was highly devoted to **ANDATE**, the Goddess of Victory, and seemed much to triumph in her self, for in her address to that Female Deity, she used these expressions; I being a Woman, adore thee O **ANDATE** a Woman.

BOADICIA,
described in
Person by the
Greeks.

The same Historian likewise delivers the manner of the Fight otherwise, and that the Victory was not obtained with so little difficulty, but that the Britains would have renewed the Battle had not the death of their Queen discouraged them, but I rather follow the report of *Tacitus*, who wrote next to these times, and who may be supposed to have truer intelligence, in that some Circumstances of her life, relating to the British Affairs, engaged him to more particular Enquiries after them.

The death of *Boadicia* was attended on the Roman side with that of *Panius Posthumus*, Camp-Master of the second Legion, who having expected to have heard of the ruine of *Suetonius*, and the defeat of his two Legions, being informed on the contrary of their great success, fell upon his Sword, and so, by a Roman death, in some measure atoned for the breach of Roman discipline, in not obeying his general Pardon, and by this means he escaped the punishment that might have followed, and delivered himself from the Clamours of his Legion, whom by his cautious Counsels he had defrauded of part of his glory.

Thus was the Island by one Battle restored again to the Romans, which, by the absence of *Suetonius* in the Isle of *Anglesey*, had been well nigh lost, but neither yet could the Britains think of totally submitting, but many of them who were principally involved in the guilt of this Revolt, and who feared the vindictive nature of the Roman General, which begun already to appear, stood out in a posture of defence.

Tacitus, vit. Agric.

Suetonius, to make an end of this War, kept the Field, and by removing his Tents as he saw occasion, continually awed the Britains. And now *Nero* sent unto him new Supplies out of *Germany*, two thousand Legionary Souldiers and Auxiliary Cohorts, and one thousand Horse, by whose coming they of the ninth Legion had their Companies made up and compleated with heavy Armed Souldiers. The Cohorts and other Troops were lodged in new Winter Quarters, and those Nations who continued in open Hostility, or in doubtful Allegiance, were prosecuted with Fire and Sword.

But nothing so much afflicted the Britains as Famine, having generally neglected the tilling of the Ground, and employed all hands in carrying on the War, hoping, by the Defeat of the Romans, to have served themselves of their Provisions. Nevertheless many Warlike Nations could not be brought to any Compliance, but were encouraged to stand out, for that they had heard of great Clashings between *Suetonius* and the new Procurator, *Julius Classicianus*, who was sent to succeed *Catus* in that employment.

This *Classicianus* had entertained some grudges against the General, and preferred his private Resentments before the Publick good. He gave out, That a New Governour was to be expected, who should be void of Rancour, and not hurried on with the pride and insolence of a Conquerour, one that should with more Clemency, and less Partiality, consult the condition of the Conquered. And it is certain, that *Suetonius* (though other waies a Worthy person) carried himself too Imperiously over the Britains, and revenging the Injuries which he thought done to himself, by their Revolt, oftentimes went beyond the bounds of Justice or Moderation. He writ Letters also to *Rome*, in which he signified, That no end of the War was to be expected, unless *Suetonius* was removed, and ascribed all the Losses received to his ill Conduct, and his good success, not his well management, but the Fortune of the Commonwealth.

To compose these Differences between the Lieutenant and Procurator, and to view the State of *Britain*, *Nero* sent *Polycletus* his Free-man, hoping by his Authority, not only to put an end to the Diffension, but to compose the minds of the *Britains*, who yet continued in their Rebellion.

Polycletus with a mighty Host past through *Italy* and *Gallia*, a heavy burthen to both Nations, and at his arrival at *Britain* was received with different apprehensions, for the *Roman* Army was awed with his presence, but to the *Britains* he was matter of laughter and scorn, for they had not so far lost the sense of *Liberty*, that they were ignorant of the power of a *Freed Man*, and wondered that so great a Captain and Army that had ended such a considerable a War, should be at the beck and disposal of a Slave.

For the present, all things were represented to the Emperour in favour of *Suetonius*, who went on still in prosecuting his Affairs, but having lost upon the shoar some Gallies, with the Slaves that rowed them, as if the War continued still, he was commanded to deliver up the Army to *Petronius Turpilianus*, who was newly out of his Consulship.

Ann. Dom. 60. This Lieutenant was more exorable than *Suetonius*, being a stranger to the faults of the *Britains*, and easier of pardon, as never provoked by the *Britains*, or particularly incensed by a Revolt. He gave himself wholly to the quieting the Province, not attempting any new Conquests, imposing the specious name of *PEACE*, from which proceeded *Sloth* and *Idleness*.

TREBELLIVS MAXIMVS succeeded him, not inferiour in the laziness of his Temper, a Man utterly unexperienced in Martial Affairs, and who was fit only to be employed by such a Master as *Nero*. Nevertheless he continued the Government to the daies of *Vitellius*, and held the Province in Obedience by a kind of Complaisant behaviour.

By his remiss Carriage he suffered his Army to grow idle and loose, by which means, he enslaved *Britain* more by the *Roman* Vices, than all his Predecessors had done by their Arms; but I shall leave some of his character to the daies of *Otho*, and proceed to that of *Nero*.

T H E

T H E L I F E O F N E R O.

IN the daies of this Governour died *NERO*, a Prince whose *Vertues* and *Vices* might equally be esteemed great, had not the former seemed to proceed from Constraint, the latter from the Inclination of his Nature; for five years he continued an excellent Prince, but the remainder of his daies was spent in all *Riot* and *Debaucheries*, and they who give a particular Catalogue of his *Vices*, seem rather to reckon up the depravities of Human Nature, than the Actions of one Man; There is little in his Life that relates to *Britain*, but what doth is full of Cruelty, and Extortion.

He slew *Aulus Plautus*, the first Lieutenant under his Father *Glaudius*, by whose Valour *Britain* was subdued to the *Romans*, and ordered his Execution to be performed so suddenly, that he had not time to take leave of his Children, or to give them his last Blessing and Farewel. There was but one hour between his Sentence and his Death, when immediately hurried out of the *Esquiline* Gate into a place set apart for such bloody offices, he was slain by the hand of *Tacius* the Tribune, and died so full of Constancy, that he upbraided not the Executioner with the ignominy of his Guilt, or the Emperour with the remembrance of his Services. The Cause of his Death was never known, but the after-Actions of this Emperour made it appear, that nothing but the exceeding Merit of *Plautus* was the cause of his destruction, and his Victories in *Britain* His death at *Rome*. Thus died the first Lieutenant of *Britain*.

With the same Cruelty *Nero* proceeded against *Marcus Ostorius*, the Son of *Publicus* the second Lieutenant. The Father had the happiness to end his Victories and his daies at once, but his Son, who under his Father had performed great things in *Britain*, and had obtained a civical Coronet in the Fight against the *Iseni*, going to *Rome* was suspected by *Nero*, who by his Tyranny was now grown fearful, and exceeding suspicious of all Vertuous men, having of late discovered a dangerous Conspiracy. He therefore suborns one *Antistius Socianus* to accuse *Ostorius*, That he consulted with *Parmanes* an Astrologer, and enquired after the life of the Emperour, and that he was ill affected to the present Government; For these feigned Crimes, though absent at his Country-house, he is convicted and condemned, and a Centurion sent to dispatch him.

The Centurion found him walking in his Grounds, where having shut up all passages of escape, he delivered unto him his Message. *Ostorius* moved with Indignation, that his Services should receive so ill a reward, and disdaining to die by the hands of so mean an Executioner, fell upon his own Sword.

These Cruelties of *Nero*, although inferiour to his many Parricides, I have more particularly taken notice of, in that they relate to Persons eminently concerned in the enslaving of this Island, whose fate, though undeservedly given by him who was obliged for such Services, yet may seem to be justly called for by the blood and sufferings of Innocent *Britains*.

The great destruction of the *Romans* and their Colonies in *Britain*, under the Conduct of *Boadicia*, is ascribed (by *Suetonius*) as the certain consequence of the ill Government of this Prince, and his Vices. But *Nero* made better use of it, he had been often foretold, *That the time would come when he should be deserted and forsaken, and forced to take up with the Government of the East, or the Kingdom of Jerusalem.* Yet with these hopes, *That he should be afterwards restored to the Empire, when Britain was well near lost together with Armenia*, he saw himself in a very fair way towards the fulfilling of the Prophecie.

But these Provinces being again recovered, he thought the danger was past, and so comforted himself up with the thoughts, That *the desertion spoken of Wars, the fore-said Revolts, and that his restoring to the Empire, was the regaining of those Countries.*

Confirmed in this opinion was he by one who bade him have a care of the *Seventy third year*, which he falsely interpreted to the daies of his own life, and not to *Galba*, who deposed him.

Pufft up therefore with assurances of Long life and Dominion, that little Religion he had he utterly cast off, and the *Syrian Goddess*, to whom he had been especially devoted (many of whose Altars are found in *Britain*, and who was a peculiar Deity of this Island and *Gallia*, as hath been formerly shewn) he so much slighted, that in contempt of her he made her a Pissing-Block, and took to a little Baby, whom he gave out, discovered all Conspiracies against him. But at last he was deposed by *Galba*, and after he had reigned about thirteen years and a half, he slew himself in the prime of his Age, and with him ended the Line of the *Cæsars*.

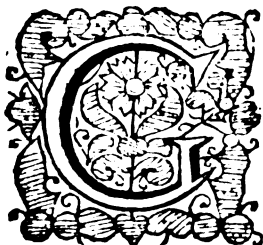
Josephus.

This *N E R O* sent the twentieth Legion, which although called back, and again sent by *Vitellius*, after the Civil Wars between him and *Otho*, yet was it recalled again by *Vespasian* against *Vitellius*, and after the settlement of the Empire under *Vespasian*, in all probability sent into this Island again, for *Josephus* writes, that in his daies four Legions were in *Britain*. *Britain* (saith he) *is encompassed about with the Ocean, and almost as big as our World, the Romans there inhabiting have brought it under their Dominion, and four Legions do keep in subjection an Island Peopled with so great a multitude.*

To preserve all their Provinces the *Romans* had but twenty nine Legions, out of which *Britain* had four, by which we may see what a great proportion this Island bore to the whole World, and how considerable a part thereof it was esteemed in those daies.

G A L B A.

Suet. vit.
Galba.



ALBA was chosen by the Souldiers Emperour, he was nothing related to the Family of the *Cæsars*, but undoubtedly of Noble Blood; The name of *Galba*, how given to his Ancestors, is variously conjectured by *Suetonius*. Among other Opinions, he puts this down as probable, that it was derived from the *Gaulish* word, *GALBA*, signifying *Fatness*, which Mr. *Cambden* proves was also *British*, and besides his Name we shall find very little of this Emperour relating to *Britain*. This we read, that he slew *Petronius Turpilianus*, Lieutenant of this Island under *Nero*, having no other Crimes to lay to his charge, but that he continued faithful to his Master, when other Governours of Provinces were engaged in Conspiracies.

He held the Empire but seven Months, and then was slain by *Otho's* Conspiracies. He was old and Covetous, by which means he lost the love of his Souldiers, he was generally esteemed a greater Man, when private, than a Prince, and would alwaies have been accounted worthy of the Empire, had he never been advanced to it. He continued *Trebellius Maximus* in his Government of *Britain*, whose actions shall be related under the next Emperour.

O T H O.



O T H O.



OTHO, by the death of *Galba*, assumed the Empire, a Prince soft and effeminate, *Trebellius Maximus* continued still Lieutenant of *Britain*, a Man, as was said before, given to Ease and Sloth, having no experience in War, no Conduct, but holding the Province at first by a kind of Court-like and affable Behaviour.

Suet. viii
Otho.

And now the *Britains* began to suck in the pleasures of *Vice*, and to entertain the Luxuries of *Rome*, so that *Trebellius* gave himself to Ease, finding no great cause to molest the *Britains*, who were so ready to comply with him in a lazy Cessation. But the *Roman* Souldiers, who had been alwaies kept in exercise, or busied in some Expedition or other, now being left to an Idle life (as it alwaies happens) fell to Civil Diffensions.

Trebellius by them was grown hated and despised, as it seems, for his niggardly and covetous Temper, and this aversion they had entertained against their General was heightened by *Roscius Calius*, Legate of the twentieth Legion, an ancient Enemy of his, insomuch that oftentimes by flight, and hiding himself, he escaped the fury of his Army, afterwards, debasing himself in a low and creeping manner, he held a precarious Authority, as if he and his Army had agreed that they should enjoy the Licentiousness of their living, and he his safety. But when the Civil Wars brake out between *Otho* and *Vitellius*, then began *Trebellius* and *Calius* to flie into greater and more open Discords.

Trebellius laid to *Calius* his charge the spreading of Sedition, and drawing the Souldiers from Discipline and Obedience, on the other side, *Calius* upbraided him of defrauding and pillaging the Legions, amidst these shameful Contentions, the modesty of the Army was so corrupted, and their Confidence grown to that height, that the Auxiliary Forces stuck not publickly to give Ill language to their General, and most of the Cohorts and bands of Souldiers openly withdrew unto *Calius*, *Trebellius* plainly perceived they fled unto *Vitellius*, who by this time was Emperour, for *Otho* governed but 95 daies.

VITEL



VITELLIUS.

Ann. Dom. 71.



A**FTER** the flight of *Trebellius* the Province continued in quiet, notwithstanding the Consular Lieutenant General was removed, the two Legates of the Legions in his absence governed Affairs with equal and joynt Authority, but *Calpurnius* bore the chief sway, as being the man of greatest Spirit.

Trebellius being come to the Emperour, was received with little Honour, as one that had run away from his Souldiers, that *Vettius Bolanus* was placed in his stead. After him was sent (by the Emperour) the fourteenth Legion, who by *Nero*, upon some occasions, had been drawn out of *Britain*.

Tacitus.

This Legion had stuck faithful to *Otho* against *Vitellius*, and notwithstanding the death of *Otho*, and the advancement of *Vitellius*, yet continued they their Love to their former Prince, insomuch that oftentimes flying out into Mutinies, and nor acknowledging themselves as a conquered Legion, they were hardly quieted, and with much difficulty removed into *Britain*. And it appeareth out of *Tacitus*, that during the Contention between *Otho* and *Vitellius*, for the Empire, many Forces were transported from *Britain*, to serve in those bloody Wars, so that the minds of the Souldiers, as well in this Island as in other Provinces, stood divided in their Affections. And now hardly was *Bolanus* warm in his Government, but *Vespasian* began to appear for the Empire, and new Wars were beginning, so that no doubt the fourteenth Legion discontented with *Vitellius*, secretly favoured the cause of *Vespasian*.

Bolanus, during these Commotions, was not able to preserve Discipline, much less to attempt any thing upon the *Britains*. The Divisions continued the same in the Army as in the time of *Trebellius*, only this difference, that *Bolanus* was innocent and not hated for any Vices, and carried himself so equally, that though he had not the Authority of a General, yet he ruled by the Affections of the Souldiery.

And now *Vitellius* fearing the Power of *Vespasian*, whose Forces began daily to encrease, wrote unto *Bolanus* for Aids, but he was not able to send him any, partly because the *Britains* were not sufficiently quieted, but taking the advantage of these Diffensions among the *Romans*, raised continually new Commotions, and partly because the Souldiers of the fourth Legion, incensed against *Vitellius*, were sent for over by Letters from *Mutianus*, in favour of *Vespasian*.

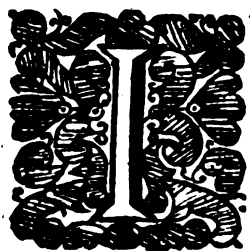
Tacitus.

In this condition was *Britain*, during the Government of *Bolanus*, when *Vitellius* was deposed, about the tenth Month of his reign. He was a great Glutton, and so inordinately given to the satisfying of his Appetite, that it was the great employment of his Captains from all Provinces, to provide him the most delicate Fares; he is reported at one Supper to have been served with two thousand dishes of the choicest Fish, seven thousand of Fowl, and in the short time of his Reign, *Tacitus* saith, he had wasted nine hundred millions of *Sesterces*, which amounteth to about seven millions sterling. He was by nature bloody, insolent and haughty, during his Prosperity, and as base and dejected in Adversity. He had not courage after his Defeat to die like a *Roman*, much less an Emperour, but lived to the reproaches of an Ignominious death. With his hands bound behind him, and a Rope about his neck, he was led through the Market place, the People all along reviling him unto the place of Execution, where, by piece-meals he was tore asunder, his miserable death moving Compassion only in some, and such who had been the greatest haters of his life and memory.

V E S.



VESPATIANUS.



IN all the Civil War between *VITELLIUS* and *VESPATIAN*, Ann. Dom. 72. no Quarrels or Mutinies arose in the *British* Army. And in the Wars of *Otho* and *Vitellius*, although through the negligence of *Trebellius*, and Faction of *Celius*, some differences happened, yet came it never to Blood-shed, and generally no Legions betrayed themselves more harmful: possibly because they were so far off and separated by the Ocean, or for that they had learnt, by continual Service and Warfaring, to hate all Hostility.

When *Vespasian* declared for the Empire, his great favour and reputation in Arms easily won the Island to him. He had served from a youth in the *British* Wars, and being Lieutenant of the second Legion, under *Claudius*, had fought many Battles, and won many Towns from the *Britains*, so that the fourteenth Legion, called the *Subduer of Britain*, went actually into his Service, and although in the other Legions there were some Centurions and Souldiers who had been advanced by *Vitellius*, and were loath to change the Prince they had proved, yet were they also at last brought to his Party, for when *Mutianus* (*Vespasian* then governing the City of *Rome*) had made *Agricola* (a man of great Integrity, and faithful to their Party) Lieutenant of the twentieth Legion in *Britain*, this Legion was slowest in swearing Allegiance to *Vespasian*, through the sedition of their former Legate, by which means it was grown stubborn, and hard to be ruled even by the Consular Lieutenants, being chosen into his Command to succeed, and Revenge. He shewed an example of most rare Moderation, in choosing to be thought rather to have found them, than to have made them, dutiful Souldiers.

And, although *Vespius Bolanus*, Lieutenant General of *Britain*, for the time being, governed in a more remiss and mild manner than was expedient for so Fierce a Province, yet *Agricola* being placed under him, wisely conformed himself to that humour, having learnt to discern what was convenient, as well as knowing what should be done, by which means he tempered the heat of his Spirit, which otherwise might have grown too violent upon him.

But when *Vespasian* had absolutely in his possession the Government of the World, Tacit. viii. and with it *Britain* also, Now it is we hear of great Captains, brave Souldiers, and Agr. the hopes of the Enemy but small, for speedily *Petilius Cerialis* being sent in the room of *Bolanus*, struck a Terrour into them.

He Invaded the State of the *Brigantes*, a Nation esteemed most populous of all the Province, fighting many Battles with them, and some not without great Blood-shed; For *Venutius*, Prince of the *Brigantes*, who, as he heard before, was incensed with the *Romans*, for their protection of *Cartismandua*, watching his opportunity of Revenge, when the Civil Wars brake out, made use of that advantage, and fell upon them. Sometimes the Victory was on one side, sometimes on the other, but he held them tack to the last, remaining to the end unvanquishd. Neither could *Cerialis* touch some parts of his Dominion, and although he had a few little Victories, yet he had alwaies enough of War.

To him succeeded *Julius Frontinus*, who following so great a man as *Cerialis*, had enough to do to keep up his Reputation. But the Fame of his Predecessor could not cloud the worth of his Actions: by force of Arms he subdued the stout and War-like Nation of the *Silures*, which was more honourable to him in that he had to struggle with the difficulty of Ground, as well as the Courage of the Enemy.

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In this condition were Affairs in *Britain*, at the Arrival of *Julius Agricola*, sent hither in the last year of *Vespasian*. He was trained up from his youth in the *British* Wars, and with his Victories extended the *Roman* Pale, beyond all his Predecessors. His coming was in the midst of Summer, when the Souldiers, as if that years work had been over, began to be negligent and remiss, and the *Britains* on the other hand, too watchful for Advantages.

The *Ordovices* already, to welcome the new General, had lately cut in pieces a Squadron of Horse quartered in their Country, few escaping, and they who were eager for War, approved the Example, and looked upon it as a leading Card, whilst others thought it safer to expect and try first the temper of the new Lieutenant. Then *Agricola*, although the Summer was spent, the Souldiers dispersed in their quarters, and all presumed upon ease and rest for that year, though he knew there would be much difficulty in drawing them out to a Winters Expedition, and his Officers dissuading him from it, yet notwithstanding he resolves to meet the danger, and gathering together some of the chief Legionary Souldiers, and with a small handful of Auxiliaries marching to seek out the *Ordovices*, he found them drawn up in a place of advantage, resolving not to quit their Ground, which perceiving, he advanced to the head of his Army, and himself led them on; The Souldiers perceiving their General in equal danger, followed, and by degrees ascended to the Enemy, where they made such slaughter, that almost the whole Nation of the *Ordovices* perished at once.

Agricola followed this success vigorously, and suffered not the fame of this Action to cool by after remissness, well knowing, that his first Achievements would be the measure of all his future Successes. He resolves therefore to subdue the Isle of *Mona*, from the possession whereof *Paulinus* was recalled by the Revolt of the *Britains*. Wanting Ships, which upon so sudden a Resolution could not be got ready, he used Policy in transporting his Men, and he commanded them to lay down their Luggage, and the chief of the Auxiliaries, who were acquainted with the Passage, and whose Country use had taught them at once to swim, govern their Horses, and fight. He ordered them to take the water, and assault the Enemy, the *Britains*, who never dreamt of so near a danger, but expected Fleets and Shipping to attack them, perceiving the *Romans* got over, cried out for *Peace*, and delivered up the Island, esteeming nothing impossible to be done by them who could fight in the midst of the Waters.

This sudden success got great Fame to *Agricola*, especially in that he employed the time of his Entrance in Labour and War, which by other Governours was spent of course, in Complements and Congratulations for their Arrivals. Neither was he puff up with vain Conceits, by the happiness of the Success, he called it not a *Victory*, or *Expedition*, but was content only to say, *That he had reduced those to their obedience who before had been Conquered*; Neither did he bedeck with Lawrels his Letters of Advicement to *Rome*, which moderation of his in dissembling his Victories increased his Honour, all people admiring upon what hopes of future Achievements he could be silent of such great things he had already performed.

Having thus tried the strength of the *Britains*, the next thing he gave himself to, was to understand the minds and inclinations of the People, and like a prudent Person, experienced in such Affairs, he had learnt, *That Force and Arms were unable to keep a Nation in obedience, unless Injustice and Oppression were removed*. Whereupon, to make sure of *Peace*, he resolved to take away the Causes of War, and because the Branches would continually grow unless the Root was cut up, and nothing was so powerful as Example, he began the Reformation in his own Family, reducing it to a convenient Number, and good Orders, and bridling the Licentious behaviour of his Domesticks, a work of as much difficulty, and no less honour, than the subduing of a Province.

He suffered the management of no Publick Affairs to pass through the hands of his Attendants, or Servitours, nor gave any Commands for favour or affection; No Souldier was advanced by bribing his Officer, nor could any by under-hand means, beg an Employment. He was accounted fittest for Trust, who behaved himself as
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the best Souldier, and although he was not able to execute all things himself, yet was nothing done without his privity and consent. Small faults he would either wink at, or pardon, great ones he corrected with severity, yet oftner pleased with the repentance of the Criminal, than his punishment, advancing such as he thought would be careful not to offend, by which means he was provoked by the fewer Offences.

He truly stated the proportion of Corn, and Tribute to be paid, by which proceeding he cut off the Exactions of his Officers, and their unnecessary Fees, and other Grievances, that were more burthenfome than the Tribute it self. For the poor People were forced to attend at the publick Granaries, which, in mockery, were fast locked against them, and when opened, the Publicans obliged them to take greater quantities of Corn than their need required, and at a racking price, which they were often constrained to sell again at a low rate, to make mony for other Necessaries, or the payment of their Tribute.

They proclaimed the *Mercates* at their distances from the People, and lying through bad Roads, which Inconvenience could not be bought off without a round sum, which if not presently paid, the Carts and Waggon of the Inhabitants were prest to remove the Grain, which before lay convenient to be delivered out, to the great oppression of the *Britains*, and the lucre of the *Roman* Officers.

By redressing of these Grievances, in his first year, he brought *Peace* into some credit and reputation, which before, by the negligence or connivance of men in Command, had as ill a name as *War*.

About this time died *VESPASIAN*, whose Actions in *Britain* were as great as those in his Empire; he was made Legate of a Legion by *Claudius*, and in this Island fought thirty times with the Enemy, conquered two potent Nations, and above twenty strong Towns. *Ann. Dom. 80.*

He was a moderate Prince, if not given too inordinately to the love of Riches, and in a Triumph which was given him by the Senate, he professed himself rather wearied with the Pomp, and long Solemnity, than touched with the Honour of it.

Being about to give up the Ghost, he said in a jesting manner to the Standers by, *I think I am making a God*, by which saying he secretly reproved them, who would be esteemed Gods, after they had given the surest Testimonies of their being Men.



T H E British History.

IN the same year died *Arviragus*, of whom, in the *Roman Histories*, not one word in these Times, unless we may take Mr. *Hollinsheds* word, that he was the same with *Prasutagus*, mentioned by *Tacitus*. I know generally the *British Histories* make him die ten years before, but I rather follow Count *Palatine*, as coming nighest to truth, who continueth his Reign to this time, so that he governed in all thirty five years, even to the daies of *Titus*, for had he lived only in the daies of *Claudius* and *Nero*, how came *Juvenal* to make mention of him in the time of *Domitian*, in these words,

Juvenal.

——— *Omen habes magni clarique triumphi,
Regem aliquem capies, aut de temone Britanno,
Excides Arviragus* ———.

*This sure a glorious Triumph do's fore-tell,
Some King you'l take, or from his British Throne,
Arviragus will headlong tumble down.*

He died and was buried in *Claudiocestria*, now *Glocester*, a City he had built in the honour of *Claudius*, and left the Kingdom to his Son *Marinus*.

M A R I U S, otherwise *Meurig*, or *Marr*.

Count Palat.

MA R I U S succeeded his Father *Arviragus*, as there is difference in his Name, so is there also variance concerning the Person. The *Count Palatine* will have him the same with *Cogidunnus*, others with *Arviragus*, and some make him a *Roman*.

The Controversie is not worth the deciding, only this may be said, That if the *British* Kings were to be displaced upon the account of Time, as *Polidore Virgil* hath done some of them, there was never greater necessity than now, seeing we are got into an uncertain Chronology, and so *Marinus*, the supposed *Cogidunnus*, should be placed before *Arviragus*, who undoubtedly, by *Roman* Authority, lived in the daies of *Domitian*, as before hath been shewn.

In the Reign of this *Marinus*, the *Picts* infested this Island, which story, for the credit of the *British* History, I shall defer to the end of his Reign, and so proceed to the *Romans*.

T H E



T H E
C O N T I N U A T I O N
O F T H E
Roman History.

TITUS VESPATIAN:

WHEN *TITUS* entered upon the Empire, it was the second year of *Agricola's* Government in *Britain*, who having in his first Entrance reformed Abuses, and taken away the encroachments of his Officers and Collectors, when Summer was once come, he drew together his Army, and breathed them a little with short and quick Marches, praising such as kept up to their Ensigns, and punishing the stragglers, and himself alwaies chose the places to encamp in, and before-hand searcht the Woods, and sounded the Waters they were to pass, by which means he suffered not the Enemy to take any rest, but continually allarumed them with fresh Excursions.

Having thus pretty well amazed them, he began with kind and gentle Behaviour to shew them the allurements of Peace, by which means, many Cities that before stood upon Terms of equality, now laid down their Anger, gave Hostages, and received Garrisons, which were all placed with such care and fore-sight, and in such places of advantage, that never any of them were attempted, whereas before no new fortified place in all *Britain* escaped unattacked.

The following Winter was spent in wholesome and profitable Devices, for to the end that the *Britains* who lived rude and scattered, and so apter for War, might be brought to the sence of Pleasures, and to live in ease and quiet, and in the Institutes and Customes of a Civil life, he privately encouraged, and in publick promoted the building of Houses, Temples, and places of general Resort, commending the readines of some, and quickning the slowness of others, making that which was Necessity to become Emulation.

And now the Noble-mens Sons he caused to be instructed in the liberal Sciences, and by commending the Wits of *Britain* before the Students of *Gallia*, he brought them, who hated the *Roman* Language, to be in love with the *Latin* Eloquence. Now came the *Roman* garb to be in fashion, and the *Gown* no stranger among them, and by degrees the materials of Vice and Voluptuous life, proud *Portico's*, *Bashes*, and the elegance of *Banqueting* was by the ignorant called *Civility*, when indeed it was but a badge of their Slavery and Bondage.

Anno Dom. 81.
 *Tweed, as
 some think.

In the third years Expedition he discovered new Nations, wasting the Country as far as the *Frisb* to **Taus*, and by the terrour of his Marches he awed the Enemy, that they durst never interrupt his building of Forts, and laying yokes upon their Necks, even then when they might have taken the advantage (as once it fell out) of his Forces, scattered and detained by Tempest.

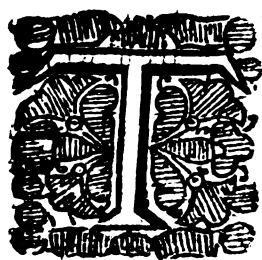
In the building of these Garrisons, the skilful took notice, that never any Captain with greater Judgment and fore-sight, chose out his places to fortifie. No Sconce or Fortrefs of his raising was ever taken by force, or surrender, or quitted by flight, but of these he made continual eruptions into the Country, laying in Provisions for a whole year, that if at any time his Men were besieged, they might patiently wait the convenience of Relief. By this means his Souldiers lived fearless in Winter, every Garrison being a guard to its Neighbour, and the hopes of the Enemy were frustrated, who alwaies reckoning in the Winter season, to make up the losse received in Summer, found, that both times were equally disadvantageous to them.

In all these Actions *Agricola* never ascribed ambitiously to himself what was well done by others. If an Officer or Souldier deserved Commendation, he would be sure to be the first that gave it, and that without any reservations to himself. If towards some he was Passionate; to others he was as Affable, and kind to the good, but to lewd and bad Persons severe and uneasie. His Choler was vented in his words, and none ever needed ever to fear his secret Thoughts, or close Reservations, for he chose rather to offend any man than hate him.

And now died *TITUS*, who for these great Atchievements of *Agricola* was fifteen times saluted *Imperator*. The Honour he got by the Actions of so great a General, he rewarded with triumphal Ornaments, a good Prince, who died to the great grief of the whole World, not without suspicion of Poyson from his Brother and Successor *Domitian*; And this is sufficiently to be said in his Character, that for his goodness he was generally called the Joy and delight of Mankind.

DOMI

DOMITIAN.



THE first year of *Domitian*, and the fourth of *Agricola's* Government in *Britain*, was spent in securing what the Summer before had been newly gotten in the Island; and had the Courage of his Souldiers been answerable to the Conduct of the General, and the Fortune of the Common-wealth, by the loss of *Titus*, not seemed at a stand, the utmost Bounds of *Britain* might at this time been laid open to the *Romans*, for *Gloa* and *Bodotria*, now *Dun Britton*, and *Edinburrrough* Fryths, running from both Seas far into the Continent, and disjoyned only by a neck of Land, together with all the Creeks and Havens on this side, were held by *Roman* Garrisons, and the Enemies as it were driven and penn'd up in another Island.

In the fifth year of his Expedition, as soon as ever the Seas were open, he took Shipping, and passed to Nations till then unknown, supposed to be the North parts of *Scotland*, the *Orkades*, and other Islands adjacent.

These in many prosperous Battles he subdued, and in those Parts which lay next unto them, he placed Garrisons and Souldiers, not out of fear to hold, but hopes of gaining further. *Ireland* he understood lay between *Britain* and *Spain*, and very opportunely for the *Gallick*, and although not so great as *Britain*, yet under the same Climate, the Nature and Customes of the People not much different; but the Ports and Harbours better known, as lying opener to the World, and more frequented by Traders.

This Island, if he could bring to Obedience, he thought would be of great importance to the Common-wealth, and by joyning Commerce, would unite and link together the strongest Members of the Empire; But as it stood separate from the rest it was of dangerous consequence, and might be prejudicial to the *Britains* if once the *Roman* Arms were removed, and the name of *Liberty* lost among them. He used often to say, *That with one Legion, and some Auxiliary Forces, it might be obtained*, and that he had such a purpose is manifest, for that he entertained a Prince of that Nation from his Country, by Civil Commotions, and under the colour of *Courtesie* and *Kindness* kept him with him for a fit occasion.

But the next year he was called away by nearer Concerns, he feared a general Rising of the Nations beyond *Bodotria*, understanding that the *Britains* had Way-laid all the passages by Land, to amaze and divert them he commanded his Fleet to coast it along the Shoars, and himself with eaven marches kept close to it; This policy of *Agricola's* succeeded well, and the shew of his Navy was as helpful to him as its force, for the *Britains* at once beholding the Fleet and Army were utterly disheartned, and, as afterwards was learnt from Fugitives, complained, that the Sea as well as the Land conspired to their ruine, and, that now the Ocean it self, their last refuge was taken from them.

But on the other hand, the *Romans* were mutually encouraged at the sight of each other, and the Marriners and Souldiers often meeting in the same Camp, with Military vaunts extolled their own Archievements, the Land-men bragging of the Woods and Mountains they had passed, and the Enemies they had overcome, the Sea-men on the other side not a little magnifying their dangers in Storms and Tempest, and the glory in having subdued the Ocean.

The *Calidonians* were now generally in Arms, and the noise of it was as great as the preparations. It was spread abroad, that of their own accords, without provocation, they had begun the War and attacked many Castles, which opinion of being

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The Challengers struck great Terrour into the *Romans*. There were them who under the name of *Cautious Counsel* endeavoured to conceal their Fears, and advised, that it was safest to withdraw beyond *Bodotria*, and more honourable to retreat from the Country than be driven out of it.

Agricola took other Resolutions, understanding that the Enemy was advancing in three Bodies, and lest he might be over-pow'd in Numbers, and over-match'd in the knowledge of Places, he likewise marched in three Divisions; The Enemy learning his changed Counsels, joyning Forces in the night time, set upon the ninth Legion in their Camp, and killing their Sentinels, brake in upon the rest, who were surprized between sleep and fear. And now some Execution was begun, when *Agricola* having by Scouts learnt out the March of the Enemy, he followed them at their heels, and commanded the swiftest of his Horse, and his lightest Foot to play on their backs, and the whole Army anon to second them with a shout.

The *Britains* hearing the Enemy in the Rear were disheartned, especially when the day appearing discovered their glittering Ensigns, and the *Romans* took courage and began to fight, now, not as men doubtful of Victory, but ambitious of Honour. Now might be seen the *Roman* Souldiers, of their own accord breaking into the Camp, and others fighting to get out, both Parties contending which should have the most Glory, the one in bringing assistance, the other in not seeming to have wanted it.

In this Fight the *Britains* were vanquished, and had they not betook themselves to their old Refuge, the *Woods* and *Boggs*, that day had made a total end of the War.

After this success the Souldiers were full of life and spirit, nothing now seemed hard unto them, they generally cried all out to be led into *Caledonia*, and to the utmost bounds of *British* Earth; Nay, they who before were for wary and saving Counsel, now lookt as big, and talked as boasting as any. Such is the hard condition of War, all challenging a part in what succeeds, but the miscarriages were laid upon one.

The *Britains* acknowledged themselves beaten not by the Courage of the Souldiers, but the cunning and Conduct of the General, and therefore they had no less thoughts of themselves than before, but made new Levies in order to prosecute the War, and before hand carried their Wives and Children into places of security, and sent about through the Cities to enter into a Union, which was afterwards ratified with solemn Rights and Sacrifices.

In the mean time a Cohort of *Ulpian*s, raised in *Germany*, and sent into *Britain*, having slain a Centurion, and other Souldiers, that were appointed to exercise them in their Arms, took to Sea in three *Pinnaces*, and having killed some of the Mariners whom they suspected, the rest they constrained to do their Office.

Thus having escaped, and none knowing what was become of them, having no Pilate, they were carried at random, as the Tide and Wind drave them, to and fro the Island, using Piracy where they landed. But at length, as they were reduced to extremity, they drew Lots to eat one another, and through wonderful difficulties, having been driven round the North of the Island, they were taken first by the *Suevians*, and afterwards by the *Freisians*, and then sold into *Britain*, where they were discovered.

These were the first which discovered to the *Romans*, that *BRITAIN* was an Island.

Anno Dom. 85:

The beginning of the next Summer, *Agricola* having sent out his Fleet to scour along the Coast, and strike Terrour into the Enemy, himself with a flying Army, consisting chiefly of *Britains*, whose Courage and Faith he had long experienced, came as far as the Mountain *Grampius*, upon which the Enemy was embattled; For the *Britains* not daunted with the ill success of the last Fight, and looking for nothing but Revenge or Slavery, were got thirty thousand together, and more daily expected to come up. The Aged themselves would not be exempted from this daies service, but as they had been Famous in their time, so every one carried before him some Badge or Trophy of his youthful Atchievements. Amongst the rest, *Galgacus*, chief in Authority and Birth, when the Army cried out for the signal of Battle to be given, is said to have spoken to this purpose.

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GALCÆVUS, his SPEECH to his Souldiers before Battle.

AS often as I consider the cause of the War, and our present necessity, I am strongly persuaded that this day, and this chearful Consent of yours, will give beginning and life to the Liberty of all Britain. We have every one been made sensible of Slavery, no part of the Earth hath protected us from Injury, nay the Sea it self is not secure whilst the Roman Fleet there so dreadfully appears to us. Arms and Battle, which to the Valiant are Honourable, prove now the safest refuge of Cowards.

Hitherto, in all the Battles fought against the Romans, with various success, we have alwayes been esteemed hitherto as a forlorne Hope, and upon occasions a powerful Reserve, because we the noblest of the Island, and seated in the most bidden retirements of it, have never so much as seen the Shoars of a truckling Nation, or polluted our Eyes with any contagion of Slavery. Placed in the extrems of the Earth, and Liberty, we have lived in the inmost Chambers of Honour, beyond which there is no more Earth, and besides which there is no Freedom.

Now the end of Britain is discovered, and things known carry less shew and appearance, there are no Nations behind to amuse the Enemy, Rocks and Waves are on that side, and on this, Romans, whose Pride in vain Ye may seek to satisfy with Service and Submisdeemeanour, Robbers of the World, that having now left no Land to plunder, ransack the Sea it self.

If the Enemy be rich, they are greedy of his Wealth, if poor, they covet Glory, whom not the East or West could ever satisfy; The only Men in the World, that with equal appetite seek out the Rich, and the Needy. To rob, kill, and plunder, they call Empire, and when they have brought desolation to a Country, they call it Peace.

Nature, by nearest ties, has linkt our Children and Relations to us, yet these are taken away, and pressed into other Service. Our Wives and Sisters, if they escape violent Force, yet suffer dishonour when they come as Guests, or Friends. Our Goods and Fortunes they exhaust in Tributes, our Corn must supply their Granaries, and they wear out our Bodies in cleansing of Woods and Boggs, amidst a thousand Stripes and Indignities.

Slaves, which are born to Bondage, are sold once for all, and afterwards kept at their Masters charges, but Britain daily buys its Bondage, and daily maintaineth it. And as in a private Family the last Comer is the sport and scorn of his fellow Servants: some who shall newly come to slavery, shall be laughed at by the old Drudges of the World. It is not to be doubted but our destruction is sought for, we have no Fields to Till, no Mines to dig in, nor no Havens to be cleansed, to what purpose therefore should they reserve us a Line.

The Courage and fierceness of the Subject pleaseth not the jealous Sovereign, and our Distance and Secrecy the more safety it yieldeth to us, the more to them it is suspected, so that laying aside all hopes of Pardon, at last take courage, as well they who have any respect to their safety, as such whose Honour is nearest to them. The *Brigantes, *Trinobantes under the Conduct of a Woman, fired a whole Colony, and forced the Castles, and had not the happiness of the success led them into a Sloth and Security, they might totally have shaken off the yoke from their gauled Necks.

We, as yet, in our full strength, and never tamed by any, born, and not redeemed into Liberty, must urge for an Encounter, if ever we will shew what manner of Men Calidonia hath reserved in store. Do you think the Romans are as valiant in War, as they are wanton in Peace? They are grown great by our Divisions, and vainly ascribe to the glory of their own Arms, what proceeds from their Enemies Dissensions. Composed they are of different Nations, which Union, as Success only holds together, so Adversity will quickly dissolve, unless ye suppose the Gauls and Germans (and which is a shame to be spoken) the Britains, who at the present serve to uphold Forraign Usurpation, can possibly have any faith or affection for them, who have been longer their Enemies than Masters. No, it is Terrour and Fear, those weak procurers of Affection, that keep them as yet in Obedience,

Obedience, which if once removed, you will find that whom they feared they will hate. All the Incitements to Victory are on our side, the Romans have no Wives to encourage them to fight, no Parent to upbraid them, if they fly. Most have either no Country at all, or some other a few fearful Persons, trembling and gazing at the strangeness of the Haven it self, the Sea, and Woods.

The Gods have delivered them, as it were, mewed up and fettered into our hands, let not the vain shew and glittering of Gold and Silver dazzle you, a thing which neither defends in it self, or annoyeth.

In their very Battle, we shall find of our side, the Britains will own their Friends, the Gauls will remember their former Liberty, and the Germans will generally forsake them, as not long since did the Usipians.

We have nothing afterwards to fear, the Castles are empty, the Colonies are made up of nothing but Aged and Impotent persons. Between unjust Governours and stubborn Subjects, the free Cities are generally discontented and factious.

Here is a General, here an Army, these be the Tributes, there be the Mines, with the train of Slaveries, that unseparably attend upon bondage, all which must for ever be undergone, or in this one Battle revenged. Wherefore going to Battle, bear in your minds the freedom of your Ancestors, and the danger of your Posterity.

The Britains received this Oration with great testimonies of Joy, as Songs, confused Noises, after the Custom of their Country, and a dissonant sort of Howling, which shewed their Approbation.

And now the Battle began to glitter, and every one to put himself into array. When Agricola scarce able to repress the heat of his Souldiers, yet thinking it convenient to say something, he thus delivered himself in this Speech.

AGRICOLA, his S P E E C H to his Army before Battle.

THIS is the Eighth year, Fellow Souldiers, wherein your faithful Service and diligence, under the vertue and Fortune of the Roman Empire, hath subdued Britain in so many Expeditions, so many Battles, either by Courage against the Enemy, or Patience and Labours. We have ran through the greatest Difficulties, and conquered even Nature it self, neither had you reason to be weary of your General, or I of my Souldiers, in so much as we have exceeded the Limits, I, of my Predecessors, and You, of former Armies.

The utmost bounds of BRITAIN we now hold, not by Fame and Report, but with our Arms and Pavilions, and we have the honour both to Discover and to Subdue.

In your wearisome Marches, when the passing of Boggs, Rivers, and Mountains, has tyred you, how often have I heard the valiant Souldier say, When shall we meet the Enemy? When shall we fight? Behold they shew themselves from their secret lurking places; now you have your desires, now is there room for your Valour to be shewn, every thing is as you could wish, if you Conquer, but if you lose the day, all is against you. For, as to have gone so much ground, escaped the Woods, passed the Friths, were things, in Our coming, great and honourable: so, if we fly before the Enemy, the very same will be our hindrance and destruction. For neither have we the same knowledge of Places as they, or if we had, yet want we Provisions, but Hands we have and Weapons, and in them all things.

For my part, I have been long since resolved, that to Retreat is neither safe for Souldier nor General, and that a commendable death is to be preferred before the reproaches of an Ignominious life, and that Safety and Honour are now inseparably conjoyned, and let the worst happen, yet how glorious will it be to die in the uttermost end of the World, and Nature.

If new Nations and unknown Enemies were before us, I should exhort you by the Examples of other Armies, but now I shall only lay before you your own victorious Exploits. Ask your own Eyes, are not these the very same who last year stole upon the Camp by night, whom

whom with shouts only you overcame. These of all the Britains have been the nimblest in running away, and therefore are the last remaining. Just as in Woods and Forrests the strongest Beasts must be chased away by main force, whilst the timorous and fearful are driven on by the noise only of the Hunter: so the hardy part of the British Nation is already dispatcht, the rest is but a herd of Rascally Cattle, whom that at last you have found proceeds not from their Resisting, but being discovered, no further can they run, but stand now like Stocks, fixed to the ground they tread on, and afford to you an occasion of a worthy and memorable Victory.

Make an end now of your Warfare, and to fifty years Labours add a great and concluding Day, by this means you will approve to your Country, that it could never be justly laid to your charge that you protracted the War, in not pulling up the last Root of Rebellion.

Whilst *Agricola* was yet speaking, the eagerness of the Souldiers evidently appeared, but the end of his Oration was received with loud and joyful Acclamations, every one stood to his Arms, and shewed his alacrity by impatience to follow on.

Agricola ordered the Battle after this manner; His Body was made up of eight thousand Auxiliary foot, three thousand Horse were placed in the Wings, the Legions were set in the Reer, before the Camp; To the greater glory of the Victory, if it could be won without loss of Roman Blood, otherwise for assistance and succour, if the Auxiliaries should be repelled.

The Order of the Battle on both sides.

The British Army, for shew and terrour, was drawn up upon a Rising ground, the first Battalion stood on the Plain, the next higher behind, as the Hill ascended, the middle of the Plain was filled with the clattering noises of Charriots and Horse-men, ranging up and down.

Agricola perceiving the Enemy exceeded him in number, and fearing that at once they might attack him in the Front and Flanks, displayed his Army in length, and although by that means his Fore-battle was something of the thinnest, and many counselled to take in the Legions, yet he stood firm to his Resolution, and allighting from his Horse, placed himself before the Standards.

The Fight began at distance, with missive Weapons, wherein the Britains shewed wondrous skill and dexterity, with short Swords or broad Targets they either avoided the Darts, or shoke them off, and in return liberally bestowed whole showers of their own.

Agricola perceiving the disadvantage exhorted three Batavian Cohorts, and two of the Tungrians, that they would bring the Battle to dint of Sword, and hand-strokes, which they easily performed, being fitted thereto by long exercise.

The Britains on the other side having little Targets, and huge unweildy Swords without points, were not so well prepared for the thrust and close, and could not endure this sort of grappling, so that when the Batavians came to exchange blows with them, and to make at their Faces with their pointed Targets, and pointed Tucks, they easily bore them down, and in prosecuting their Victory advanced to the side of the Hill. The rest of the Cohorts mixing emulation with force, and striking at all that were near them, run on in the same course of Victory, leaving for haste many behind them half-dead, and some untoucht; In the mean while the Horse-men fled, and the Charriots brake into the Foot, but they who had lately terrified others, were now distressed themselves, being toiled with the thick Ranks of the Enemy, or bogged in the unevenness of the ground.

Neither was the form of this Fight like a loose skirmishing of Horse-men, but each maintaining his ground, endeavoured by the weight of their Beasts to bear down the Enemy. Now might be seen Charriots without Guiders, and the affrighted Horses running too and fro, and over-bearing all that met them, or thwarted their way.

When those Britains who had not yet engaged, but kept the tops of the Hills, as despising the fewness of the Enemy, began to draw down by degrees, and by taking a compass, to fall upon the Romans in their Reer, *Agricola* having suspected their intention, with four Squadron of Horse, which he had reserved for such a purpose, opposed their descent, and drave them back with as great violence as they had come on, pursuing them to their main Body.

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And now the Counsel of the *Britains* was turned upon their own heads, for *Agricola* commanded some Troops to be taken from the Front of the Battle, and ordered them to second the Horse, and fall upon the back of the Enemy; Then might have been seen, in the open fields, a great and dismal spectacle, pursuing, wounding, taking, killing those that were taken, when others were offered. Now whole Regiments of the *Britains*, according to their several dispositions, some though Armed, and in more number, yet turned their backs to the fewer, others unarmed ran desperately upon the Weapons of the Enemy. Every where lay scattered Arms, Bodies, and mangled Limbs, the ground was covered with Blood, and many wallowed in their own Gore, yet, left not off to give some proofs of their last Anger and Revenge.

And now a Party of the *Britains* had secretly possessed themselves of some passages in the Woods, through which, as the *Romans* advanced, and with more heat than discretion pursued the Chase, set upon them, and unawares dispatched many, which had not *Agricola* perceived, and timely prevented, the *Romans* through their overconfidence in the midst of Victory, had received a notable Overthrow; For he sent some of his best and readiest Cohorts to scour the Woods, and guard the Passages, and some Troops of Horse were ordered to ride up and down, and observe the Coasts, and others, where the entrances of the Forests were thicker, to alight from their Horses, and stand to their Posts, which the *Britains* observing, and finding now that the *Romans* followed the Pursuit close and regularly, they all fled not as before, in whole Troops and Companies, but scattered and dispersed, every one, for his own security, taking into By-paths, and, out of fear, avoiding Friends as well as Enemies, until Night and fulness of Blood put an end to their Chase.

Of the *Britains* ten thousand were slain, of the *Romans* three hundred and forty, amongst which *Anlus Articus*, Commander in chief of a Cohort, through Youthful heat, and the fierceness of his Horse, was carried on into the midst of his Enemies.

The night was spent with joy by the *Romans*, who were full of Victory and Spoil; but the poor *Britains* wandering up and down, and Men and Women howling together, lugg'd on the wounded, and cried help to those that were not hurt. Some forsake their Houses, others of their own accord, out of despite, fire their own Houses themselves, choosing out Holes to lurk in, which they as soon left, to find out others.

Sometimes they communicated Counsels together, and then they had some glimmerings of hope, other whiles nothing but despair seizes them, and then they raged at the sight of their dearest Pledges; And it is certain, that many with a cruel Compassion laid violent hands on their Wives and Children, to secure them from the greater violence of the *Romans*.

The day appearing gave an opener Testimony and prospect of the Victory; every where desolation and silence, the Hills forsaken, the Cottages smoaking afar off, the Scouts sent abroad brought word that nothing appeared, no foot-steps of a general Flight could be discovered, nor any *Britains* drawn in Companies together.

Hereupon *Agricola*, because the Summer was spent, and no fit Season to divide his Forces, brings them entire into the Borders of the *Horesti*, supposed the Inhabitants of *Eske-Dale* in *Scotland*, where receiving Hostages, he commanded the Admiral of his Fleet to sail round *Britain*, sending him Forces for that purpose, but the Terrour of the Navy was gone before himself with slow and easie Marches, to the end he might awe the new Conquered Nations with the delays of his passage, and so by degrees placed his Men in their Winter quarters.

The Navy with prosperous Winds, and good success, safely arrived at the Port *Trutulensis*, supposed *Richborough*, near *Sandwich*, from whence it departed, and coasting along the nearest side of *Britain* returned thither again. And now most probably, if not in the fifth year of *Agricola*, as hath been mentioned, the *Romans* might subdue the Isles of *Orkney*, which others, with less reason following *Orosius*, ascribe unto *Claudius*. And this discovery of *Britain* (by the *Romans*) to be an Island, was in the eighty sixth year after Christ, and the fourth of *Domitians* Reign.

Anno post
Christum 86

And

Agricola, without any amplifying Terms, signified the state of Affairs in *Britain*, by Letters, to *Domitian*, who (after his usual Custome) received them with a joyful Countenance, yet within was he sad at heart. And certainly the Courage of this Prince cannot be better described, than in his carriage to this worthy General; For being inwardly pricked to think, that by his own counterfeit Triumph over the *Germans* (to fill out which, for want of true Captives, he was forced to buy such as by their Hair and Attire might Personate them) he would now become the scorn and derision of the World, when they should hear of the great and true Victories of *Agricola*, so many thousand slain, and the Fame of such Atchievements spread quite abroad; and fearing withal, that the name of a Private man might be advanced above that of the Prince: he secretly designed his ruine, thinking in vain that he had suppressed the study of *Oratory*, and other worthy politick Arts, thereby to keep down other mens Reputations, if he should suffer himself to be surpassed in Military glory, which he esteemed the peculiar Honour of an Emperour, and the Jealousies thereof not so easily to be dissembled.

Daily tormented with the said Cares, and musing much in his Closet alone, which was a sign of some Cruelty intended, he thought it best for the present to hide his Resentments until the heat of *Agricola's* Glory, and the love of the Army towards him, was somewhat abated. He continued him therefore in his Command, and with all shew of Acknowledgment for so great Services, commands that in Senate Triumphal Ornaments be decreed to him with the honour of a Statue, and what else was necessary of making up of a just Triumph, adding himself words highly advantageous in favour of him.

But he wanted not long an opportunity of removing him, a thing he so much desired, for the Province of *Syria* being void by the death of *Atilius Rufus*, a Consular Lieutenant, and reserved for men of great Quality, he caused to be given out, was designed for *Agricola*, and so naming a Successour for *Britain*, called him home, but fearing (it seems) not to be obeyed, unless with the new Governour the Commission for *Syria* was also dispatcht, he employs one of his secret and trusty Servants to carry it, but with this Command, not to deliver it unto *Agricola* if he had already resigned his Province, which (as was thought) was accordingly performed, and the Servant meeting him at Sea, never so much as saluted him, but returned to the Emperour with the Patent.

Agricola arriving at *Rome*, received secret Instructions to make his Entry in private, which he did accordingly, and by night came into the City, and by night into the Palace, where he was received by *Domitian* with a short Complement, and then placed amongst the rest of the Waiters.

But such was the Behaviour of this great General, that although *Domitian* sought all occasion to destroy him, yet found he none, his Carriage was so affable and free from pride, his Garb so modest, and his Retinue so small, that his greatest Enemies saw no side lie open to assault him. And, although he was often accused by some, during his Country retirement, yet so frivolous were the Crimes charged upon him, that *Domitian* was constrained (though otherwise inclined) to acquit him; Nay, he avoided for a while those worst sort of Adversaries, namely, such as daily praised his Vertues, and extolled his Glory, a piece of Malice most of all dangerous, if instill'd into the ears of a Vicious and Self-condemning Prince.

He resigned his Command, as Mr. *Hollinshead* writes, to *Cn. Trebellius*, but I find Hol. Hist. of Brit. no reason for his Opinion. We read of *Salustius Lucullus*, Legate of *Britain* in the daies of this Emperour, but no more can be found of any others, and of him only, than that he was slain by *Domitian* for giving his own Name to a sort of Spears which Suet. vit. Domitian. he invented. So small an affectation of Honour could not be forgiven to *Salustius Lucullus*, under a jealous Sovereign, which *Lucius Lucullus* enjoyed in safer times, who called a sort of black Marble, in which he delighted, by the name of *Lucullan* Marble, and yet went quietly to his Grave.

Agricola delivered his Province to his Successour safe and quiet, but it seems it continued not in a peaceable condition long after his Removal, for, as may be gathered by a Preface in *Tacitus*, to a Book of his Histories, it was either through the Tacitus. Envy of *Domitian*, or the Ill Conduct of his Captains, lost again from the *Romans*, and *Juvenal* the Poet writes of *Arviragus* (in these daies, and not before) King of Juvenal. *Britain*,

Britain, who so well behaved himself against them, that he was not only grown Famous at *Rome*, but accounted matter of great Triumph, if he could be taken Captive; or overcome.

And now, besides the loss of *Britain*, upon the neck of one another followed the Revolts of *Masia*, *Dacia*, *Germany* and *Pannonia*, and the *Romans* on all sides, were through the neglect or rashness of their Generals, grievously distressed, inasmuch that *Agricola*, by the common voice of the Multitude, was demanded for Leader, and, by the wisest, looked upon as the fittest person to put a stop to these growing Calamities, but what was intended for his honour proved his destruction, for although he refused the Employment, as knowing not safe to take it, and albeit at present *Domitian* seemed graciously to admit his Exercise; yet was he not long after poisoned by him, as a Person of too dangerous a Virtue, and too much beloved, to be suffered to live.

Agricola, poisoned by Domitian, in reward of his good Service and Vertues.

Thus died this famous *Agricola*, who carried the *Roman* Standards to the uttermost bounds of *Britain*, and the Isles of *Orkney*, subduing more Nations than all his Predecessors before had done, and *Ireland* he had certainly attempted, had not the Jealousies of *Domitian* too soon recalled him.

But what he performed in War, was not comparable to his actions in Peace, his reforming the Abuses and Exactions of his Officers, by which he reduced the *Britains* not only to the use of Civil life, but the love of it. He trained the Nobility up in Liberal Arts and Sciences, by sending them into *Gaul*, where they might learn perfectly the Laws of the *Romans*, inasmuch as *Juvenal*, in these times, writes,

Juvenal:

Gallia caufidicos docuit facunda Britannos.

Moreover he furnished them with goodly Houses, and stately Buildings, proud Portico's, and sumptuous Baths; he taught them the neat use of Diet and Apparel, inasmuch that they were not inferior to any other Province; He changed their cumbersome Charriots into the Coaches and delicate Litters of *Rome*, and for the convenience of Travel, he was the beginner of those Roads, and Causeys, which were afterwards more universally paved by the *Romans* through the Island.

Ann. Dom. 86.

Thus about the Year of Grace 86, all on the south part of *Glota*, and *Bodotria*, that is, the Friths of *Dunbritton* and *Edinburgh*, was reduced whole and entire into the form of a Province, which was not governed by any Consular, or Proconsular Deputy, but was esteemed *Præsidialius*, that is, under the immediate protection and eye of the Emperour, and held by his Garrisons; for it being annexed to the Empire after the division of Provinces made by *Augustus*, it was not subject to their Laws and Customs, but had Protectours of its own, which were sent and recalled again at the will and pleasure of the Emperour alone, all Usages, Prescriptions of other Provincial Governments to the contrary notwithstanding.

And in this the Privilege of *Britain* was somewhat advanced above that of other Nations, besides, that they had Kings of their own, even in the *Roman* Pale, which carried in it a shew of Liberty, though but for a time, and was indeed, nothing but the usual method of that Common-wealth, to make Princes Instruments of their deeper Slavery; so that what Kings of *Britain*, for the future we shall find under the Emperours, they were either Tributaries to the *Romans*, if they lived in the Southern parts, such as *Lucius* and *Coelius*, or else they resided beyond *Glota* and *Bodotria*, those Northern Regions, the absolute Conquest whereof *Agricola* had not time to accomplish.

In the daies of this *Domitian* lived at *Rome* *Claudia Rufina*, the Daughter of a *Britain*, and Wife of *Pudence* a Senatour, famous in the Verses of *Martial* for her Beauty, Wit, and Learning.

Martial.

*Claudia caruleis cum sit Rufina Britannis
Edita, cur Latia pectora Plebis habet.
Quale decus forma? Romanam credere matres
Italides possunt, Atthides esse suam.*

Though

*Though Claudia does descend of British Race,
Yet her Behaviour's full of Roman Grace;
Her Beauty does the Italian Dames surpass,
And for her wit, she may for Attick pass.*

But more famous was she for her profession in Christianity, in the writings of St. Paul, being the very same Woman (as John Bale and Matthew Parker, first Protestant Arch-bishop of *Canterbury*, have written) of whom he maketh mention in his later Epistle to *Timothy*; neither is the computation of Time repugnant, although others are of a different Opinion.

Joh. Bale.
Matt. Parker.

And now we come to the death of *Domitian*, there being nothing more upon Record memorable in his Reign that relates to our *British* Affairs. He was slain in a Conspiracy, wherein his Wife was partaker, the chief in the Action was *Stephen* a Procurator, and Steward to *Domicilla* the Empress, who feigning himself Lame of one Arm, and carrying it in a Scarf, secretly withal bore a Dagger therein, and approaching to the Emperour, under pretence of delivering him a Scrawl of the Names of divers Conspirators, struck him with a Poniard into the Belly. *Domitian*, although sorely wounded, yet was not wanting to himself upon so sudden an occasion, for struggling with this Assassinate, he had certainly wrested the Dagger from him, had not the rest of the Confederates broke in, and with seven Wounds put an end to his life.

It was upon the eighteenth day of *September* (the name of which Month he had changed into that of *Germanicus*, a Title vainly assumed to himself) in the fifteenth year of his Reign, and of his life 45, in the year of Grace 98.

An. Dom. 98.

The chief Vertues of this Prince (for his Vices were innumerable) were, that he favoured Learning, and was the Patron of greatest Bounty, and easiest Access of any in his time. He was desirous of a lasting Name, but took the wrong way in attaining it; for being pleased with the Flatteries of some Writers, who would make him an excellent Prince, he neglected to be so, and alwaies sought after the shadow of Vertue rather than the substance of it.

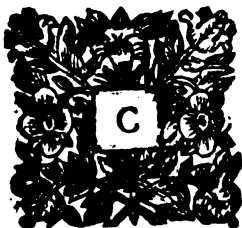
But these Parasites who were kept warm by his Bounty, whilest living, basely deserted him at his death, and followed his Memory with all the Scorns and Reproaches of the succeeding Age. None thought of his Apotheosis, or Deification, after his Departure, insomuch that it may be counted a Prophetick Spirit in him as well as Pride, *That in his life time he commanded himself to be called God and Lord.*

N E R-



NERVA.

Anno Dom. 96.



COCCILIUS NERVA succeeded *Domitian*, he was chosen by the Senate, with the assistance of *Petronius Secundus*, Captain of the *Prætorian* Bands, and *Parthenius*, High-Chamberlain, one of the Murderers of *Domitian*. His Birth was Noble, and of *Italy*, in the City *Narnia*, of the Province of *Umbria*; He was a prudent and Aged Prince, but the shortness of his Reign, which was only one year, four months, and odd daies, hath given little matter for Writers to speak of *British* Affairs.

Mr. *Hollinshead* maketh *Cnæus Trebellius* Lieutenant of *Britain* in his daies, and the daies of *Trajan*, and that under his Government, during both Emperours, there were troublesome times in this Island, which last Circumstance may be certainly gathered out of good History, in the time of *Trajan*, his Successour, and may perhaps be true under *Nerva*, seeing that in his life time he accepted *Trajan*, and made him Partner with him in the Empire, and so his Reign alone was but of small continuance, so that the little Remembrances of this Island in these Times, shall be reserved to the next Emperour.

TRAJAN.

Anno Dom. 98.



ULPIUS TRAJANUS was a *Spaniard* born, of a Noble Family in the Province of *Biscay*, he extended the *Roman* Empire beyond the bounds of all his Predecessors. He subdued *Dacia*, *Armenia*, *Parthia*, *Mesopotamia*, and passing *Tigris*, he carried his Arms to the remotest *Indies*, making them feel the *Roman* Force, who before had never heard of their Name.

And, as he gained in the East, so lost he nothing in the Western Provinces, for although the *Britains* Revolted, yet were they soon again reduced to Obedience by him, as is evident out of *Spartianus*.

The time of their Revolting may be supposed to have begun after the removal of *Agricola* by *Domitian*, as is gathered out of *Tacitus*, and through the Idleness of that Prince, and the short Reign of *Nerva*, it might be neglected till the daies of this Emperour. And, no wonder if the *Britains* watched all opportunity of freeing themselves from the *Roman* yoke, and the insufferable Grievances which accrued, and besides the constant Tribute and Imposts, through the Insolence of Garrisons, the Exactions of Officers, they were constrained to receive *Publicans*, that is to say, greedy Cormorants and Horse-leeches, who sucked their very Blood, confiscated their Goods, and exacted Toll, not only for the Living, but in the name of the Dead.

The Ancient Laws of their Country began to grow out of use, and instead thereof the Civil Law of *Rome*, and the arbitrary Sentence of Judges was introduced. Magistrates were sent from that City, with absolute Power and Commission, even in Capital matters, and besides, *Prætors*, *Proprætors*, and *Presidents*, every City and State had their Municipal Lord over them.

At

At the solemn Sessions and Assizes, the *Prætor* sitting aloft upon an high Tribunal, proudly executed his Jurisdiction, shewing Terrible amidst his Guards and Lictors, where *Rods* and *Axes*, upon slight occasions, were often presented to the backs and necks of the Common People; Through the often changing of Governours, there ensued great Confusion, one destroying what another had established, and the Successour often, of course, abolishing the Acts and Constitutions of his Predecessour.

Neither was this sufficient, they kept on foot continually Discords and Dissensions, favouring some above the rest, that they might make them Instruments of their own Slavery. As many of these Abuses had been formerly rectified, under the last Lieutenant *Agricola*, so again were they redressed by this Worthy Emperour, whose care, in other matters, is left upon Record, namely, his carrying of Roads and broad-Causies through the whole Island, begun by *Agricola*, a work of prodigious greatness, and infinite Charge, what with the drayning of *Fens* and *Marishes*, through which they were continued, and what with casting up of Banks through the low Vallies, besides, they were paved with Stone, and of that breadth that Wagons might go a breast in them, supposed forty foot. They are described particularly by *Galen*.

The Wayes (saies he) *TRAJAN* repaired by paving with Stone, or raising Banks, cast up such pieces of them as were moist and miery, by stocking up and clearing such as were rough and overgrown with Bushes and Bryars, by making Bridges over Rivers, and fordable where the way seemed longer than needed, by cutting out a shorter course; If any where, through some steep Hill, the passage was hard and uneasy, by turning it aside through more level Places, if it ran through Forrests, Wastes, and Deserts, by drawing it from thence, through places inhabited, and generally by smoothing all uneven and rugged Grounds.

*Gal. l. 9. c. 8.
Method. Med.*

The tract of these Ways remain even to this day, and though they cannot be traced in a continued Line, by reason in many places the Country people digging Gravel out of them, they are broken off, yet through Pastures and By-grounds they may be discovered, where the Banks are so high, that evidently they shew what formerly they have been.

Concerning Four great Roads leading through the Island, I have spoken in the Reign of *Molmutius*, who, in the *British* History, is made the builder of them, namely, *Watling-street*, otherwise called *Werlam-street*, for that it went through *Verulamium*, and is elsewhere named by the People dwelling on it, *High dike*, *High-ridge*, *Forty foot Way*, and *Ridge-way*.

The second, *Ikemild-street*, because, as *Mr. Cambden* saith, it went through the Country of the *Iceni*.

The third, *The Foss*, for that as men think it was fenced on both sides with a Ditch.

The fourth, *Ermin-street*, from the German name of *Mercury*, as *Mr. Cambden* thinks, or rather from the Greek *Ἑρμης*.

These Roads, as likewise other Magnificent structures in *Britain*, *Mr. Cambden* (as his custome is) attributes wholly to the *Romans*, and is of opinion, that there were more than four in this Island.

As concerning their Number, I believe it may be uncertainly guessed, although in the Laws of *St. Edward* there is mention made, *De pace quatuor Cheminorum*, viz. *Viarum*, concerning the Peace of the four Road-waies. But I see not why they should be absolutely ascribed to the *Romans*, my Reasons are these, gathered out of the former words of *Galen*.

1. Because *Trajan* is said to repair the *Waies*, not build them, which cannot be meant of those *Waies* *Agricola* begun in the daies of *Domitian*, which were the first we hear of of the *Romans* building, which is so little time since, that it would be hard to imagine they should be so soon decayed, especially where *Galen* saith, *They were overgrown with Thorns and Thistles*.

2. The Conveniencies of the Roads could not be so suddenly altered from *Agricola's* time, as that *Trajan* should need, as he did, to turn them from Forrests and Waste places, and bring them through Towns and Cities, as likewise to cut them shorter in several places. Certainly *Agricola* could not but consider the damage of carrying Publick Waies through *Forrests* and *Deserts*, and therefore these words, thus rectified by *Trajan*, seem to be the ancient Roads of the *Britains*, whose chief
abroad

abode was in Woods and Forrests, and therefore made their waies through those places in which they chiefly resided.

And, indeed, there are many parts and pieces of great Waies now discovered in this Island, which for many Reasons cannot well be imagined convenient, for any Nation not in the same circumstances, as the Ancient *Britains* then lived in. And whether *Molmutius*, or some other before or after him, did cause these *Waies* to be built, it mattereth not, but it certainly appeareth that some of them were the works of the *Britains*, long before the entrance of the *Romans*.

The Common People (as Mr. *Cambden* alleadgeth) do plainly say these works were done by Giants, whom in the North parts they call *Eatons* (as he supposeth) for *Heathens*, which is not improbable, but see immediately how he frames these Giants to the meridian of his own Antiquities, for where he would make these to be meant of the *Romans*, how standeth it with Reason? Is not this to bring down the Fabulous Age below the times of their *Cæsars*, when these works were performed? Must *Britain* of all other Nations in the World, be so unfortunate as to be dreaming of Giants and Monsters in those daies, when the Race of them for so many hundreds of years had been utterly extinguisht, and the eyes of the World clearly opened, as to those points?

There are to be seen in *Spain* the Caufies called *Salamantica* and *Argentea*, the works of the *Romans*, in *France*, the *Via militares* paved by the same Nation, and in *Italy*, the Way *Appia*, *Pompeia*, *Valeria*, and others, and yet when those Kingdoms were overthrown by barbarous Nations, *Spain* by the *Saracens*, *Gallia* by the *Franks*, *Italy* by the *Goths* and *Vandals*, yet never were those Nations so Barbarous, as to take the old *Romans* for Giants, or to think those Works any other than the useful Atchievements of a great and powerful People; Why then should *Britain* be looked upon as more Ignorant and Barbarous, if there were not something of greater Antiquity in these *Waies*, than in those of other Nations? Certainly, the *Britains*, as much as any People, had experience, that the *Romans* were but Men, as they made it appear in many great Victories against them; And could the memory of a Nation so often baffled by them, haunt their Posterity in after-Ages to that degree, as to raise up the Idea's of such huge Giants and Goblins? in my Judgment it seemeth improbable.

Tacitus.

Besides, these *Roads* were not repaired and paved by the *Roman* Souldiers, but by the great labour and toil of the *Britains* themselves, whom the *Romans* forced to work as Slaves, and stood over them with Whips and Rods, as severe Task-Masters, for which usage, in *Tacitus*, they complain, *That the Romans wore out and consumed their Bodies and Hands, in clearing of Woods, and paving of Fens, with a thousand stripes and reproachful Indignities.* How is it likely therefore, had there been no other *Roads* of greater Antiquity than these, that the *Britains* should ever take them for the Works of Giants, in which was preserved the hateful memory of their own *Slavery*.

As for the *Romans*, it seemeth rather that they repaired the Ancient *Waies* of the *Britains*, paved them with Stone, and where they lay not convenient for their Garrisons, they changed their course, and brought them to serve for their own Convenience rather than the *Britains*. And this appeareth out of *Tacitus* (where he saith) *That whilest Agricola governed Britain, several Waies were enjoined, and for distant places (by the Surveyors Orders) that the Country should carry from the nearest standing Camps, or Wintering places, to those that were far off, and out of the way, that is, lying out of the Roads already made.* And what was thus begun by *Agricola* was continued by *Trajan*, who is said to Repair and Pave the *Waies*, not those of *Agricola's* making, for they were already Paved, and could not (as hath been said) be so soon decayed; but the *British* *Roads*, which by long continuance of War in many places were worn out, and in others, overgrown with *Thorns* and *Thistles*.

Beda.

In the daies of *Honorius* and *Arcadius* (as is found in Ancient Records) there were made other certain beaten *High-waies* from Sea to Sea, no wonder therefore if these additions of new *Waies* made by the *Romans*, together with the Repairing of the Old ones, hath given them (as it often happens in such cases) the glory of the whole work, and *Beda*, as a testimony that the *Romans* lived South of *Severus* his Wall,

Wall, in that part of *Britain* now called *ENGLAND*, brings in, among other things, the *Street-waies* as a testimony thereof.

The *Romans* called these *Causies*, or *Street-waies*, *Vias Consulares*, *Regias*, *Prætorias*, *Militares*, *Publicas*, *Cursus Publicos*, & *Actus*; so *Ammianus Marcellinus* term- Am. Marcell.
eth them; *Sidonius Apollinaris*, *Aggeres*, & *tellures inaggeratas*. *Beda*, and the Beda.
later Writers, *Stratas*, that is, *Streets*.

Along these *waies* were placed at first Young men, as *Posts*, within small distances one from another, afterwards swift Waggon to carry Intelligence; Upon these *Waies* were seated Cities and Hamlets, which had in them Inns furnish'd with all necessary provisions for Travels, as also *Mutations*, for so they called in that Age the places where Wayfaring Persons and Strangers, as they Journied, changed their *Post Horses*, *Draught Beasts*, and *Wagons*.

Along the sides of these *Waies*, at every Miles end were erected, by the Emperours, certain Pillars or Columns, with the name of the particular Prince that set them up, engraven upon them, and numerable Characters cut in them, to signify how many Miles from place to place.

These excellent advantages for Travellers, as they are to be solely attributed to the *Romans*, and much in particular to this worthy Emperour *Trajan*: so were they the cause that many Ancient places of the *Britains* came to decay. For the *Romans* either building altogether upon these Roads, or else bringing the Old Roads to serve most opportunely for their Garrisons, which at first were built in strong Passes, more for convenience of Fortification than Travel; It came to pass that the others grew out of use, and unfrequented, and so the Cities standing upon them necessarily decayed, and therefore those places mentioned in the Itinerary of *Antoninus* (as Mr. *Cambden* observeth) must be sought out about these Road-waies of the *Romans*, whose Garrisons and standing-Camps, were oftentimes the Seminaries and seed-Plots of great Cities and populous Towns.

These are the only Actions of *Trajan*, left upon Record, relating to *Britain*. He departed this life in the year of Grace 118, after he had reigned nineteen years, six months, and fifteen daies, in the year of his Age, 64. So much was he beloved, that his Effigies after his death was born in Triumph, in a glorious and pompous manner, and his Ashes sent to *Rome* (for he died at *Seleucia*, in *Asia* the Less) and were inclosed within the Crown of a goodly Pillar, of one hundred and forty foot in height.

H A D R I A N.

ALIUS HADRIANUS, succeeded his Uncle *Trajan* in the An. Dom. 118,
Empire, he was of the City *Italica*, near unto *Sivill*, his Father Noble, and his Mother descended of an Honourable Family in *Gales*, equal to his Race were the high endowments of his mind.

He dissented from *Trajan* in his policy of bounding the Empire, and held to *Augustus* his Rule in placing the Limits thereof, not so wide, but surer, inasmuch that he excluded on the East all *India*, *Armenia*, *Media*, *Persia*, *Assyria*, and *Mesopotamia*, the Acquests of *Trajan*, but excepted from the removal, as to Rule *Britain* only, which Province by no means he would part with, although he somewhat streightned it, as shall be shewn immediately.

Under him *Julius Severus* (saith *Dion Cassius*) governed the Island, an excellent Souldier, and upon that account called away to suppress the *Jews*, then in Tumult. After his departure the *Britains* could scarce be held in Allegiance, which caused *Hadrian* to make a Journey hither in Person, in the sixth year of his Empire, being thrice Consul, where he reformed many things, and seemed, by force of Arms, to have reduced the *Britains* to Obedience; for, as Mr. *Cambden* observeth upon a Cambden:
piece of Mony of his Coyning, there is the stamp of an Emperour, with three Sould-
L 1 diers,

diers, whom he judgeth to represent the three Legions, of which the *Roman* Army then consisted, and under them this Inscription, EXER. BRITANNICUS, and another of the same Prince with this Motto, RESTITUTOR BRITANNI, *The Restorer of the Britains.*

Spartianus in
vii. Hadriani.

But the greatest Work done by him in this Island, was, the building of a Wall fourscore miles in length, cross the Island, from *Salway-Frith*, upon the *Irish* Seas, to the mouth of *Tine* by *New-castle*, on the *German* Ocean, laying the foundation thereof with huge Piles, or Stakes, driven in deep, and fastned together in manner of a strong Rampire or Mound. This he did to keep out the *Caledonians* from infesting the *Roman* Province; who could never (it seems) be contained within those Fortifications, raised by *Agricola* between *Gloa* and *Bodotria*, the *Friths* of *Edinburgh* and *Dun-britton*. Thus he gave more room to the Northern and barbarous *Britains* to inhabit, and quitting those barren and cold Soils, inclosed only the most delicate part of the Island, by which means the Bounds of the Empire, as well in *Britain*, as the East, were reduced to a more convenient compass.

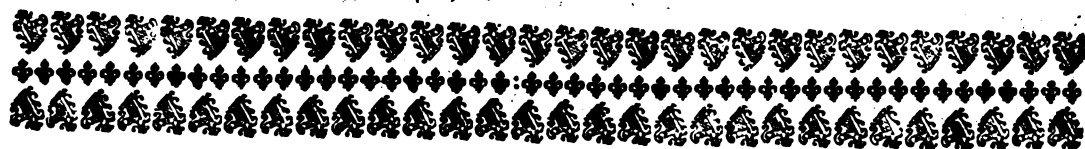
Of this Wall I shall speak more fully in the Life of *Severus* the Emperour, who much strengthned it, and repaired it.

In the Reign of this Emperour, *Priscus Licinius* was also Proprator, or Lieutenant in this Island, as appeareth by this Ancient Inscription in a broken Marble, found in *Adrian's* Wall,

MF. CL. PRISCO ICINIO ITALICO LEGATO
AUGUSTORUM PR. PR. PROV. CAPPADOCIE
PR. PR. PROV. BRITANNIE LEG. III. GALLICIE
PRÆF. COH. III. LINGONUM VEXILLO MIL.
ORNATO A DIVO HADRIANO IN EXPE-
DITONE JUDAIC.
Q. CASSIV. DOMITIUS PALUMBUS.

As for *Cne. Trebellius*, being Proprator in the beginning of the Reign of *Hadrian*, there is no Authority for it in *Roman* History, yet Mr. *Speed*, who so religiously avoideth the *British* Fables (as he calls them) hath nevertheless made use of them in recording this Lieutenant, relating withal the Tumules in the Northern parts of this Island, under his Government, and the difficulty he had to reduce to Obedience, which Errour he frequently committeth in other places, and which I here mention, as a prologue to the ensuing *British* History, to shew that the greatest Enemies of it, say Mr. *Cambden* himself, doth oftentimes make use of it.

T H E



T H E
C O N T I N U A T I O N
O F T H E
British History,
From the Daies of
V E S P A T I A N,
To the fourteenth Year of
H A D R I A N.

A BOUT the fourteenth year of *H A D R I A N*, according to the best Computations, died *M A R I U S*, who, in the *British History*, ruled King of *Britain*, in some part of it, from the daies of *Vespasian*, in the year of our Lord 80, to this present Emperour.

Ann. Dom. 80.

His Reign is filled up with his Achievements against the *Picts*, who are called in the *British* and *Scotch* Tongue, *Phichtaid*, a Warlike and fierce Nation, and to make up their terrible Character, they were *Scythians* by descent, and near Kinsmen at least to the *Goths*, and (as some think) the Off-spring of the Nation of the *Agathyrses*, a Race of painted Cannibals, setting forth from their Native Country, or, as some write, from *Sweden*, or *Norway*.

With these most excellent endowments, as Pirates and Rovers, they arrived on the Coast of *Ireland*, where they met with their Brethren the *Scots*, who then inhabited that Island, who easily understood their Language, as being themselves of *Scythian* extraction.

Having scarce landed their Forces, they required Places to inhabit, but the *Scots* who well understood the stomach of their Country-men, and had but just now given over themselves to eat one another, so diverted and shifted them off, with telling them the pleasures of *Britain*, and the plenty thereof; I wonder they should omit their *Painting* also; The *Picts*, hoisting up Sail, made for this blessed Island, little dreaming of the warm entertainment they were to receive, for the *Scots* had laid the fairest side outwards, and concealed the Courage and Numbers of the *Britains*. When they had arrived upon the North of this Island, finding there but few Inhabitants, they began to waste wide, and forrage all those Tracts which Nature it self had sufficiently laid desolate.

King *Marius* informed of the insolent Behaviour of these Strangers, levies Forces, and with speedy Marches hastned into the North, and there gave them Battle: The success was so great on the *Britains* side, that the *Picts* were totally discomfited, many slain, among whom was their Leader *Rodorick*, and the rest all taken Prisoners, to whom King *Marius* gave license to inhabit the Northern part of *Scotland*, called *Gallneß*, a cold and Mountainous Country.

L 1 2

They

They had not long lived there, but they began to think of warm Eed-fellows, and to that purpose sent unto the *Britains* for Wives, but their Suit being there entertained with scorn, they applied themselves to the *Scots*, who granted them their Daughters upon this condition, That if the Male Issue of the King should fail, then the next Heir on the Womans side should succeed in the Kingdom, which Ordinance ever after was observed among them, and this was the cause of the great Union of both these Nations.

This Victory of King *Marius*, against the *Picts*, was obtained at *Stanes-moor* in *Westmoreland*, and from his name was the Country called *Westmaria*; But that which seemeth to give some credit to this Relation, was, this Inscription found in *Carlile*, *MARI VICTORIÆ*, of which the Reverend Bishop *Usher* writes thus; *Although the British History in many things is found faulty, yet the testimony of the Inscription of Marius his Victory is not altogether to be slighted.* For before *Jeofferies* Translation, an Author much Graver, *William of Malmsbury*, writeth of it in this manner; *In the City Luguballia, commonly called Carlile, there is seen a Dining Room built of Stone, and arched with Vaults, which neither the force of Weather, nor Fire on purpose set to it, could scatter or destroy. And on the Fore-front of it was this Inscription, MARI VICTORIÆ, that is, To the Victory of Marius.*

Bishop Usher.
William of
Malmsbury.

Mr. *Cambden*, who draws all Antiquities to the *Romans*, saith, That another making mention of this Stone (who that other is he tells us not) saith, *It was not inscribed, Marii Victoriæ, but Marti Victori, and this, he saith, may better content some, and seemeth to come nearer to Truth.*

But however it may please some, yet it is absolutely against the meaning of *Malmsbury*, who immediately adds; *What this Inscription should mean, I know not, unless part of the Cimbri should inhabit these Places, after they were driven out of Italy by Marius the Consul, of whom Ranulphus maketh mention in his Polycronicon.*

This is *Malmsbury's* guess, as being certain it was *Marii Victoriæ*, not *Marti Victori*, and having never seen the *British History*, he gave it to that Consul rather than no body, little thinking how improbable it was, that a Nation driven from its Country, should raise Trophies to their Conquerour.

But if it must be *Marii Victoriæ*, Mr. *Cambden* hath a *Roman* of that name to fix it upon, namely, *MARIUS*, who was proclaimed Emperour against *Gallienus*, a Man of wonderful strength, insomuch that it was written of him, *That he had no Veins in his Fingers, but all Sinews*, saith Mr. *Cambden* (but who they are he again nameth not) and attributes this Inscription to him, and so let it be, for what Victory could ever slip from the hands of so nervous a Person?

An. Dom. 132. King *Marius* died in the year of Grace 132, and was Interr'd at *Carlile*, he left the Kingdom to his Son *Coyll*.

COYLL in his youth had been educated at *Rome*, where he employed his time in learning the Sciences, and the discipline of War. He loved the *Romans*, and was by them highly esteemed and honoured, so that paying his Tribute, and receiving their Protection, he filled out a long, just and peaceable Reign, governing *Britain* 54 years, to the fifth year of *Commodus* the Emperour, when we shall hear of his Son *LUCIUS*, the first Christian Prince of the *British* Line, till whose daies the *British* Histories are silent, there being nothing else memorable in the life of this *Coyll*, save that some ascribe to him the building of *Colchester* in *Essex*, which work others give to a later *Coyll*, which reigned next after *Asclepeodotus*.

T H E



THE

Roman History.

HADRIAN having called away *Julius Severus*, as likewise *Priscus Licinius*, both Governours in *Britain*, to subdue the *Jews*, who were then in Rebellion; it will not be amiss to fill out the remainder of this Emperours Reign with a short account of his Atchievements against that Nation, seeing they were performed by Men, whose experience in War was gained in our *British* Island.

The *Jews*, a stubborn People, and sick of the *Roman* yolk, as who daily expected a glorious *Messiah*, and were impatient of his coming, at last, of themselves, took Arms, in the Eighteenth year of *Hadrian*, and began a dangerous Rebellion; But *Hadrian* raising great Forces, and electing his choicest Generals to Command them, soon put a stop to their Fury, who, in the heat of the Revolt, spared neither *Roman* nor *Christian*.

And to revenge their Insolence, besides an infinite number of them slain and tortured, their City, *Jerusalem*, was razed to the ground, themselves utterly banisht, and made unlawful for them to look towards that City, or their Native Soyl.

Besides, where *Jerusalem* had stood, although not upon the same Foundations, he built a new City, calling it after his own name, *ÆLIA*, upon the Gate whereof that leadeth to *Bethlehem*, that the *Jews*, even in disguise, might be kept as much as might be from visiting it, he caused a *Swine* to be engraven, a Beast which he had learnt, by their Law, was accounted the most unclean, and of all others most abominable.

He was favourable to the *Christians*, forbidding, by Publick Edict, the Persecution against them, moved (as some think) thereto by *Quadratus*, a Disciple of the Apostles, and *Aristides*, a Philosopher of *Athens*, who wrote an Apology for them.

He died in the year of our Lord one hundred thirty nine, and of his Age sixty two, in his life time he had designed *Cesar*, *Lucius Ælius*, a man exceedingly dear to him, but he dying, *Antoninus Pius* received the Empire.

Antoninus



Antoninus Pius.

Ann. Dom. 139.



ANTONINUS (for his Princely Vertues) Sirnamed **PIUS**, and by the Senate called *the Father of his Country*, was a *Lombard* born, Son of *Aurelius Fulvius*, and Nephew to *Titus Aurelius Fulvius*, who had been Consul, and held other Offices of great Authority and State.

At his first entrance into the Empire, by an Ordinance of his, as many as were of the *Roman* World were made Citizens of *Rome*, by which Edict the Southern *Britains*, within *Hadrian's* Wall, as well as other Provinces, enjoyed that high Dignity and Priviledge, but the Northern Inhabitants, not content with their Liberty, and the Bounds assigned them, brake into the *Roman* Pale, and began to waste wide, but by the Conduct of *Lollius Urbicus*, then Lieutenant, they were not only driven back, but confined to a narrower compass, namely, the Friths of *Edinburgh* and *Dunbritton*, where *Lollius* repaired the Ancient Fortification, first begun by *Agricola*.

That this Wall built by *Lollius* was in *Scotland*, Mr. *Cambden* learnedly proves, and not where *Hadrian* built his, to wit, between *Carlisle* and *New-castle*. He, saith *Capitolinus* (cited by Mr. *Cambden*) *vanquishd the Britains, and having driven out the Barbarians, made another Wall of Turfs beyond that of Hadrian's*, which makes me wonder at *Speed*, who proves the same Author to say that it was *Hadrian's* Wall: The same Errours he commits in writing, That for these Archievements *Lollius* obtained the name of *Britannicus*, when indeed it was *Antoninus* himself, to whom *Fronto*, as the Panegyricall Oratour saith, ascribed the Honour of this War, and hath testified, that He, *Although sitting still at home, in the Palace of Rome, had given charge and Commission to another General for the War, yet like the Pilot of a Gally, sitting at the Stern, and guiding the Helm, deserved the Honour of the whole Voyage and Expedition.*

In the time of this Emperour, the *Brigantes* also, a Nation of all others most impatient of Forreign Servitude, brake in upon *Genouia*, which Mr. *Cambden* guessees to be *Glunethia*, or *North-Wales*, within the Jurisdiction of the *Romans*, but were soon driven back, and fined with the loss of one part of their Territory.

This is all upon Record, touching *Britain*, in the daies of *Antoninus Pius*, saving *Digest. lib. 36.* that *Sejus Saturrinus* (as is collected from the *Digests*) had charge here of the *Roman* Navy.

He Reigned twenty three years, or, as others say, twenty two years, seven months, and twenty six daies, and died of a Feavour at *Lorium* the seventh day of *March*, in the year of his life 75, and of Christ 162. Among many of his Vertues, which fill out a worthy Character, it is most especially Recorded of him, *In his Youth he did nothing, Rashly, nor any thing in his Age, Negligently.*

Marcus



Marcus Aurelius.



*M*arcus Aurelius, Antoninus, Verus, Philosophus, for by so many names he was called, was the Son of *Elius Verus*, who died *Prætor*, and whose Family was derived from *Numa Pompilius*, second King of *Rome*, his Mother was *Domitia Camilla*, Daughter of *Claudius Tullus*. He was the adopted Son of *Antoninus Pius*, and ingrafted into his Family by the marriage of *Faustina* his Daughter; having taken upon him the Title of *Emperour*, he chose *Lucius Verus*, the Son of *Lucius Ceionius Commodus*, for

An. Dom. 162

his associate in the Empire.

It is observable, that this *Verus* was born the same day as *Nero*, and indeed he imitated him in all the Vices and Cruelties of his nature; so that whilst these two Princes sat together upon the Throne, then might Mankind be judge and spectator, at the same time, of a *Just and equal Government*, and a *Proud and insolent Tyranny*. *Aurelius* was nothing but *Clemency, moderation and goodness*, on the other hand *Verus* gave himself to *Pride, carelessness, haughtiness and cruelty*, and as the Vertues of the one secured him from the attempts and mixtures of the others Vices, so were the Exorbitances of this *Verus* nothing allayed by the sweetness of *Aurelius* his deportment, so that what is a rare Example, and perhaps not to be equalled in all precedent and future Ages, from the same height of Power, at the same time, streamed forth the most different Extrems of unlimited Greatness; But *Goodness* was the longest survivor, for *Verus* dying of an *Apoplexy* after nine years Reign, *Aurelius* was left in possession of the whole Empire.

And, now the *Britains* impatient alwaies of Foreign Subjection, raised new Commotions, for the appeasing whereof *Calphurnius Agricola* was sent Lieutenant. The Surname of *Agricola*, no doubt, was terrible to the *Britains*, who could not but remember the great Overthrows they had received formerly under a General of that name, and indeed the Commotions lasted not long after his Arrival, but seemed to be ended with fortunate success, for which there was raised an Altar, in gratitude to the *Syrian Goddess*, a peculiar Deity of this Island, as appeareth by this Inscription found in a Stone taken out of the *Piſſa* Walls:

DE AE SURI
AE SUB CALP
URNIO AGR
ICOLA LEG. AUG.
P R. P R. A. LICINIUS
CLEMENS PRÆF. C.
O. H. I. HAMMIOR.

The

The glory of having dispatched this War so soon, *Fronto*, for Roman Eloquence inferiour to none, ascribes wholly to the Emperour *Aurelius*; for although the State still as residing in Person in the Court of *Rome*, gave out only the Commission for the War, yet he protesteth, That like a Pilot at the Helm, who steers and directs the Ship, he deserved the Honour of the whole course.

Nothing else is recorded of *Britain* during *Antoninus* his Reign, saving, that *Helvius Pertinax*, afterwards Emperour, was employed in these Wars, being translated hither from his Service against the *Parthians*, and here for some time afterwards remained.

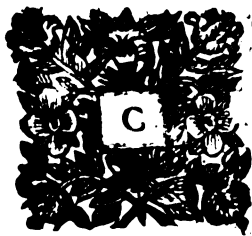
Antoninus Reigned nineteen years and eleven daies, and died on the seventeenth day of *April*, in the year of our Lord 181, having by his Vertues kept up to the Renown of his Predecessour, and so endeared the Name of the *Antonini*, that it was held by the *Romans* afterwards in equal veneration with those of the Gods, and in nothing was he unhappy (saith *Capitolinus*) save that he left behind him a Son.

Capitolinus
vis. Macrin.

Comm. Antoninus.

Ann. Dom. 181;

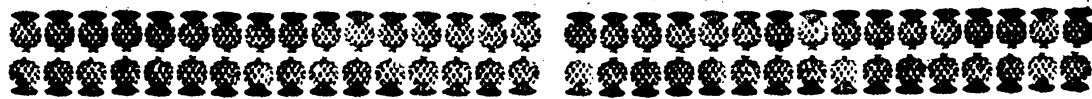
Ælius Lamp.



COMMODOUS ANTONINUS, the Son of *Aurelius*, degenerated from the Vertues of his Father, and may be said the successour of *Verus* rather than of *Antonine*. The known Adulteries of his Mother *Faustina*, and himself being a Twin, together with the Wickedness of his life, gave liberty to some to please themselves in thinking he was not the true Son of so worthy a Father.

At nineteen years of Age he was invested in the Empire, when the violence of his Temper, which under the Authority of a Father, and the discipline of worthy Tutors, could not be kept under, meeting now with unlimited Power, brake out into all manner of Riot and Debaucheries. Ambitious of Glory he was, but sought for it the wrong way; He would have called *Rome*, *Commodiana*, the names of Months he changed to Titles which he had arrogantly usurped, or which related to his dearest Concubines. *August* he called *Commodus*; *September*, *Hercules*; *October*, *Invictus*; *November*, *Exsuperator*; *December*, *Amazonius*, and his Flatterers gave him the name of *Britannicus*.

THE



THE British History

OUT OF

B E D E.

IN the beginning of his Reign (according to the best Computations) lived *Lucius*, Sirnamed *Leber-Maur*, signifying, *Great Brightness*, a supposed King of *Britain*, or some part of the Island, and the first King in *Europe* that received the *Christian Faith*, and by publick Authority establisht it. It is reported of him, that being moved with many Miracles, which he had both heard of, and seen done by the Christians (for, as I have shewn, that *Christian Religion* was taught and professed long before in this Island) he sent to *Eleutherius*, then Bishop of *Rome*, Letters, by *Eleuanus* and *Meduinus*, Men of great wisdom and experience in Divine Matters, the answer to which Letter I shall set down word for word, as it was found in a most Ancient Manuscript, among the Authentick Records and Constitutions of the City of *London*, and was made use of by Dr. *Jewel* Fol. 1119: Bishop of *Salisbury*, against Mr. *Harding*. The Original Epistle is as follows.

Anno 169 à Passione Christi, Dominus *Eleutherius*
Papa, *Lucio* Regi *Britanniae* ita scripsit ad petitionem Regis, & procerum Regni *Britanniae*.

Petistis à Nobis Leges Romanas, & Cæsaris vobis transmitti, quibus in Regno Britanniae uti voluistis. Leges Romanas, & Cæsaris semper reprobare possumus, Legem Dei nequaquam. Suscepistis enim nuper (miseratione divinâ) in Regno Britanniae, legem & fidem Christi habetis penes vos in Regno utramque Paginam: ex illis (Dei gratiâ) per Consilium Regni vestri sume Legem, & per illam Dei potentia vestrum & reges Britanniae regnum. Vicarius verò Dei estis in regno juxta Prophetam Regem; Domini est terra, & plenitudo ejus; Orbis terrarum, & universi qui inhabitant in eo. Et rursum, juxta Prophetam Regem; Dilexisti justitiam, & odisti iniquitatem, propterea unxit te Deus tuus oleo lætitiæ præ consortibus tuis. Et rursum, juxta Prophetam regem; Deus judicium tuum, &c. Non enim dixit Judicium, neque justitiam Cæsaris. Filii enim Regis, gentes Christianae, & Populi regni sunt, qui sub vestra Protectione & Pace & regno * degant & consistant, juxta Evangelium; Quemadmodum Gallina congregat Pullos sub alis, &c. Gentes verò regni Britanniae & Populi vestri sunt; quos divisos, debetis in unum, ad Concordiam, & Pacem, & ad Fidem, & legem Christi, ad sanctam Ecclesiam congregare, revocare, fovere, manu tenere, protegere, regere, & ab injuriis, & malitiosis, & ab inimicis semper defendere. Væ regno, cujus Rex puer est, & cujus Principes manè comedunt; non voco Regem propter parvam & nimiam ætatem, sed propter stultitiam, & iniquitatem, & insanitatem; juxta Prophetam regem; Viri sanguinum & dolosi non † dimidicabant dies suos, &c. Per comestione[m], intelligimus gulam, per gulam; luxuriam, per luxuriam,

Anno à Passione Christi 169, al. 156, ex Leg. St. Edv. Reg. & Confess. ita inscribitur. M. S. Guil. Lond. † Rege.

MS. ibid. * degunt & consistunt.

MS. ibid. † dimidicabant.

M m

luxuriam, omnia turpia, perversa, & mala; juxta Salomonem regem, In malevolam animam non introibit Sapientia, nec habitabit in corpore subdito peccatis. Rex dicitur à Regendo, non à Regno; Rex eris, dum bene Regis, quod nisi feceris, nomen Regis non in te constabit, & nomen Regis perdes, quod absit. Det vobis Omnipotens Deus, regnum Britannia sic Regere, ut possitis cum illo regnare in aeternum, cujus Vicarius estis in Regno predicto.

Thus rendred into English.

In the Year 169 from the Passion of Christ, Lord *Eleutherius*, Pope, wrote thus to *LUCIUS* King of *Britain*, in answer to the Petition of the King, and the Nobility of the Kingdom of *Britain*.

YOU earnestly desire of us, that we would send you the Roman Laws and Constitutions of the Emperour, that you might use the same in the Kingdom of Britain: The Roman Laws and the Emperour we can alwaies reprove, but the Law of God is unblameable; you have lately received (through the infinite mercy of God) into your Kingdom, not only the Law, but the Christian Faith also, you have at your command both Testaments, from them therefore, by the assistance of God and your Council, extract Laws, by which, under God, you may govern your Kingdom. You are Gods sole Vicegerent in your own Kingdom, according to that of the Prophet, The Earth is the Lords, and the fulness thereof, and all the Inhabitants that dwell therein. And again, Psalm the 44th. verse the 7th. Thou lovest Righteousness, and hatest Wickedness, therefore God, thy good God, hath anointed thee with the oyl of Gladness above thy Fellows. And again, in the same Prophet, God is thy Righteousness; Not the Righteousness and Justice of Cæsar. All Christian People, especially those of your own Kingdom, which live under your protection and peace, ought to be accounted and look upon as your own Children, according to that of the Gospel, As the Hen gathereth together her Chickens under her wings: The People of Britain are your People, which if at anytime divided, you ought with your utmost care to reduce them to Concord, and endeavour their Peace and Unity, furthermore, to cherish, maintain, defend and govern them, and in fine, protect them from injurious and malicious Persons, and take their part against their Enemies. Wo to that Kingdom, that bath a Child to their King, and whose Princes eat in a morning. I do not call him a Childish King in respect of Minority, but in regard of his Foolishness, wickedness and madness, according to that of the Kingly Prophet, Bloody and deceitful Men shall not live out half their daies. By eating I mean, Greediness, by greediness, Luxury, by luxury, all filthy, evil, and unseemly things, according to that of King Solomon, Wisdom shall not descend into a wicked Soul, neither shall it remain in a Body subject to sin. The name of Governour is not derived from his Government, but from well Governing. You shall be a King so long as you Rule well, which unless you do, the name of KING shall fail, and remain no longer in you, which, God forbid. God grant you so to govern the Kingdom of Britain, that you may at last reign with him for ever, whose Vicar you are in the aforesaid Kingdom.

Observa-

*Observations upon this EPISTLE of Pope Eleutherius,
to King Lucius.*

THis Epistle, however magnified, and lookt upon by some Authors as a worthy piece of Antiquity, yet there are several Reasons that induce us to believe that this is not the true and genuine Epistle of *Eleutherius*.

And the *first* is, the Date it bears, which in the Text is dated 169, in the Margin 156, yet neither agree with the time of *Eleutherius* his Popedom, if we will follow the most approved Authors. For although *Bede* saies, he was made Bishop of *Rome* in the year of our Lord 167, yet *Eusebius*, in his Chronicle, places the beginning of his Popedom in the sixteenth year of the Emperour *Antoninus*, that is, in the year of our Lord 179; But in his History, and indeed, truer to the following year of *Antoninus*, which is of our Lord 180. *Baronius* is of the same Opinion also, and confirms it by the Letters of the Martyrs at *Lyons*, which were presented to *Eleutherius* himself.

2. Besides, if this Epistle be true, it makes King *Lucius* to take a very preposterous course in sending so far as *Rome*, to *Eleutherius*, for the *Roman* Laws, when he might sooner, and with less trouble, have procured them at home from the *Roman* Governour, for, from the time of the Emperour *Claudius* (who subdued most part of *Britain*) the *Roman* Laws were in force here, nay, very well known to the further parts of *Yorkshire*. And *Tacitus* saies, he had erected here *Roman* Courts and Tribunals, which was about an hundred years before *Lucius* came to the Government. But we shall pursue this discourse no further, it being plain and obvious to any that are but meanly acquainted with those Histories.

3. This Epistle makes no mention, of any Power or Authority the *Romans* had in these parts, but makes *Lucius* an absolute Monarch; as in nothing subject to the *Roman* Governour: You are Gods Vicegerent in your own Kingdom, not *Claudius Cæsar*, or any other Emperour; Contrary to the Customes of those times. Among the *Jews*, King *Herod* was under *Pilate*, and King *Agrippa* under *Felix* and *Festus*, and so it was likewise usual in other Provinces; but without doubt, *Lucius* was a *British* King, as he is rightly so stiled in the Life of *Eleutherius*, but it was but of some part of it, not of the whole Island, or that part which separated from *Scotland* by a Wall, which was under the *Romans*, yet it is not to be doubted but that in some part of it he had a Power under the *Romans*, neither is it any hard matter to describe the Places of his Government, for he being the Son and Successour of King *Coile*, and *Coile* the Son of *Marius*, and *Marius* of *Arviragus*, which some report to be *Togenus*, others, the same with *Tacitus* his *Prasutagus* King of the *Iceni*; The *Iceni* inhabited that part of *Britain* which the East *Angles* did under the *Saxons*, it comprehended *Norfolk*, *Suffolk*, and at some time *Cambridge*. Their Royal City was *Venta* of the *Iceni*, now called *Castor* in *Norfolk*, near to the City of *Norwich*, but this place is too far distant from *Glastonia*, a little Village of the *Belge* in the Kingdom of the West *Saxons*, which *Arviragus* (as they say) gave to *Joseph* of *Arimathea*, and his Companions that came with him. But this seems to intimate, that *Arviragus* was rather King of the *Belge* and *Dobuni*, that is, of the West *Saxons* than of the *Iceni*, and that which promotes this Opinion, is, his being most usually in those parts, and his entertainment in *Claudiocestria*, if we will credit *Gaufridus*, but that which takes away the doubt (unless we will suspect the Author himself) is the testimony of *Hector Boethius Scotus*, who shews, that *Arviragus* was, by Birth, an *Iceni*, and was substituted (by *Claudius Cæsar*) King of *Britain*: furthermore, the *Iceni* first received the Christian Faith in *Britain*.

4. This word *Manutenere* (which we translate *Maintain*) was not in use in *Eleutherius* his time, but smells rather of the *Norman Latin*, from which it crept into our Country Laws.

5. Those places which are quoted out of the Holy Scripture, are taken out of the Translation of *St. Hierom*, who lived two hundred years after *Eleutherius*.

M m 2

6. This

6. This Epistle never came out in the World till almost a thousand years after the death of *Eleutherius*, but out of what Monks Cell it came is uncertain, but that which ought to be most observed, is, that it is no where to be found in *Gausfridus Monumentantis*, contemporary with *Hovedenus*, who was always diligent in the Collection of the *British* Antiquities.

This Answer of the Pope, by Letter, to *Lucius*, was sent by *Fugatus* and *Damianus*, Men of sound doctrine and holy life, by whose hands, the King, with all his Nobles, received Baptisme, and shortly after, by their industry, and the earnest desire and endeavours of King *Lucius*, the Doctrine was so far propagated, that the Temples and Altars of the Heathen Gods were in most places flung down and demolished, the Christian worship set up in their places, and the Church established under Form and Government.

The first Bishops in Britain.

In the Seats of twenty eight *Flamens*, and three *Arch-Flamens*, which presided over the whole Nation, being all of them either converted, or expelled, were constituted twenty eight *Bishops*, and three *Arch-bishops*, whose Chairs, for the greater convenience of Government, were continued in the same places the *Archi-Flamens* resided in.

The first and Metropolitan Seat was at *London*, and the Cathedral *St. Peters*, in the memory of that Saint, from whose Successour, *Eleutherius*, they had received the Faith. The second was at *York*. The third at *Carlisle*; but of the particular extent of these places, I shall treat more fully anon.

The Succession of Bishops in the See of London.

† Ant. adven-
tum Augustini;

The first, to the Times of the *Saxons*, is thus; *Theanus*, who was in the daies of *Lucius* consecrated the Church of *St. Peters Cornhill*, and by the assistance of *Ciranus* the Kings Cup-bearer, performed all the Rites thereunto belonging. Some report he built the Church. The second, † *Eluannus*, he added a Library to it. The third, was *Gadar*; the fourth, *Obinus*; the fifth, *Conanus*; the sixth, *Palladius*; the seventh, *Stephanus*; the eighth, *Ilustus*, or *Ilutius*; the ninth, *Dedunus*; the tenth, *Theodredus*; the eleventh, *Hilarius*; the twelfth, *Vitelinus*; the thirteenth, *Vodinus*, Mr. *Cambden* calls him *Theonus*.

But before we proceed any further, it will be necessary to say, who, and what these *Flamens* were, and of their being changed into *Bishops* and *Arch-bishops*.

What these Flamens and Arch-flamens were, and their being changed into Bishops and Arch-bishops.

If with we had seen the Book of *Gildas*, for it can hardly be found in ancient Authority, that there was ever any distribution of *Flamens*, and *Arch flamens*, into their particular Provinces, or that the words *Arch-flamens*, and *Arch-bishops*, were in use in the time of *Lucius*, or that Metropolitcal Jurisdiction, and the Ceremony of the *Pall*, had any being in those daies. For *Flamens* among the *Romans*, were no other than their *Priests*, so called from a Thred or String (as *Varro* saith) with which they bound their Head, as *Flamines*, some *Pileamines*, from a Cap they wore, and from Sacrificing, commonly called *Priests*, and every one of these lookt after the proper Offices and Duties of their particular Gods, at first there were but three only, that of *Jupiter*, *Flamen Dialis*; of *Mars*, *Flamen Martialis*; of *Romulus*, *Flamen Quirinalis*, but afterwards every God had his *Flamen*.

Neither had any of these ever any Sacerdotal Power and Jurisdiction over any particular Province, or that officiated alone in one Parish only, for there being in the time of *Numa* thirty Parishes in the City of *Rome*, and afterwards thirty six; over every Parish, or such division, was set two *Flamens*, neither were they subject to any superiour *Flamen*, who was dignified and distinguished by the Title of *Arch-flamen*. I acknowledge, that some were called the greater *Flamens*, others the lesser, but this was not from their Power, but the Antiquity of their Order, for the first three were instituted by *Numa* and the Nobility, the rest by the Commonalty.

Concerning

Concerning the Flamens and Arch-flamens of the Gentiles, and the Limits of their Jurisdiction, after they were changed into Bishops, and Arch-bishops.

Galfridus Arturius saith, That the *Blessed Teachers* (after they had almost rooted out Paganisme from the *British* Nation, purging the Temples which were founded in honour of many of their Gods) consecrated them to one God, and delivered them to Religious men to be lookt after; There were then constituted twenty eight *Flamens*, and three *Arch flamens*, as we have said before, who according to the Custome of the *Gentiles*, burnt Incense to their Gods, and offered up Sacrifices unto them, delivering therefore these (by vertue of the Apostolick Doctrine) from their Idolatry, they consecrated *Bishops* in the place of *Flamens*, and *Arch-bishops* instead of *Arch-flamens*. The principal Seats of the *Arch-flamens* were in our most eminent Cities, viz. *London*, *York*, and *Caer-leon* upon the River *Uske* in *Glamorganshire*.

Superstition therefore being driven out of the aforesaid places, three *Arch-bishops* were forthwith made, in other places they ordained *Bishops*, and over several Parishes assigned to every one his Power and Office. To the Province of the Metropolitan of *York*, fell *Deira* and *Albania*, which are divided from *Leogria* by the River *Humber*. To the *Arch-bishop* of *London*, submitted *Loegria* and *Cornubia*, which Provinces *Severn* separates from *Wales*, which was subject to the *Arch-bishops* See at *Caerleon*.

Affairs being thus ordered, the aforesaid *Holy Teachers* returned to *Rome*, and desired that all things they had done might be confirmed by the Pope, they were therefore honoured by the *Roman* Church with the *Pall*, and all other Ceremonies usual in their kind, they returned again into *Britain*, being accompanied by divers Religious persons, by whose Doctrine and Preaching the *British* Nation was very much confirmed, established and strengthened in the Faith of Christ. Their Acts are to be found in the Books of *Gildas*, the Historiographer, so that now we shall proceed to that of *Vodinus*, or *Theonus*, as Mr. *Cambden* calls him.

This *Vodinus*, or *Theonus*, for his constancy in the Christian Faith, was Martyred by the *Saxons* at their first arrival in *Britain*. After *Fugacius* and *Damianus* had settled every thing in order, and established the Religion of Christ, the holy Rites and Ceremonies thereof, the Government and Discipline of the Church, they returned to *Rome*, and having obtained their Constitutions, to be confirmed and ratified by *Eleutherius*, still sitting in that Chair, they came again into *Britain*, by whose incessant Preaching and Sanctity of life, the *Britains* sucked in that Religion, the seeds whereof remained even unto the daies of *Dioclesian*, who, after *Nero* and *Trajan*, raised the greatest Persecution the Church ever underwent.

And this is the first establishment of Christian Religion by publick Authority, which, for the Honour of our Nation, is very early, an hundred eighty and one years after the death of CHRIST, and the reason why it got footing so soon in *Britain*, above other Nations (among many Causes) this especially is given by Historians, namely, The Learning, Piety, and Devotion of the *Druids*, who were so eminent in this Island, as that they Decided and Judged not only in Spiritual, but Civil Affairs, and were resorted unto like Oracles for their profound Judgment and skill in Questions of the highest concern; And many of their Tenents, of which the *Immortality of the Soul* was chief, were great inlets to that Religion, which, besides the great Vertue and Holiness it carried with it, it taught Rewards of *Vertue*, and Punishments of *Vice*, upon surer grounds than the Heathens had ever built for their Imaginary vertue, namely, evident *Miracles*, and certain *Demonstrations*, that there was an Almighty Power that strictly examined the Actions of every Man.

I know that many Objections are made to destroy the Authority of this History; which, well examined, will not prove to have so great force as at first sight they appear to carry,

First,

First, it is said, That it is very improbable there should at this time be any King of Britain, considering, that this Island for many years since remained a Roman Province? To which is Answered, That it was the Custome of the Romans, in their Provinces, to continue Princes in their Governments, and to make them Instruments of their Bondage, giving them the shew of Power, though they were in effect but Vassals, and what hindereth, but *Lucius* might hold his Kingdom in fee of them.

Besides, in the daies of this Emperour, as is gathered from Authentick Histories, the Britains refused to obey *Commodus*, and it is certain, that they held and possesed freely all those parts of the Island that lay beyond the Wall, which was built between *Tinmouth* and *Solway-Frith*, and that those Northern Britains had Princes of their own; but especially, Let us consider, how that *Antoninus Pius*, not many years before, having ended War, permitted Kingdoms to be ruled by their own Kings, and Provinces by their own *Comites*.

Capitolinus;
Beda.

* Pope.

Others there are, who curiously searching into the time of this supposed *Lucius*, find great difference in Authors. *Bede*, who is the Ancientest Reporter of this History, yet lived five hundred years after, placeth him under *M. Aurelius Antoninus*, and *Vernus*, Emperours; But this, since, is not found to agree with truth, for the Date of the Letter sent back by * *Eleutherius*, through the hands of *Fugacius* and *Damianus* (which by many is not thought to be forged but authentick) is thus;

LUCIUS AURELIUS COMMODUS,

Second time Consul with *Vespronius*, which was the year that *M. Aurelius* died in; and in this agreeth both forreign and domestick Writers; as for others who refer it to an hundred seventy nine years after Christs Passion, it is manifest that it is the fault of Transcribers, who should have writ, an hundred seventy nine years after his Birth. The British Histories make it five years after, but, in this, it is not much to be regarded.

† Princeps
magne glorie;
Ninnius.

This † *LUCIUS*, Surnamed by *Ninnius*, *Leuer-Maur*, by a Table remaining in the Church of *St. Peters* in *Cornhill*, is supposed to be the Founder of that Church, and the Church it self thought to have been the Cathedral of the Metropolitan See of *London*.

There are who ascribe the Foundation of *St. Peters* at *Westminster* to him, but in all probability the Places may be confounded; and some write that he built a Church at *Dover*, and endowed it with the Toll of that Haven.

Not content in having performed so many excellent Works, he is said at length, to have resigned his Kingdom, and Travelled into *Germany*, out of desire to propagate the Christian Faith, to have converted *Bavaria*, and afterwards going into *Rhetia*, there to have lived in a Cell, under a Rock, which was afterwards called the *Rock of Lucius*, then to have proceeded into that Country wherein the City *Curia* stood, where, living in a Cave, and preaching to the Infidels, he was at last betrayed and brought before the Governour, who put him to death in a Tower called *Marula*.

His Body was brought into *Britain*, and buried in *Glocester*, so that it will not be improper to relate, what *Matthew* of *Westminster* saith in confirmation of this matter:

Anno Gratiae CCI, Inclutus Britannorum Rex LUCIUS, in bonis actibus assumptus, Claudiocestriae ab hac vita migravit ad CHRISTUM, & in Ecclesia primae sedis Honorifice sepultus est.

He Reigned twelve years, and dying without Issue, left the Kingdom divided among many of the Royal Blood, who all, setting up their Titles, miserably involved the whole Nation in Civil Wars and Combustions.

Upon

Upon this, the *Picts* took advantage of the Publick Distractions, and brake into the Southern parts, flinging down the Wall that was built as a Rampier to defend the Frontiers, and for a long time finding no resistance, wasted the Country far and wide, so that, if it be true what is reported of King *Lucius*, That out of zeal for Religion, He went into *Bavaria* to preach the Gospel, leaving his Kingdom to be managed by the chiefest of his Nobility, without declaring a Successour, how much better had it been, if he had employed his time and labours in his own Dominions, which surely in so short a time could not be so entirely instructed in the Faith of Christ, but that there was room left for the employing of so great a Talent given him, for the use and comfort properly belonging first to his own Country. Neither could a Prophet want Honour in his own Country, who had Royal Authority to back his Priestly Function.

However therefore, the story of King *Lucius*, or *Lever-Maur*, as to the main of it may be true, namely, That there was such a Person that Ruled in this Island, and embraced the Christian Religion, yet that he should have so great Authority, as absolutely to establish it, casting down the *Flamens* and *Arch-flamens*, the Religion of the *Romans*, whose Province it was, and to set up in their room *Bishops* and *Arch-bishops*, seemeth not only improbable but impossible also. If he was a King beyond *Hadrians Wall*, what had he to do with *London* and *Carlisle*? and, if on this side, he was but a Tributary and Vassal to the *Romans*, and so could not so easily abolish their Worship, as indeed it manifestly appears out of Inscriptions of the *Romans* in this Island, who, after his time, continued their Altars to the Heathen Deities.

But, that he should forsake his Kingdom, and out of an over-sord opinion of *Chastity*, neglect the duty of a Prince, in not providing a Successour to his Crown, that he should leave his Kingdom at sixes and sevens, that he should think himself more useful in a Cell than a Throne, for the propagating Religion in another Country, and not in his own, and imagine, that absconding in Holes and Deserts, would shew a greater light to the World than being placed upon a Hill, manifestly shews, from what Forge those Inventions proceeded, and that they were the idle Talks of our crafty Ancestors, whose business it was to gain Honour to their own Constitutions, by perswading the World, that no Obligations, Civil or Moral, although of the highest nature and concern, but must be cancell'd, in order to his attaining perfection, which they placed in that lofty Poverty of a Monastick life.

And thus much is sufficient to be said of King *Lucius*.

The Troubles that arose after his decease, continued (as *Fabian* thinketh) fifteen years, the *English Chronicle* saith fifty, *Harding* four, which difference proceedeth from the various Calculations of the time of his Reign, and upon the same Subject *Matthew of Westminster* thus delivers himself;

*Fabianus;
Harding.*

Quo defuncto (speaking a little before of the death of King *LUCIUS*, he proceeds to say) *dissidium inter Britones surrexit, quia absque Hærede decessit, & Romana Potestas infirma est. Mansit itaque Britannia in dissidio usque ad adventum SEVERI, qui eam postea Romanæ restituit Dignitati.*

Some make his Decease in the daies of the Emperour *Hadrian*, whom the *English Chronicles* follow; others continue his Reign but to the daies of *Aurelius*, and *Verus*, Emperours.

The first cannot be true, by reason it agreeth not with the time of *Eleutherius*, who, according to the most diligent Chronographers, began to govern the See of *Rome* in the year 169, which is thirty years after the death of *Hadrian*, and sate in the Chair fifteen years, namely, to the year of our Lord one hundred eighty four.

The

The latter is equally false, considering that the Letter from *Eleutherius* to King *Lucius*, the Date whereof Mr. *Cambden* followeth in contradiction to *Bede*, was sent when *Lucius Aurelius Commodus* was second time Consul with *Vespronius*, which was in the year one hundred seventy nine, or one hundred and eighty *Anno currente*, and ten years after the death of *Vernus* the Emperour.

Count Palat.

Basingstokius makes *L U C I U S* to begin his Reign in the year of our Lord one hundred eighty three, in the second year of *Commodus*; the Conversion of this Prince (according to that Account) must be in the first year of his Reign, and the last of *Eleutherius* his Popedom, circumstances very improbable, for supposing that this Godly Prince should begin his Reign with the establishment of Christian Religion, yet what becomes of *Fugacius* and *Damianus* returns to *Eleutherius*, after they had been a year in *Britain*, and the Ratifications of their proceedings the year after obtained at *Rome*, if in the last year of *Eleutherius* the Kingdom was first *Converted*, as manifestly appears if this Calculation were true.

The *British* Histories generally make *Septimius Severus* the *Roman* Emperour, to succeed *Lucius* in the Kingdom of *Britain*, and after him many other Emperours, so that for the future we shall see the same Persons, though with different circumstances, in the Records of both Nations, made Actours in the sovereign Authority.

Many have found fault with the *British* History upon this account, but whether it was, that the Royal Blood of the Native *Britains* was utterly extinct, or that the Compiler of these Stories was weary of inventing Names, sure I am, that the following Emperours had no more right to the Island than the preceding; And there is no where found that, *Severus*, either by Marriage, Adoption, or Donation, received the Kingdom, so that for many years we may bid farewell to the *British* History, and seeing they make the same Persons Monarchs of this Island, as the *Romans* do, I cannot be blamed, if, in setting down the Actions of Foreign Princes, I give precedence to the *Roman* Records, and it is a sufficient warrant, why, hitherto, I have made the *Roman* Emperours Kings of this Island, but to return to *Commodus*.

T H E



T H E
C O N T I N U A T I O N
O F T H E
Roman History,
Under the EMPEROUR
C O M M O D U S,
As it relateth to This
I S L A N D.

WE read, that under this Emperour *Britain* was full of Wars and An. Dom. 183. seditious Troubles, for the Nations Northward, breaking down the Wall which was raised to keep them out, wasted the *Roman* Pale, and cut in pieces and destroyed the *Romans* that came against them, both Captain and Souldier.

To repress these Tumults, and reduce the Province, *Commodus*, in all haste, sends *Ulpus Marcellus*, a prime Commander of those times, who with so much Conduct and Fortune drives them back, and repays their Insolence, that in a short time it appears he had done too much, for he not only gained the envy of *Commodus*, but by his worthy Actions forfeits his Commission, and was recalled.

The Vigilance of this Captain is thus described; Although by nature he was not given to sleep, yet that he might improve that Faculty, he used Art also by inuring himself to fasting and abstinence, for the bread of his Table was brought from *Rome*, lest being new it might too much swell him, when on the other hand the staleness of it, coming so far, would be sure to tempt him no farther than to what was convenient and necessary. And being desirous that all about him might be as watchful, every Evening he wrought twelve Tables, which were usually made of the * *Linden-tree* wood, and gives order to one of his Servants, that, hour by hour, he should give out one of them to the Souldiers till they were all delivered, that they might not think it grievous to keep watchful, whilst they saw their General himself so vigilant.

Xiphilinus
ent of Dio.
Cass.

† Tilia, and in
Gr. & Lat.,
a Tree bearing
fruit as great
as a Bean,
round, within
seeds like An-
niseeds.

Britain being brought to Obedience by so worthy a Commander, after he was Recalled, began to fall into more dangerous Conunotions, which proceeded not from the *Britains*, but the Diffensions of the *Roman* Camp, for the Reins of Discipline being let loose, all licentious Wantonness brake in. First, they began to be stubborn and unruly, next, openly, they refused the Command and Government of *Commodus*. And, although he was stiled *Britannicus* by his Flatterers, yet the Legions in *Britain* attempted to set up another Emperour.

N n

They

Ælius Lamp.
in vit. Comin.

They complained of *Evil Counsellors*, the chief whereof was *Perennis*, the Emperours principal Favourite, him they accused, that in the *British War* he had removed Senators from Command, and placed over the Souldiers Men only of the Equestral Degree; that he had conspired against the life of the Emperour, for which they declared him Traytour, and an Enemy to the Army; and so fifteen hundred, in the name of the rest, went to *Rome*, carrying their Grievances on the point of their Swords, and were so terrible to *Commodus*, that to satisfy them he was constrained to give up *Perennis* and his Son to their fury, who, after many Indignities, as Whipping, &c. publicly beheaded Them.

Hel. Pertinax
Proprietor.

After the death of this great Favourite and his Son, *Commodus* disowns all their proceedings, as done without his Approbation, by which means he appeases the Souldiers, but immediately upon their removal, grew worse and worse, doing far greater Injuries (by his new Minion *Cleander*) than he had done by his Favourite *Perennis*, so that the Souldiers in *Britain* continued still in their Resolutions of choosing a new Emperour, which made *Commodus* send his Letters unto *Helvius Pertinax* (who was then in *Liguria*, and was afterwards Emperour) to hasten into *Britain*.

Jul. Capitol.
in vit. Pertin.

At his Arrival he found all things in disorder, the Souldiers upon a new Election, and himself (none having yet resolved upon the Person) in a fair way to be chosen, but presently after the good-will of the Army withdrew from him, for they were given to understand that he had impeached *Antistius Burrus*, and *Arrius Antoninus*, of high Treason against *Commodus*, so that finding (as may be gathered) that himself was not likely to be gainer by these Seditious proceedings, he gave himself totally to the suppressing of them, which in some measure he performed, but not without great danger to himself, being almost slain (by the mutiny of one Legion) as left for dead upon the place, which thing he afterwards severely revenged, but at the present sought a dismissal from his Charge, so that *Clodius Albinus* succeeded him, a Man of great Birth, and fortunate. Him (after many worthy Exploits in *Britain*) *Commodus* created *Cæsar*, giving him power (in a Letter he wrote to him) to assume the Scarlet Robe, and to wear it even in his presence, saving without golden Fringes.

Clo. Albinus.

This he did partly to strengthen himself by the Adoption of so worthy a Man, and partly to gain the strength of the *British Army*, for about this time *Avidius Cassius* began to usurp the Empire, and *Septimius Severus* was making of a Party.

Albinus, upon the receipt of this Letter, understanding the drift of *Commodus*, refuses the Honour, yet afterwards, hearing of his death (which, by some mistake, was reported about) he ascended the Tribunal, and before the *British Army* made this Oration.

The Oration of CLODIUS ALBINUS, Lieutenant of Britain.

Jul. Capitolinus,

IF the Senate of Rome had its Ancient Power, and so great Authority had not been invested in a single Person, the publick management of Affairs had never come into the hands of such as Nero, Vitellius and Domitian; Under the Government of Consuls were our Ancestors, the *Ceioni*, *Albini*, and *Posthumi*, of whom your Fathers, who themselves had it from their Progenitors, have learned many things. And truly the Senate it was that annexed Africa to the Roman Empire, Gaul and Spain were subdued by the Senate; The Senate gave Laws to the Eastern Nations. The Senate invaded the Parthians, and had conquered them, had not the fortune of the Common-wealth, at that time, placed over the Roman Army a covetous * Lord. *Cæsar* invaded Britain himself, a Senatour, being then not so much as a Dictator, and this *Commodus*, how much better had it been if he had stood in awe of the Senate. To the daies of Nero the Senate held up their Authority, and passed Sentence on that worthless and debauched Prince, condemning him to death, who had the power of Life and Death.

* Crassus.

Wherefore fellow Souldiers, the name of *CÆSAR*, which *Commodus* proffered me, I utterly renounce, Let the Senate command and dispose of Provinces; Let the Senate

Senate make us Consuls, and, why do I say the Senate? You your selves, and your Fathers, for even you shall all be Senators.

And yet this Great Common-wealths Man, when time served, did not afterwards stick to assume the Titles and Honour which now for private Reasons he refused, and against which he so much declaimed, and died in asserting to himself the Imperial Dignity against *Severus*, the wearing whereof he so much reproveth in another.

This Oration was brought to *Rome*, and as it pleased the Senate, so it incensed the Emperour, who immediately cast him, and sent *Julius Severus* in post-haste to take charge of the Army, and so *Albinus* retired from all publick Affairs until the death of *Commodus*, who being now grown odious to all Mankind, for his excessive Cruelties and Oppressions, was at length slain by a conspiracy of *Martia*, his own Concubine; it happened thus:

The Emperour having designed certain Persons for death, amongst whom *Martia* was one, and having set their names in a Scrowl for that purpose, it fell out that she lighting upon the Paper, and finding her self concerned, discovered it to the rest that stood in the same List. To prevent their own danger, they resolved suddenly to dispatch him; first by Poyson, but fearing that would not do so suddenly, with stabbs and strangling they made him away, when he had reigned thirteen years, eight months, and fifteen daies.

A Statue of his was lately dug up in *England*, amongst other *Roman* Antiquities, set up no doubt, in *Britain* about that time, when he assumed to himself the Title of *Hercules*, for the Statue is made in the habit of that God, holding in his Right hand a Club, with this lame Inscription under it.

CÆSARI AUGUSTO MARCI AURELII FILIO SENIS JOVIS AMPLISSIMI.

To such a height of Pride was he arrived, that he wrote to the Senate Letters bearing this Title:

Imperator, Caesar, Lucius, Ælius, Aurelius, Commodus, Augustus, Pius, Felix, Sarmaticus, Germanicus, Maximus, Britannicus, Pacator Orbis terrarum, Invictus, Romanus, Hercules, Pontifex Maximus, Tribunitia Potestatis XVIII, Imperator VIII, Consul VII, Pater Patriæ, Consulibus, Prætoribus, Tribunis Plebis Senatuique Commodiano felici, Salutem.

But although he called the Senate by his own name, yet how much they were his, we may understand by their often repeated Acclamations of Joy at the news of his death, which will not be much unpleasant, or impertinent, to set down out of *Lampridius*, seeing that herein will be shewed much of the Customes of those Times, wherein, under other Emperours, and upon other occasions, the like were used; They were performed in the Temple of *Concord*, in a solemn and serious manner, the whole Assembly of the Senate assisting.

And, seeing the frequent Repetitions contained in them, are set down after an ample and large manner by Historians, otherwise professing brevity in their Relations, and in other cases no waies guilty of tautology, it is reasonably to be supposed, that the words of the whole office might be penn'd before hand, and one going before and pronouncing them distinctly, the Senate to every Clause made a formal and loud Responsal; For otherwise, had not there been this order and method observed, but at the same time some were Execrating the past Emperour, others

Blessing the present, such a medly as this would have proved a Rout rather than a serious Exercise, and had never been so particularly recorded by Historians of their own, as a thing much unbecoming the Gravity of so wise an Assembly.

But as it is set down, though in the frequent repetitions of the same thing, yet, if performed distinctly, it shews much of Nature, whose passions of Joy and Desire, are not easily bridled, but the higher they are, the oftner they run out into the same Expressions. And this very dictate of Nature backt by the Example and Authority of no less than the *Roman* Senate, may easily be supposed great motives to, if not the original of the same Custome, then begun, and to this day used in matters of high concern.

They were thus;

<i>Hosti Patriæ,</i>	} <i>Honores detrahantur.</i>
<i>Parricide,</i>	
<i>Parricida,</i>	
	<i>Trahatur.</i>

<i>Hostis Patriæ,</i>	} <i>In spoliario lanietur.</i>
<i>Parricida,</i>	
<i>Gladiator,</i>	

<i>Hostis Deorum,</i>	} <i>resp. Gladiatorem in spoliario.</i>
<i>Carnifex Senatus,</i>	
<i>Hostis Deorum,</i>	
<i>Parricida Senatus,</i>	
<i>Hostis Deorum,</i>	
<i>Hostis Senatus,</i>	

Qui Senatum occidit, in spoliario ponatur.

Qui Senatum occidit, unco trahatur.

Qui Innocentes occidit, unco trahatur.

<i>Hostis,</i>	} <i>vere Severe.</i>
<i>Parricida,</i>	

<i>Qui sanguini suo non pepercit,</i>	} <i>Unco trahatur.</i>
<i>Qui Te occisurus fuit,</i>	

Then in another strain;

*This is said to
PERTINAX
the following
Emperour.*

Ut Salvi sumus, Japiter, Optime, Maxime, Serva nobis PERTINACEM.

<i>Fidei Prætorianorum,</i>	} <i>Feliciter.</i>
<i>Prætoris Cohortibus,</i>	
<i>Exercitibus Romanis,</i>	
<i>Pietati Senatus,</i>	

Then again;

Paricida trahatur,
Rogamus Auguste.

Parricida trahatur,
Hoc Rogamus.

Paricida trahatur,
Exaudi Cæsar.

Delatores ad Leonem,
Exaudi Cæsar.

Speratum ad Leonem.

Then

Then again the former Repetition.

Victoria Populi Romani,
Fidei Militum,
Fidei Prætorianorum,
Cohortibus Prætorii, } *Feliciter.*

Hostis,
Parricide,
Gladiatoris, } *Statuas undique.*

Gladiatoris & Parricide Statua detrahantur.

Necator Civium trahatur.
Parricide Civium trahatur.

Gladiatoris Statua detrahantur.

Then followeth the Salutation to CÆSAR.

Te salvo salvi & securi sumus, vere, vere modo vere, modo digne, modo vere, modo libere.

Nunc securi sumus,
Ille securi sumus, } *Delatoribus metum.*

Securi sumus, } *Delatores de Senatu.*
Securi sumus, } *Delatoribus Fustem.*

Te salvo, *Delatores ad Leonem.*
Te Imperante, *Delatoribus Fustem.*

Parricide Gladiatoris memoria aboleatur.
Parricide Gladiatoris statua detrahantur.
Impuri Gladiatoris memoria aboleatur.

Gladiatorem in Spoliario.

Exaudi CÆSAR.

Carnifex unco trahatur.
Carnifex Senatus more Majorum unco trahatur.
Sevior Domitiano, Impurior Nerone, sicut fecit, sic passatur.

Memoria innocentium serventur.
Honores innocentium restituas.

Rogamus.

Parricide cadaver,
Gladiatoris cadaver, } *Unco trahatur.*

Gladiatoris cadaver, *In spoliario ponatur.*

Per roga, Per roga, omnes censemus, Unco trahendum.

Then again;

Qui omnes occidit,
Qui omnem ætatem occidit,
Qui utrumque sexum occidit, } *Unco trahatur.*

Qui

Qui sanguini suo non pepercit,
Qui Tempia spoliavit,
Qui Testamenta delevit,
Qui vivos spoliavit,

} *Unco trahatur.*

Servis, Servivimus:

Qui pretia vita excepit, *Unco trahatur.*

Qui pretia vite exegit,
&
Fidem non servavit,

} *Unco trahatur.*

Qui Senatam vendidit, *Unco trahatur.*

Qui filiis abstulit hereditatem, *Unco trahatur.*

Indices de Senatu,

Delatores de Senatu,

Servorum subornatores de Senatu.

Then followeth the second Salutation to CÆSAR.

Et Tu nobis cum timuisti, omnia scis, bonos & malos nosti, omnia scis, omnia emenda,
Pro te timuimus, O nos felices! te viro Imperante de Parricida refer, refer,
per roga.

Præsentiam tuam Rogamus.

Innocentes sepulti non sunt.

And then it ends.

Parricida cadaver trahatur.

Parricide sepultos eruit.

Parricide cadaver trahatur.

Notwithstanding these Acclamations of the Senate (being partly in hatred to *Commodus*, partly in base flattery to *Pertinax* his Successour, a Man of pitiful birth and extraction) *Severus*, not long after arriving to the Empire in detestation of them, commanded, that *Commodus* his Birth day should be universally observed, making him moreover a God, and instituting a Flamen for the Worship, the same whom *Commodus* in his life time had appointed, named *Herculeus Commodianus*, and thus much of *Commodus*, and his Transactions in *Britain*, his life and death.

Helvius



Helvius Pertinax.



AFTER *Commodus* was slain, *PERTINAX* was in the Night, by *Latus*, saluted Emperour, an Aged Commander, and who, partly by living long, and partly by worthy Actions in the Wars, amongst which the *British* were the chief, had worn out the memory of his mean and servile Birth.

An. Dom. 194.

After his admission to the Empire, the Senate made Addresses to him that he would admit of *Albinus* to be his Associate in the Empire. This *Albinus* (as hath been shewn before) had infinitely obliged the States when he was Lieutenant in *Britain*, by making an Oration against *Monarchy*, which was the cause of their so exceeding affection towards him at this time.

Jul. Capitol.

But *Pertinax*, who in his youth had learned, that two of a Trade could never agree, and who inwardly knew the disposition of *Albinus*, that he who was so humble and servile to the Senate, when a Private man, would be but a proud and troublesome Companion in the Throne, utterly rejected the motion; But that he might not altogether seem to slight the Senate, sent him into *Britain* again with a new Commission, to be his Lieutenant.

Clo. Albinus again Pro-prator.

Albinus thus removed, *Pertinax* kept a watchful eye over him, and sought all means to bring him into disgrace and hatred with the Souldiers, to which end he publisht a Letter of *Commodus* written to his Præfects, wherein the Ambitious nature of *Albinus* seemed to be set forth. It was thus;

Anrelius Commodus Severus, To the Præfects Greeting.

I Suppose you have heard how it was given out, that I was slain by a conspiracy of my Domesticks, as likewise the Oration of *Albinus* to my Souldiers that followed thereon, wherein he ingratiates himself with the Senate, and that not without reason; for in that he saith, there ought to be a single Person in the Common-wealth, and asserts, that the whole management of Affairs should of right be in the dispose of the Senate, what doth he but by the name of the Senate seek Empire to himself? Take heed therefore diligently, for you know the Man, how he is to be avoided both by Souldiers and People.

This Letter *Pertinax* divulged as a mark upon *Albinus*, which so incensed him, that he was one of the chief Conspiratours in his death, exhorting *Julianus*, who had been fellow Consul with *Pertinax* to assassine him, so that this good Old Emperour was slain by the *Pratorian* Bands, whom in vain he had endeavoured to reduce to Discipline, which was the cause of their hatred to him; *Latus* who had brought him to accept of the Empire, either out of Treachery or Fear, dared not to interpose in his rescue. He reigned, according to *Eutropius* three months, *Julius Capitolinus* and *Aurelius Victor* write eighty five daies. *Dio. Herodian* and *Spartianus* two months and twenty eight daies.

Didius



Didius Julianus.

Ann. Dom. 194.



Eutrop.
Spart.
Dio.

AFTER the death of *Pertinax*, the *Prætorian Bands* by a Common-Cryer set the Empire to sale, and *Julianus* who bad most was admitted; He was scarce warm in his seat, when News was brought, that *Syria* had set up their own General *Pescennius Niger*, and *Germany*, *Septimius Severus*, the latter of whom he never suspected, and so was less prepared against; He obtained of the Senate, that he should be declared an Enemy to the Common-wealth, and a day præfixt wherein his Souldiers (upon pain of high Treason) should come in, and *Valerius Catulinus* was sent to succeed him, and *Aquilinus* a Centurion (in case of a Refusal, to resign his Command) had private Orders to kill him. All this prevailed not, for *Severus* diligent in his business, by quick marches hastned to *Rome*, which so amazed *Julianus* that he sent Embassadours to him at *Ravenna*, desiring him to accept of half the Empire, but *Severus* disdainng his Profers, and still marching, *Julianus* was slain by the same Souldiers that had advanced him, who, by that action, sought to ingratiate themselves with *Severus*; so that he enjoyed his Bargain, as *Eutropius* saies, seven months, but *Spartianus*, two months only and five daies, *Dio.* saies sixty six daies, *Albinus* being still Lieutenant in *Britain*.

Septimius Severus.

Ann. Dom. 194.

SEVERUS, by the death of *Julianus*, having possession of *Rome*, and the Senate, the principal strength of the Empire, began now to turn his thoughts toward the subduing of *Pescennius Niger*, who all this while contented himself with the name of an Emperour, and carefully spent his time at *Antioch*, in the sports and jollities of his Inauguration, but before he could safely undertake his Expedition, two obstacles were to be removed. First the *Prætorian Bands*, and then *Albinus* who had the possession of the Army in *Britain*, a Party no less stubborn and dangerous; To remove the first, he commanded them to appear unarmed before him, when upbraiding them with their Treachery to *Pertinax*, he casheir'd and banisht them an hundred miles from *Rome*, whereby, he not only brake the knot of these *Janisaries*, but infinitely obliged the People.

This great work being performed, the next difficulty is *Albinus*, but he was not so easily to be removed, wherefore he craftily ordains him his *Cæsar* and Successour, and to create in him a firmer belief of his sincerity, he wrote Letters to him, wherein he declared, how himself being an Old man and Gouty, his Sons but Children, the Common-wealth stood in need of such a one as he, of so full Age and so great Experience.

Æ Constantino-
Etc.

These Jacoals took with *Albinus*, so that *Severus* being now eased of the fear of the *British Army*, marched into *Syria*, in a pitcht Battle overcame *Niger*, and slew him. He took the City † *Bizantium*, subdued the *Adiabenes* and *Arabians*, and being full of Honour and Victory, returned to *Rome*.

All

All this while *Albinus*, in *Britain*, was dreaming of his Succession, but *Severus* being impatient of an arrival in Power, and now desirous of establishing his Posterity in the Empire, began to think of making him away; To that purpose he sent Murtherers, underhand to dispatch him, who being discovered by *Albinus*, too late began to take upon him the Empire, which during the absence of *Severus*, *Britain* being so nigh to *Rome*, he might easily have seized. Herodian.

Severus finding his Practices discovered, disowned them, and sent *Heraclitus* to take possession of *Britain*. *Albinus* refused to Resign, declares for the Empire, erects his own Statues, and stamped his picture on his Coins, and, to justify himself, with the choice of all *Britain* entered *France*, and, near unto *Lyons*, took the Field against *Severus*. He, on the contrary, declared *Albinus* Traytour, and enemy to the States, and assembling all his Forces, meets him on the said place, and gives him Battle. Onuphrius.

The Army of *Albinus* (as saith *Herodian*) by the Judgment of such of those times who reported more for truth than favours sake, far exceeded in Courage that of *Severus*, and was equal to the best of his *Illyrian* Souldiers, the Prime men of the other Party. Herodian.

At the first Onset the dispute was hot between them, and the Victory for a long time inclined to neither side, till the *Albinians*, fighting most valiantly, repulsed the others, and *Severus* himself flying from the Battle, flung off his Purple Robe, and falling from his Horse, hid himself.

Now the *British* Forces, thinking the Victory had been their own, began carelessly to pursue, displaying their Ranks in thinner arraiies, and without Order, fell on the backs of their Enemies; when *Letus*, one of *Severus*'s Captains (who all this while stood aloof, expecting the issue of the Fight) came upon them with his fresh and unfoiled Troops, with a purpose and resolution now to take the Empire upon himself (for he heard that *Severus* was slain) and charging fiercely upon them, who little expected a new Enemy, he totally routed and put them to flight. *Severus* perceiving the Battle returned, reassumes his Purple Robe, recovers his Horse, and rallying those that were scattered, came in, at the end of the day, pursuing what remained, and having slain *Albinus*, with a number of others, obtained a most fortunate Victory.

And now, having alone the Sovereignty of the whole World, and finding by experience, that *Britain* was a Province too great and powerful to be trusted in the hands of one Man, he divided it into two Governments, committing the North part thereof to *Virius Lupus*, as Proprætor and Lieutenant (whom *Ulpian* the Civil Lawyer nameth *Præfident*) and to *Heraclitus* the South. An. Dom. 198.
Digest. lib. 28.
tit. 6.

Mr. *Speed* gathereth, by a Coin of *Severus*, minted in his second Consulship, which fell in the year of our Saviour 198, about the death of *Albinus*, that the *Britains* gave not at first their Obedience and Servitude to *Severus*, until he had made the purchase of it with his Sword, the brand of which he hath left to Posterity, in figuring the Goddess *Victory* seated upon Spoils, and writing upon a Shield, *VICTORIA BRITANNIÆ*. Speed Chron.

Virius Lupus, who had the Government of the North, had to do with two sorts of People, the *Meata* and *Caledonians*, the former whereof lived upon the Wall that divided the South of the Island from the North, the *Caledonians* inhabited higher, both of them a fierce and barbarous Nation.

To suppress these he raised many Castles, and entered at last into League with the *Caledonians*, upon promise that they would be assistant to him in keeping under the *Meata*, but the *Caledonians* not performing the Articles, and *Lupus*, upon hopes of their Aid, adventuring too far, was constrained in the end to redeem his own Peace, and a few Prisoners, with a great sum of Money. And being not able, after many Losses and Calamities sustained, to repress the sudden inroads and assaults of the Enemy, he wrote unto *Severus*, in plain terms, the state of Affairs, and that the Island wanted his presence.

The memory of this *Virius Lupus*, among other great works done by him here in *Britain*, is preserved in an Altar dug up, dedicated to the Goddess *FORTUNE*, upon the occasion of his repairing a Bath, or Hot-house, at a Town called the *Lavatra*, now *Bows* upon *Stanmoor*, in *Richmondshire*.

It was done for the sake of the *Thracian* Cohort, who lay there Ingarrisoned for the *Romans*.

DE Æ. I. FORTUNÆ
 VIRIUS LUPUS
 LEG. AUG. PR. PR.
 BALINEUM VI.
 IGNIS EXUST.
 UM GGH. I. THR.
 ACUM REST.
 ITUIT CURANTE
 VAL. FRON-
 TONE PRÆF.
 EQ. ALAE VETTO.

Severus, though well stricken in years, and withal exceeding Gouty, yet desirous (among the rest of his Titles) to add that of *BRITANNICUS*, but especially to withdraw his Sons, given to licentious Rioting, from the delights and pleasures of *Rome*, and the bewitching Vanities of the Theatres, full gladly, and thankfully, taketh hold of this good occasion.

An. Dom. 208.

The *Britains* hearing of his coming, send Embassadors for Peace, whom, after he had on purpose detained, to gain time till his Forces were ready, he dismisses them without effect, and leaving his younger Son *Geta* (whom he created *Augustus* at his first arrival into *Britain*) to govern the Southern parts of the Island which were in obedience, assisted by *Æmilius Papinianus*, the famous Lawyer, whose Tribunal Seat was held at *York*, himself, with his eldest Son *Antonine*, the debauchest of the two, marched into the North, where being busied in cutting down Woods, making Bridges, and cleansing Fens and Marishes, he fought no Battle; howbeit, what with the Ambuscado's of his Enemies, and what with sickness, he lost fifty thousand of his Men, for the *Britains* sometimes traying them on with a few Cattle turned out, enclosed them in the midst of Sloughs and Quagmires, where they chose rather themselves to kill such as were faint, and could not shift away, than leave them there a prey to the *Caledonians*; thus writeth *Dio*. But *Herodian* hath recorded, That in certain light Skirmages, although the barbarous *Britains* kept the fenny Boggs, and most thick Woods, out of which they might more safely break upon the *Romans*, yet he had the better of them, and enforced them to a League, wherein they were constrained to yield to him a considerable part of their Country.

Dio. Cass.
Herodian.

Spartianus.

Orosius.

These difficulties in Person *Severus* underwent, and desisted not, although through weakness carried in a Litter, till he had marched through with his Army, to the utmost Northern point of the Isle. But that which is accounted the most Magnificent of all his other Deeds, on the Frontiers of what he had firmly conquered, he built a Wall cross the Island, from Sea to Sea. *Orosius* adds it, fortified with a deep Trench, and, at certain distances, many Towers or Battlemen's. Some are of opinion, that it was the same with *Agricola's* Fence, between *Dunbritton* and *Edinburgh-Friths*,

Friths, and that which *Lollius Urbicus* afterwards repaired. But others, with more reason, place it upon *Hadrian's Wall*, or nigh unto it.

I shall not undertake to decide the Controversie, but shall give some Reasons why the latter opinion seemeth more probable, and shall endeavour to wipe away some difficulties which hitherto have puzzled the minds of many, concerning the number of Miles it is said to extend in length.

SEVERUS his WALL.

First, that WALL which runneth through the high part of *Cumberland*, from the Bay of *Iuin*, otherwise *Solway-Frith* on the *Irisb Seas*, to *Tinmouth* near *New-castle*, and commonly called the *Picts Wall*, is, by the *Britains*, called, *Qual-Sever*, *Gal-Sever*, and, by the *Scots*, *Mur-Sever*, all which denominations do manifestly carry in them the very Name of this Emperour *SEVERUS*, and is a strong Argument, that here was the place that he built the Wall we are now treating of. For between *Dunbritton* and *Edinburgh-Friths*, although there be many Ruines of continued Fortifications, yet they are not so visible as these, nor do they ever seem to have been of that strength, and solid make, as this of *Severus* is reported in all Authors. Certainly, they have not in them any Name (as ever I could hear of) whereby *Severus* may so plainly be gathered to be their Builder.

But, besides the Name and Contexture of this Wall (which shall be proved, was of more solid and durable substance than the other, between *Edinburgh* and *Dunbritton-Frith*) there are other Arguments to prove it was the same with *Hadrian's*.

First, the number of Miles, which *Spartianus* hath truly reckoned to be eighty. Spart. Now between *Edinburgh* and *Dunbritton* there is not half that distance, but if they shall object and say, How that *Eutropius* hath reckoned the Length but thirty five Miles, and *Victor* thirty two, yet never the more doth this agree with the distance between the *Friths* of *Edinburgh* and *Dunbritton*. Eutrop.
Victor. Let them consider therefore that the mistake might arise from hence:

Suppose the true number of Miles, which are eighty two, be written thus (according to the Custome of the *Romans*) LXXXII, how easie is it to be supposed that the L being blotted, or worn out, it might be read, according to *Victor*, XXXII, and *Eutropius* XXXV, the last [I] having something remaining, though defaced; And that which fully perswadeth me, that such an Errour hath been committed by the Transcribers in this case, is, that other Authors read it one hundred thirty two Miles, the first numeral, L, being confused, they took it for a C, so instead of reading LXXXII, viz. Eighty two miles, they read thus CXXXII, viz. One hundred thirty two miles; And this seemeth not only easie, but also necessary to be supposed, how else can the contradictions of eighty, thirty two, and one hundred thirty two, be otherwise reconciled.

The next Argument, is, the Authority cited by Mr. *Cambden* for this opinion, to which he annexeth his own.

First, *Hector Boetius*; *Severus* (saith he) commanded *Hadrian's Wall* to be repaired with Bulwarks of Stone; and Turrets placed at such convenient distance, as that the sound of a Trumpet, though against the Wind, might be heard one against another. And in another place, our Chronicles report, That the Wall begun by *Hadrian*, was finished by *Severus*; Also *Hierom Surita*, a most Learned Spaniard, writes, That the Fence of *Hadrian* was extended farther by *Septimius Severus*; *Guidus Paucirolos* affirmeth, That *Severus* did but re-edifie and repair the Wall of *Hadrian*, being fallen down. Hect. Boet.
Hier. Surita.
Guid. Pauc.

But the Authority of *Bede* puts the Question beyond dispute, where he writes of the *Romans*, a little before their quitting the Island, his words are these; Moreover the *Romans*, because they thought this also might serve their Allies in some stead, whom they were forced to leave, placed a Wall of strong Stone from Sea to Sea, directly between the Cities which had been built there for fear of the Enemy, where *Severus* also in times past had made a Rampire. Where is that Wall of Stone, but between *Solway-Frith* and *Tinmouth*? and, where else could *Severus* his Wall be? Bede.

Cambd. Brit. The Inhabitants upon this Wall (to make a small digression) talk much of a Brazen Trunck (whereof they found Pieces now and then) artificially set in the Wall, ran between every Tower and Fortrefs, and served to convey Intelligence, the Noise being carried through the hollow Pipe from Tower to Tower, according as they found themselves in different places assaulted. The like miraculous device of the Towers in *Bizantium*, *Xiphiline* relates out of *Dion*, in the Life of *Severus*.

Xiphiline ex Dion.

But since the Wall now lieth along, and no Pipe remaineth there, many Tenants hold Farms thereabouts of the King in *Cornage*, that is, that they should give Intelligence to the Neighbours, of the Enemies approaching, by winding of a Horn, which some think had the first original from an Ancient Custome of the *Romans*.

Speed Chron.

Mr. *Speed* will needs have this Wall built by *Severus* of Stone and Mortar, although *Bede* proveth to the contrary. He groundeth his opinion upon an Inscription found in the Ruines of one of his Works near unto the River *Ure* in the County of *Richmond*.

IMP. CÆS. L. SEPTIMIO
PIO PERTINACI AUGU-
IMP. CÆSARI M. AURELIO
A PIO FELICI AUGUSTO

BRACCHIO CÆMEN-
TICIUM VI NERVIO.
RUM SUB CURALA SE-
NECI NON AMPLISSI-
MIO PERIL VISPIUS
PRÆLEGIO.

But this I think is not sufficient to prove his Assertion, Cement, and things Cemented being not of the signification alwaies, as *Lime* and *Mortar*. But thus much for the present, of *SEVERUS* his WALLS: I shall take further notice of it, as it was altered and repaired by succeeding Emperours.

Whilest these things were doing, and the Peace lasted, it happened that the Empress *Julia* (discouring with the Wife of *Argento*, a *Caledonian*) cast out a Scoff against the looseness of the *British* Women, who promiscuously conformed with divers Men, whom the *British* Lady thus confidently answered; *Much honeste do we Britains fulfil the work of Nature than you Romans; we with the Gallantest men accustome openly, you with the Basest in Corners.*

And

And now it was, about the year of Grace 211, that *Severus* took upon him the Name of *BRITANNICUS MAXIMUS*, causing that Inscription to be stamped on his own, and his Sons Coyns, and to record to Posterity the Glory of these Achievements, sometimes (as appeareth by his Coyns) was formed a Trophy, erected upon Spoils, with two Captives, the Motto under, *VICT. BRIT.* sometimes a winged Victory, graving a Shield hung upon that Tree, which is the Meed of Conquerours, and the words, *Victoria Britannica*. *Spartianus* saith, that he assumed these Titles not so much for his other Achievements in *Britain*, as the Wall he had built, which great work being now accomplished, and himself returned Victor into the Province, having, as he thought, established a lasting Peace, began to ponder in his mind, according to the Superstitions of those times, what Omen would next occur to him.

It happened that an *Aethiopian* (that followed the Camp) of a great repute for his scurrile Wit, among the Souldiers, and whose Jest was much celebrated by them, ran to him with a Crown of *Cypress*, whom the Emperour, in great rage, commanded to be taken away, touched with such dismal presages as his black Visage, and *Cypress* Crown, yet the Fellow undaunted, and still pursuing his fawning Jest, cried out; *Thou hast been All, and hast conquered All, Now thou art a Conquerour, be a God.*

Afterwards going to *York*, and desirous to perform Divine Service, by the error of a Country Priest he was carried into the Temple of *Bellona*, where the Sacrifices proved black and sooty, which he refusing to offer, and hastning home, by the negligence of the Sacrificers the Beasts got loose, and followed the Emperour even unto his Palace.

These Prodigies were looked on as the presages of his death, which, in a while after ensued, for he had not long been in the Province, but the Northern Nations taking advantage of his absence and sickness, and the negligent proceedings of his Son *Antonine*, who had the Command of his Army, brake the Peace, and rose up in Arms to defend their Liberties, which so incensed the testy Old man, wearied out with Labours and Infirmary, that he sent his Son against him, strictly commanding him to spare neither Age nor Sex, using to that purpose these Verses taken out of *Homer*,

*Nemo manus fugiat vestras, cademque cruentam:
Non satis, gravidâ Mater quem gestat in alvo,
Horrendam effugiat cadem——.*

Homer,

*Let none escape your hands, but let all die,
To th'unborn Child, that in the Womb doth lie.*

But *Antoninus* had his thoughts more taken up with contriving his Fathers death, than the destruction of his Enemies, having once or twice attempted to kill him with his own hands, and to gain the affection of the Souldiers, he indulged them in all sorts of liberty and looseness, so that *Severus* perceiving the unreclaimable nature of his Son, more overcome with Grief than any other malady, died at *York*. His last words were these; *A troubled Common-wealth I found at my entrance, every where, but now I leave it in peace and quietness, even among the Britains. An Old man, and infirm in my Feet, I leave to mine Antonines an Empire, if they prove good, strong and stable, but if bad, weak and unsteady.* *Spartianus*

When *Severus* and his Son *Bassianus* were at *York*, that famous Law was made, Touching the Interest and right that Masters have to the Goods and Possessions of their Servants, Signed by *Severus* and *Antoninus*. *Cod. lib. 3. Tit. de Rei vindicatione, leg. 1.*

His Body was conveyed to *Rome* in great pomp, and attendance of the Governours of Provinces through which it passed, although others report, it was burnt here in *Britain*, and the Ashes only carried in a Golden Urn, and laid up in the Sepulchre of the *Antonines*.

He Reigned seventeen years, eight months, and odd daies, and was made a God by the *Romans*.

By

By reason, to some, *The way of Deifying their Emperours* may be unknown, I have thought it convenient to give a summary account of it here, but first by way of Instruction.

Liv. Decad. I.
lib. I.

Flor. Val.
Max.

Varro de Ce-
remoniis.

The *Romans* were in general a sort of rude and ignorant People, made up of the conflux of the worst of the Neighbour People of that State, who either out of Guilt, having committed some notorious Crimes in their own Cities, that deserved death by their Laws, or Discontent, for want of preferment or promotion among their own People, fled (out of Revenge) to that *Asylum*, or place of Refuge, which *Romulus* had set up for the same purpose, to draw People to his new-built City; so that they had no Gods in common, but every one had his peculiar Deity (if such People had any) as he received, and learnt in his own Country, insomuch that the Worship of the City was various and uncertain; which, with those Gods *Aeneas* brought from *Troy*, made up a promiscuous sort of Idolatry, but of these *Romans* we shall speak more fully in the Chapter relating to their *Antiquities*.

Thus it continued all *Romulus* his Reign, the People being rather given to War than any Civil exercise of Religion, all of them enquiring into the success of their Battles, by various and different Auguries, which every man had properly to himself.

Numa succeeding *Romulus*, and being a superstitious Prince, much addicted to the Ceremonies of Religion, perceived it necessary for the supporting of his Kingdom, to introduce some sort of Uniformity in Religion. Now this he could not do, without pretending to some extraordinary Divine Revelations, every man judging that Religion and God to be the best, in which he was born, and to which he was naturally most devoted, to accomplish his private ends and desire. *Numa* feigns himself to have an intimate Communication and interest with the Goddess *EGERIA*, and, by the wonderful sanctity of his life, fully persuades and possesses the People with the truth of his divine Intercourse with her, insomuch that he establisheth a set Form of Worship, which he had learnt from the *Etruscans*, a People infinitely given to Rites and Ceremonies, which took their name from *Cere*, a City of *Etruria*.

After these proceedings, he accomplishes the certain number and order of the Gods, built Temples, offered and instituted particular sacrifices to them, taught them the Lines of Heaven and Earth, how to exercise their Augury, and having establish'd all things in a firm and steady method, dies, who, by the prosperity and felicity of his Reign, fixes the People in an absolute belief of the Truth of those things he had before (through his great pains and industry) taught them.

Upon the division of these *Romans*, they had a respect to the distinct and different dignities of Gods, by Title and Place, the better to advance the perpetual remembrance of their own promotions, and so claimed a right to particular Gods, that others might not own. From this they successfully preserved the memory thereof by Images, like the Parents and Sons, as the most Honourable memorial of their descent from such Mighty and Noble Progenitors. For those that were the first Authors of Images to themselves, without being promoted to it by Merit, were esteem'd Upstarts, and all such as had no Images were accounted Ignobly born.

Thus we see, how by this strait of difficulty they despaired, and some quite pin'd away for want of Honour, amongst whom it often happens, whose pride and ambition will not admit of content, to be born from the loyns of Men, but of Gods. None therefore could obtain the privilege of being Dignified after this manner, but such as were promoted by the Senate to ride publickly in the Curule Chair, which was the primary Dignity appertaining to such lofty Promotions.

By this 'tis evident, that the Right of Nobility went by favour of the Senate, as well as Merit, from whence we may gather, how early, and from what Root, the honour of Antiquity took its first Rise and Original, which must be occasioned out of the sense of Gratitude, for some worthy Exploit done to the credit of the State, or particular respect to such Persons, and the benefit of Successors, whose zeal to Religion, and the eminency of whose Spirit, had so fortunately raised them above the ordinary level of Mankind.

For this very cause *Janus*, *Saturn*, and others (who, by their several Projects, Inventions, and Labours, had contributed to the improving and augmenting the Comforts of this Life, in their perpetual Remembrance after they departed hence) were

were translated under the sublime notion and title of GODS, having no other way in those daies, of gratifying the Deserts of the deceased, or supporting of the honour of their otherwise fading Memories, than by *Heaven* and *Immortality*.

But many, in successive Ages (although they had not so good a Title) took upon them the same pretences, for as their Merits were less, so their Pride and Ambition was greater, Flattery making (doubtless) amends in a considerable manner, for the former.

This made *Alexander the Great*, who was rather destructive and injurious, than beneficial to Mankind (taking the measure of his Worth from the vain applause of his Followers, and the esteem of his own Actions, from their greatness, not goodness) write to the Cities of *Greece*, that they would admit him into the Society of their Gods. What entertainment his Follies found, may be seen from the scoff of *Anaxarchus Eudemonicus*, who did (καταλα' Αλεξάνδρου ἰαυτὸν ἱεθεύειν) deride *Alexander* for Deifying himself, and from the Reply of the *Lacedaemonians*, replied *Επειδὴ Ἀλεξάνδρου βέλε' εἶδε, ἵδ' ἔσω εἶδε, *If Alexander will be a God, let him be a God*.

Yet notwithstanding this, many Cities, for fear of Injury, or hope of Gain, decreed that he should be Deified.

Now one would have thought, that the Follies of this *Macedon*, and the reception they had, might have been a sufficient cause for *Augustus* to have advised him to the contrary, especially that memorable sentence of *Calisthenes*, might have forewarned him from accepting such Honours while he was alive. *Mortalitatem interdum sequitur Divinitas, nunquam Comitatur; Divinity is a work of Posterity, not of the present Age*. That which we call and know to be Self-love, looks ever forwards and upwards, never backwards or downwards.

Few or none were the Rites and Ceremonies used at the Immortalizing of *Alexander*, but those that *Augustus* decreed should be performed at the Consecration of Father *Julius*, were so magnificent and stately, that nothing but Immortality can exceed the glory of them.

Note.
No Emperour was capable of this Honour, in being Deified, but such as left Children and near Relations behind them, according to the Custome at first instituted by Augustus, and afterwards reinforced by Tiberius.

The Manner of the Romans Deifying their Princes, was performed after this method.

After the decease of a Prince, his Body was first nobly and honourably Intert'd, after the manner of other Men, but suitable, and as most becoming his Princely birth and quality. And before an Emperour was Deified, a general Lamentation and Mourning was held through the whole City, yet intermixt with some Feast and Entertainment, but performed in a solemn manner.

Herodotus
vis. Severi

After the performance of wonted Ceremonies, a stately Image of Wax, resembling the Face of the deceased, but pale and wan of Countenance, as representing a sick and dying Man, was laid upon a most sumptuous Bed of *Ivory*, exalted on high, openly, before the Palace Gate, covered with a Pall of Gold.

The most part of the day, about this Bed of State, sate in Mourning on the Right hand, the whole † Senate, on the Left, Ladies, who were esteemed for the sake of their Progenitors, or Noble Husbands, Honourable, and these were dressed up in white close Garments (wearing no Jewels about them, although the usual Ornaments and splendour to that Sex) for in that Habit they represent Mourners.

† The Senate
mourning in
Black.

For the space of seven daies this Solemnity continued, during which time the Waxen Image was daily attended by Physicians, as their Patient, feeling his Pulse, examining and consulting his present distemper, after so doing, they pronounced That he was so declining in health, as incurable.

At the expiration of the seventh Night, when it seemed meet to them to think he was departed, this Image, with the Bed of State, was taken up, by the choicest Youth of the Nobility and Gentry of each Order, carrying it through the *Via Sacra*, into the *Old Market*; and first for *Via Sacra*.

Via Sacra.
† FORUM.

1. *VIA*

1. *VIA SACRA*, was, the Great way that led to the *Roman Market*, so called from the Sacrifices which were offered up at the concluding of the League, between *Romulus* and *Tacitus*, King of the *Sabines*.

2. *DE FORO ROMANO*: The *Roman Market-place* is described divers waies, and in speaking particularly to every one of them, we may the better know to what place to refer the Magnificence of this Solemnity.

In some parts of it, it may be taken for a place of Negotiation or Merchandize, so that some † Adjective must be joyned to it, more fully to express its several uses, *viz.* a place for sale of *Flesh, Fish* and *Herbs*, but this cannot be that, surely, as is meant of the Old Market, but I will not deny but that it may be some of the Outskirts of it.

† *FORUM*,
Boarium,
Piscarium,
Olitorium.

Some take the word *FORUM*, to be a place where a Magistrate of a Province calls his People together, to give Sentence (according to the Law) in punishing an Offendour, and to decide differences in point of Right and Inheritance, and in which also were Speeches made unto the People.

Relating to these matters originally there were only three; *Romanum Forum*, *Julium*, and *Augustum*; from this foundation the *Roman* Senatours constituted no less than six; *Forum Julianum*, as *Julius Caesar* was the Founder, *Forum Augusti*, from *Octavius Augustus*, *Forum Domitiani*, from *Domitian* the Emperour, but completed by *Nerva*, by reason of the sudden death of *Domitian*, who left it unfinished.

Others will have it *Forum transitorium*, as there was a Publick passage through it, leading to three several Market places.

Lipsius, lib. 3.
cap. 7.

Lipsius, in his third Book, and seventh Chapter, treating of the *Roman* Greatness, calls it *Palladium Forum*, *Because* (saith he) *in the middle thereof was built a stately Temple to the Honour of Minerva*.

Another was founded by the Emperour *Trajan*, called *Trajani Forum*, in which was built a sumptuous Pillar, in height an hundred and forty Cubits, expressing the noble Exploits done by him.

Salustii Forum, was a Noble place bought by *Salust*, with several delicate and delightful Gardens adjoining, which since bares the name of *Horti Salustiani*.

The last (which indeed was first built) was called *Forum Vetus*, and this excelled all the rest, and contained the Oratours Pulpit, called *Rostra*, &c. unto this *Forum* many distinct places belonged, convenient for their uses, and suitable in Magnificence, so that it must reasonably be concluded, that this being the place Anciently called *Forum Vetus*, and *Forum Vetus* being the place they pass through, where Magistrates delivered up their Power, must be the place meant for the entertaining of so great a Solemnity.

In this place was built a Wooden Tribunal of the colour of Stone, on which was erected an Edifice, sustained on every side with certain Pillars, variously adorned and set out with *Ivory* and *Gold*, thither was brought another Bed like the former (graced with the Heads of several Creatures, both of Sea and Land) covered over with Purple Cloth, embroydered with Gold, where was laid the Waxed Image of the Prince, brought from the Palace in his Triumphal Ornaments, from which (as if the Emperour slept) a handsom Boy, with a Fann made of *Peacock* Feathers, winged away the Flies.

On each side of this Market-place Scaffolds were erected, where, on one side was planted a Chorus of Noble mens Sons, another of Ladies on the other, singing Songs in honour of the Deceased, which being ended, the Funeral solemnity marched out of the City, towards the *Campus Martius*.

Now this *Campus Martius*, by reason it lay near the River *Tiber*, was otherwise called *Tiberinus*, and was given to the *Roman* People by a Vestal Virgin, named *Caja Tarratia*. This was accounted a Holy place, insomuch that the Corn which * *Tarquinius Superbus* sowed there, after he seized the Ground from the People, was violently pluckt up by the Roots, by an order of the Senate, and thrown into *Tiber*, thinking it unfit to make any such use of so Sacred a place, given them.

* *Tarq. Superb.*
deposed.

Besides the pleasantness of this Field, according to its own nature, it was adorned with many Curiosities (sent from the Capitol) and several Images of many eminent Men.

Here

Here Horse Races, Foot Races, Fencing, casting the Bowl, the Dart, the Sledge, Wrestling, bending the Bow, Slinging, Vaulting, &c. was exercised, and all this permitted before (forsooth) growing of Corn, by reason of the Holiness of the place, and upon these occasions it was dedicated to *Mars*, therefore called *Campus Martius*.

Men of the highest Repute were here burnt, meaning their Effigies, for we have already shewn, that before the Deifying of an Emperour by burning his Waxen Image, his real Body was Honourably buried after the manner of other men.

Here were Kings and Magistrates at first created, and to the place called *Ovilia*, or *Septa*, erected in this Field, the People assembled to present their Suffrages, towards the Election of new Magistrates.

Before the Princes Image, that was intended for this *Campus Martius*, were carried in State the several Images of Ancient Romans, who had been any waies famous, from the time of *Romulus* to the time of this Consecration, next followed representations, in *Brass*, of the Provinces of the Empire, known and distinguished by Habits and Ornaments peculiar to each Nation, then came several sorts and Orders of Citizens, as *Lictors*, *Scribes*, and *Criers*, next marched Horse-men and Foot-men in Armour, War-Horses led, and all those things which were presented by the Nobility, Gentry and Commonalty, for the increasing the greatness and splendour of this Funeral solemnity.

Lastly appeared a Golden Altar, enriched with Jewels and *Ivory*, and after all those things were past that made up the Magnificence of this Shew, the succeeding Emperour ascended the Oratory or Pulpit, where, in an elegant Speech, he set forth the Praises of the late Emperour.

In the middle of his Oration, the Senatours that stood close to the Oratory began to make several Exclamations (the method of which I have shewn in another place) some, immoderate and excessive in his Commendations, others, in bemoaning the loss they sustained by the fate of his decease, and did it much more violently when the Speech was finishd.

But when this Bed of State was to be removed from the place wherein it stood, the whole Senate lamented and wept; These Ceremonies being concluded, the Bed was removed from the Tribunal, not only by the Priest and Magistrates, for the present year, but by the help of those that were designed for the succeeding also, and delivered to certain Knights to be carried forward.

Part of the Senate went before it, by dismal tunes set to the Pipe, and by pretended Groans, they exprest rarely their counterfeit Sorrows.

Last of all followed the Emperours, and after they had left the City, and approacht that place of the *Campus Martius*, where the Field is at the widest, was erected a Pile or Turret, quadrangular and equilateral, in the form of a Tabernacle, consisting of great Timber only. Its inside was well stored with all kind of dry and combustible matter, the outside was beautified and set forth with *Ivory*-Images curiously wrought, and hung with stately Hangings interwoven with Gold.

On this was raised another Turret, or story, with Doors and Casements open, differing in bigness not in glory from the former, next a third, and a fourth, the higher Loft being alwaies less in compass than beneath, and so by degrees till you come to the highest, which is least of all.

Upon the top of this was placed the gilded Charriot of the Emperour, in which he took most delight when he was alive.

The form of this Tabernacle can be compared to nothing so well as those Watch-Towers, which by their Nocturnal Lights, guide and direct Ships into safe Harbour.

The Bed being laid into the second Tabernacle, they brought Perfumes, *Aromatick* Spices, all kind of sweet Fruits, fragrant Herbs, odoriferous Juices, and distillations of Trees, in such vast quantities, that one would have thought the East *Indies* had been invited to the Consecration.

There was no Nation, City, or Persons of worth and quality, that did not emulously strive to out-vie each other in the greatness of their Presents, giving the last signal Tokens to the World of their respectful Acknowledgments to their deceased Prince.

When the Room was filled with these Spices, and all other things requisite to the celebrating of the Consecration, the succeeding Emperour, and the Kindred of the dead Emperour, took their leave and last farewell by saluting his Statue, which being ended, the Prince ascends the Tribunal, the Senators are placed on Scaffolds, provided on purpose for them, where they might best see the Ceremonies performed, in honour of their Prince, the Magistrates and others sitting in their order, according to their Qualities and Office.

Then the Knights of Rome ride forwards and backwards about the Building, imitating the *Pyrriehian* Dance, according to rule and measure, the Foot Souldiers ran Races about it, and lastly, several Charriots were driven swift round it, managed by Persons of Honour, lively representing to the Spectatours, in Vizards, the Effigies of their Illustrious Emperours, and bravest Captains.

These Formalities performed, he that was to succeed in the Empire, took a Torch, and fired the Tabernacle, next the Consuls, after them other Magistrates, according to their Degree and Order.

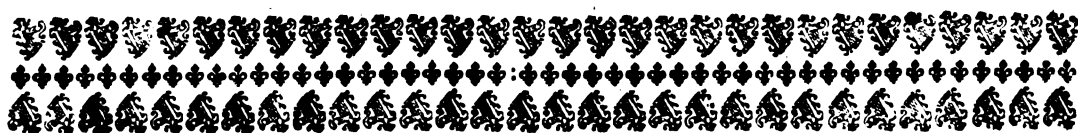
All places being filled with Spices, and other combustible matter, the whole Fabrick flamed on a sudden.

From the highest Tabernacle an Eagle was let flie, which was pretended to attend to carry the Emperours Soul up to Heaven, and from that time forward was he reckoned among the Gods.

This Consecration at last was allowed (by the baseness and flattery of the Senate) to the Emperours Wives, Sisters, and Daughters, in as ample a manner as to the Emperours themselves.

The names of those that were Deified were afterwards changed, as *Io*, was afterwards called *Iſis*; *Melicerta*, *Portunus*; and *Æneas*, after his Apotheosis, by the ancient *Latins* was called *Jovem indigitum*, as *Titus Livius*, in his first *Decad.* and first Book witnesseth; And *Romulus* (as is well known) was afterwards called *Quirinus*, and from this Custome likewise came it, that Princes were called *DEOS, & DIVOS*, and their Letters and Rescripts, *ORACLES*, and thus I conclude the manner of the *Romans* Deifying their Emperours, according to the best information of their own Authors.

T H E



T H E
 British Account
 OF THE
 W A R S
 OF
 S E V E R U S,
 IN THIS
 I S L A N D.

TH E Northern Nations, with whom *Severus* had to deal, who are called by the *Romans*, *Caledonii* and *Meata*, by the *British* Histories are named *Picts*, and their Country *Deira* and *Albania*, their Leader, *Fulgentius* the Brother of *Martia*, the first Wife of *Severus*, and Mother of *Bassianus Antoninus*.

This *FULGENTIUS*, doubtful of his strength any longer to resist, makes a Voyage into *Scythia* (for yet the *British* Histories leave not off their far-fetches) where, gathering together a Body of the choicest Youth, called *PICTS*, he returns into *Britain*, and at his Arrival, many forsook *Severus*, and joyned themselves with him.

Flusht with this success, he besiegeth the Emperour in *York*, who keeping close for a while till his Men were in readiness, at last breaks out, and force h him to a Battle, the event whereof, was, that both *Severus* and *Fulgentius* received their mortal wounds therein. The *Picts* retired to their Fast-holds, and *Severus* to *York*, where he soon after died.

Jeoffery of Monmouth, in writing of this story (as in many other places he is guilty of the same Errour) by ill timing of Actions, and confounding the Names of Persons, hath made it so intricate, that it is impossible to find out what he meaneth, for he makes *Septimius Severus*, the Emperour, the same as *Junius Severus*, who was sent, by *Commodus*, into *Britain*, to succeed *Albinus*, as manifestly appeareth, where he saith, *That Severus a Senatour, after the death of Lucius, was sent into Britain, by the Senate, with two Legions, to compose there the differences arising, and restore the Kingdom to the Romans, which, by Dissentions, was much drawn from them.* This must needs be meant of *Junius Severus*, for *Septimius Severus* was not Senatour but Emperour, when he entred *Britain*, and it was many years after the death of *Lucius*, and yet presently after, relating the same mans Actions, he adds, *That he made a Wall between Deira and Albania, which can be meant of none but Severus the Emperour.*

I wonder that the *British* History, in making *Severus* a King of *Britain*, and Successour of *Lucius*, does not give some Reason for it. If he had the Kingdom in Right of his first Wife *Martia*, Sister to *Fulgentius*, how comes it to pass that *Fulgentius* is not reckoned a *British* Prince, and a Rightful Inheritour of the Crown, which, if he had been created, it follows, dying in the Battle fought against *Severus*, the Kingdom would devolve on *Severus* by the Womans side, according to the Old Compact the *British* Histories makes mention of, between these Northern *Picts* and their Brethren, the *Scots* of *Ireland*, when they gave them Wives; *That in case the Male Issue failed, the Heir of the Woman should inherit in the Kingdom of the Picts.* So that *Severus*, holding by Right of his Wife, his Son *Bassianus* was lawful Inheritour, and the *British* Succession should have run thus, *Lucius, Fulgentius, Severus*, in Right of *Martia, Bassianus, &c.* but of this more than enough.

Bass. Caracalla Anto.

And His BROTHER

Septimius Geta.

An. Dom. 212.



After the death of Old *Severus*, his eldest Son *CARACALLA*, for a while, pursued the Relicks of the War by his Captains, when, weary of so troublesome an employment, he hudled up a Peace, and taking Hostages returned to *Rome*.

And now grown impatient of a Partner in Power, he slew his Brother *GETA*, after he had Reigned with him a year and twenty two daies. He caused likewise his Name to be raced out of all Monuments, which was accordingly observed even in *Britain*, as appeareth by an Inscription dug out of the Earth in *Monmouthshire*, wherein the name of [*G E T A*] by the tract of Letters, may be discovered to have once been, although afterwards raced out.

P R O S A L U T E
AUG. G. N. N.
S E V E R I E T A N T O N.
N I E T G E T Æ C Æ S.
P. S A L T I E N U S P. F. M Æ
C I A T H A L A M U S H A D R I.
P R Æ F. L E G. II. A U G.
C. V A M P E I A N O, E T
L U C I L I A N.

And

And, that which made more to the horridness of the Murther, was, that he slew him in the Arms of his Mother *Julia*; But it seems her Sorrows quickly blew over, for not long after she consented a Marriage with her Son in Law *Bassianus*, the Murtherer of her own Son; for *Bassianus* was the Son of *Martia*, a former Wife of *Severus*.

Thus we see this *Julia*, who twitted the *British* Ladies with their Crimes, committed a greater of her own, nay, such an One, as *St. Paul* saith, *Is not to be named among the Gentiles*.

After his Murther and Incest he was slain by one of his own Soldiers, *Macrinus*, who succeeded him, being the contriver of it.

He Governed but six years and two months, and left no Issue by his Incestuous Mother, or *Grantilla* his Wife, whom he banisht into *Sicily*, but by *Julia Simiamira*, his cousin German and Mistris, he had *Heliogabalus*, who afterwards came to be Emperour.

T H E

British History.

TH E Count *Palatine* maketh *Bassianus* King of *Britain* in Right of his Mother *Martia*, who, by the *British* Histories is said to be a Native of this Island, but *Sabellicus* taketh her to have been an *African* by Birth, but allowing her a *Britain*, how cometh it to pass that *Fulgentius*, her Brother, is not accounted a King of this Island? For she could have no right to the Kingdom till his death, so that, if *Fulgentius* be excluded, his Sister *Martia* could create no Title either to *Severus* her Husband, or our present *Bassianus*, her Son.

He likewise saith, That *Bassianus* sent into *Britain*, *Virius Lupus*, to quell the *Picts*, who had entred the Island under *Fulgentius*, but what Authority he hath for it, I know not; The *Roman* Authors say, he was sent by *Severus*, and the *British* Histories are silent of him, as to the daies of this Emperour.

Jecffery of *Monmouth* with the like absurdity makes *Carausius* to be chosen King of *Britain* in the year 218, which is the last of this Emperours Reign, whereas his appearance in *Britain* was not till the year 284, as by true History is collected; Nevertheless the *British* Writers generally tell the story thus:

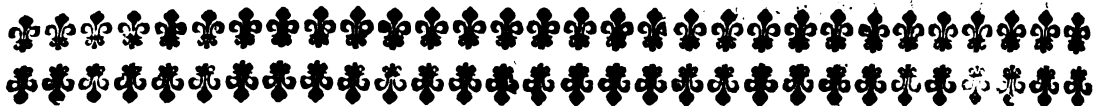
Carausius being chosen King of *Britain*, and made Commander of the *Picts*, who, after the death of *Fulgentius*, wanted a Leader, presently makes Head against *Bassianus*, and giveth him Battle; *Bassianus* had many *Picts* in his Army, but *Carausius*, a Man of a subtle Wit, by fair Promises had so won their affections that in the Fight they betrayed him, so that deserted by so great a part of his Forces, the rest were totally routed, and himself slain. *Carausius*, to gratifie the *Picts*, gave them the Countries in the South parts of *Scotland*, which joyns to *England* on the East Marches, as *Mers*, *Louthean*, and others.

Thus *Bassianus*, by the report of the *British* Writers, died in *Britain*.

Aurel. Victor.
Sabellicus
Bede.
Eutropius

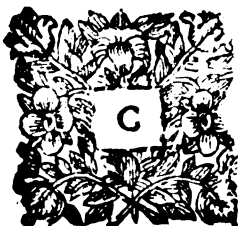
An. Dom. 284.

Opilius



Opilius Macrinus.

An. Dom. 218.



CARACALLA slain, **MAGRINUS**, the contriver of his death, was chosen, by the Army, Emperour, in whose daies, as likewise many of his Successours, we find no mention made in this our Island; whether it were, that the Empire declining apace, or, that good Authors grew scarce, or were lost, or, which is more probable, the former Princes being advanced by the heady Affection of the Souldiers, and as soon cast down again, had no time to atchieve great Matters so far off.

Certain it is, that for some years we are left in the dark, having a few fragments only lying scattered, here and there, which give just light enough to shew that *Britain* still continued a *Roman* Province, and had its *Proprators* and *Presidents*. The *British* Histories themselves, as if they were only ill Comments on the *Roman* Records, and wanted breath where the other ceased, do now fall in pieces, leaving wide gaps, and *Inter-regnums*, for many years together, so that if we would, we could not piece up these Times with their Rags and Fables. And, were it not undecent to leave so great a breach in the midst of this History, many of the following Emperours might be spared. And indeed, I might easily have been induced to have omitted them, had not these Reasons moved me to the contrary.

First, By vertue of their being Emperours they were undoubted possessours of this Island, and so have a right to have their Names, at least Recorded, though some of them through their short continuance in Power, had no time to exercise it so far off; And this is all I intend to do, for I mean not to write of their Actions in *Rome*, *Syria* or *Africa*, or to make a History of the World (save only what I shall speak of their Original and Antiquity) when I intend only one of *Britain*. Nothing shall be Recorded but what hath some relation to our Island, and where no Circumstances tend to it, it shall be sufficient the Emperour is named, and the time of his Reign.

Secondly, Another Motive which swayeth me to proceed in the aforefaid method, is, the weight of Presidents that have written after this manner, and yet it is not absolutely necessary I should name them. Nay the *British* Histories themselves have all along, hitherto, made the presence of a King in *Britain*, and his being born here, a necessary qualification to his being King. Now we must take up with Kings in Right, and admit of *Heliogabulus*, *Gordianus*, *Maximine*, &c. who never saw this Island to be their natural or rightful Inheritance.

And what can be said more for these Emperours which cannot be alleadged, for all the rest; for allowing *Martia* to have created a Title to *Severus* and his Sons, must *Heliogabulus*, the Bastard of *Caracalla*, be hookt in upon the same score, and must *Alexander Severus* be created another of his Bastards, or else have no Right to the Kingdom? most excellent! But, by what Right is his Murtherer *Maximine* admitted King? *Because*, saith *Easingstoke*, *BELIN*, a British God undertook the *Revenge*. Was ever Title so plainly demonstrated? Then follows *Gordian*, who is lawful King of *Britain*, because he was Father of *Claudius*, from whom proceeded *Constantine*, who had Right by his Wife *Helena*; so that we see the Grand-son gives Title to the Grand-father, a Tenure able to puzzle the ablest Lawyers we have now in *England*.

Count Palat.

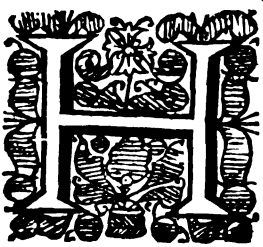
If

If this were sufficient to make a lawful King of *Britain*, we need not fear, even in their sence, to hook-in the most obstinate and perversest Emperour imaginable, so that the maintainers of that History, have no reason to find fault with the Method designed.

And as for those who are only for the *Romans*, I hope they will not account it impertinent, and besides the purpose, to give a short account, if it were no more, of the Emperours of *Rome*.

Macrinus Reigned one year, one month, and twenty eight daies.

Anton. Heliogabulus.



He is supposed the Bastard Son of *Bassianus*, by his Concubine *Simiamira*, his Name, *HELIOGABULUS*, he took from being a Priest to that God in *Phœnicia*, for *Heliogabulus* in the *Phœnician* Tongue, signifies the *Sun*, or *Jupiter*, as *Lampridius* witnesseth. But it seemeth rather to have been the *Sun*, for from *Eloun*, in the *Phœnician* Tongue signifying, *Lord* or *God*, the *Greeks* had their *Ἡλιος*, or the *Sun*, which sheweth, that the *Sun*, in a peculiar manner, was the God of the *Phœnicians*. An. Dom. 219. Lamprid.

When he came to *Rome*, he introduced that barbarous Custome (in the honour of this God) of sacrificing of Infants, and Children, looking into their Intraills to foretel future Events, a Custome for which the *Britains* in former time were so much accused, and, which I mention, to shew, That the *Phœnician* Worship, by such horrid Sacrifices, was yet continued in the World, and, in all probability, might be the Original of the same Custome in *Britain*, brought hither when the *Phœnicians* were most conversant in the Island, as I have shewn in the Antiquities of this Nation.

He was the most vicious Prince of all, that either went before him, or came after him, and in his daies were acted over the Vices of the whole Empire for many Ages.

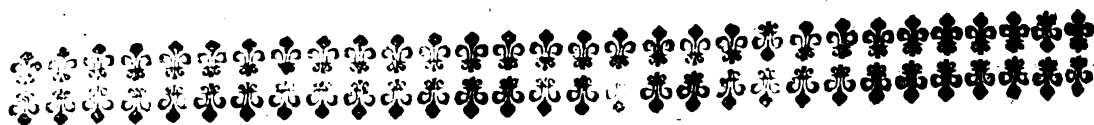
By *Herodians* Computation he Reigned six years, and died in the twentieth year of his Age. Herodian.

Aurelius Victor saith, he Ruled but three years, and was slain at seventeen years of Age. Aurel. Vict.

Eusebius, whom I follow, assigneth him four years, which agreeth with *Onuphrius*, who maketh him to live but eighteen years. Euseb. Onuph.

And by all it is agreed, that he came to the Empire at fourteen, and, for the Honour of our Nation, is allowed King of this Island, by our *British* Histories.

Alexander



Alexander Severus.

An. Dom. 236.

Lampridius.
Sabellicus.



ALEXANDER was the Son of *Varius* and *Mammaea*, Sister to *Simiamira*, others make him the Son of *Bassianus*, and that the two Sisters, *Simiamira* and *Mammaea*, waiting on their Aunt *Julia*; the Empress had the misfortune to be both gotten with Child by him.

But whether he were the Brother and Cousin German of *Heliogabulus*, certain it is, he had no Alliance with him in his Vicious inclinations, being a Learned, Warlike, and Fortunate Prince.

We find that the Senate, met together in the Temple of *Concord*, and used many of those Acclamations to him and the Gods, which I have taken notice of in the Life of *Commodus*, and are too tedious here to be repeated.

It is thought that he made an Expedition into *Britain*, and *Lampridius* saies, he was slain in a Town called *Sicila*, but whether it were in *Britain*, or *Gaul*, he leaves us uncertain; Howbeit, thus much we find in the same Author of his Actions in this Island;

When he had given unto the Captains and Souldiers of the Marches, those Grounds and Lands which were won from the Enemies, so that they should be their Propriety, if their Heirs served as Souldiers, and that they should not revert to any private Men, supposing they would go to the Wars more willingly, and take the better care, if they could, to defend their own peculiar Possessions.

Note these words well saith *Mr. Cambden*, from hence may be deduced either a kind of *Feudum*, or *Fee*, or the beginning of *Fewds*.

Lampridius.

Before his death a *Druid* Woman cried out to him in the *Gaulish* Tongue; *Go on, but hope not for Victory, and trust not thy Souldiers.* He was slain by some of his own Army, at the instigation of *Maximine*, who succeeded him, and the cause of his death was, That the Souldiers grown loose under *Heliogabulus*, could not endure the severity of Discipline.

He Reigned, according to *Lampridius*, thirteen years and nine daies, Aged twenty nine years, three months and seven daies, in the year of our Lord 236.

An. Dom. 236.
Eusebius.
N. 18. edit.
5. de Not. 15.
ad lib. 3.

Eusebius endeavoureth to prove *Sicila* was a Town in *Britain*, so called from the *British* Prince *Sicilius*, who built it, but his Arguments are not worth reputing.

This *Alexander Severus* is also numbred among the *British* Kings.

Julius



Julius Maximinus.



MAXIMINE, a Man of mean Birth, but of prodigious strength and greatness, proved an unweildy, insolent and untractable Tyrant, insomuch that Old *Gordianus*, and his Son, were set up by the Senate against him; their Reigns were but short, for *Cæpeliannus*, Governour of *Numidia* and *Mauritania*, more out of private hatred to *Gordian* than kindness to *Maximine*, gave them Fattle, the success whereof was, That young *Gordian* being slain, his Father out of grief hanged himself. An. Dom. 236.

This *Gordian* had been Quæstor of *Rome*, and amongst many of his Magnificent Shews exhibited to the People, one especially was a Wood, wherein were painted two hundred *Deer* covered with Palms, and *Britains* mixed among them, which sheweth that the *Britains* were still matter of novelty and delight to the Romans. Capitolinus.

The *Gordians*, Father and Son, thus happily removed, *Maximine* who had been all this while in *Germany*, hastned to *Rome*, breathing nothing but Revenge to the Senate and People, but endeavouring, first, to reduce the City of *Aquileæ*, who shut its Gates upon him in his passage, he was slain at the Siege thereof by his own Souldiers.

It is reported by *Capitolinus*, that the City was yielding to admit him, had not one *Menophilus* a Senatour, perswaded them, that *BELENUS* (a God peculiar to the *Britains* and *Gauls*, and who had a Temple at *Aquileæ*) declared by his Oracle, that *Maximine* should be overcome. This the *Priests* gave out, and therefore after his death the Souldiers bragg'd about, That *APOLLO* fought against them, and that they were not overcome by the Senate and *Maximus*, who succeeded *Maximinus*, but by the power of the Gods.

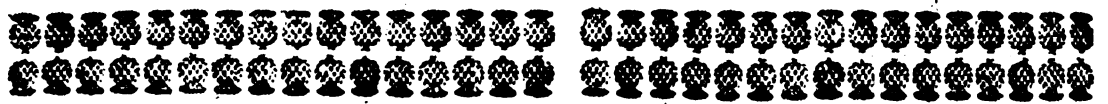
From the circumstances of this story is collected, that the *British* God *BELENUS* was the same with *APOLLO*, or the *SUN*, and was the *Bel* or *Baal* of the *Phœnicians*, from whence the latter part of *Eligabal*, the Emperours name is derived.

With *Maximine* died his Son and *Cæsar*, *Maximine*, in the year of our Lord 238, after they had sat in the Empire three years.

The *British* Histories allow him King of this Island, after whom follows an *Interregnum*, but I shall proceed with the *Roman* Emperours.

Q q

Pupineus



Pupienus Maximus, }
 And
 Clodius Balbinus, } EMPEROURS.

An. Dom. 238.



PUPIENUS MAXIMUS, and CLODIUS BALBINUS, chosen by the Senate Emperours against *Maximine*, were not so linked together in Affection, as they were nearly joyned in Authority.

Balbinus was of greater Birth and Nobility, but *Pupienus* exceeded him in Wisdom and Conduct, insomuch that both of them over-valuing themselves, the one upon the gifts of Fortune, the other the endowments of his Mind, were both slain by the *Prætorian* Souldiers, having joyntly Reigned little more than a year, during whose short continuance in Power we find not the least remembrance of them in our Island.

M. Anton. Gordianus.



At the Age of fourteen *Gordianus* was elected Emperour by the *Prætorian* Bands, he was the Son of a Daughter of Old *Gordianus*, being so young he Ruled by the Advice of *Misithemus*, a prudent Counsellour, whose Daughter he took in Marriage.

And now some glimmering light appeareth concerning the Government of this Island, out of an Altar-stone found in *Cumberland*, at a place then called † Old Carlisle. led † *Castra Exploratorum*, with an Inscription for the health of this Emperour, his Wife, and the whole Family, set up by *Æmilius Crispinus*, who was Captain of Horse under *Nonnius Philippus*, Lieutenant General of *Britain*, as appeareth by the Stone it self.

An. Dom. 243.

I O M.

PRO SALUTE IMPERATORIS M. ANTONI GORDIANI P. F. INVICTI AUG. ET SABINÆ TURIAE TRANQUILÆ CONJUGIRIUS TOTÆQUE DOMU. DIVIN. EORUM ALA AUG. GORDIA OB VIRTUTEM APPELLATÀ POSUIT CUI PRÆEST ÆMILIUS CRISPINUS PRÆF. EQQ. NATUS IN PRO AFRICA DE TUIDRO SUB. CUR. NONNII PH—LIPPI LEG. AUG. PROPRETO—
 —ATTICO ET PRÆTEXTATO COSS.

After

After *Gordianus* had governed the State for the space of six years, he was deposed by *Julius Philippus*, who, to make way for himself, first poisoned *Misithenus*, and then insinuating himself into favour, was the destruction of his Master; for *Gordianus*, by the Power of *Philip*, being cast out of the Throne, was soon afterwards, by the jealousy of the Usurper slain in the year of Grace 245, and of his Age 22.

Gordian is accounted in the *British History*, King of this Island, upon the account of his being Father to *Claudius*, whose Title we shall examine hereafter.

British Hist.
Basingstoke

M. Julius Philippus.



PHILIP, by treachery and disloyalty to his Sovereign, having ascended the Throne, proved a better Prince than Subject. By embracing the Christian Religion, he strived to wipe away the stains of his former life, much to be approved of if Sincerity were joyned with his Profession, but nothing worth, if to daub over a guilty Conscience, he applied himself to Pardon and Penance only.

An. Dom. 245.

Eusebius, to prove his Sincerity, writes, *That he submitted to be placed in the room of Common Penitents, because, in many things he had been faulty.* This was a piece of humility not to be slighted, if with that self denial he had resigned his ill-gotten Power, or employed that Authority in the open owning and propagating the truth. But such was the earnest desire, even in those Primitive times, of gaining mighty *Prelates* to the Church, that the comfortable part of the Gospel, *Forgiveness of Sins*, was used as a Bait only to draw them in, being dressed up in fashion and formality, light and trivial Ceremonies, which had a shew of submission, whilst the weightier parts of the Law, without which the other availeth nothing, were either neglected or dissembled.

Eusebius

Against this *Philip*, first *Marinus* set himself up Emperour, but he failing, *Decius* was advanced by the Souldiers, whom, whilst *Philip* sought to reduce, was himself slain by his own Army, and his Head cut off by the Teeth. The memory of him is preserved in *Britain*, upon a Pyramid or long Stone dug out of the ground not far from Old *Carlisle*, with this Inscription:

Camb. Brit.

I M P. C Æ S.

M. J U L.

P H I L I P P O

P I O F E L I

C I

A U G.

E T M. J U L. P H I

L I P P O N O B I L I S

S I M O C Æ S.

T R. P. C O S.

Q 9 2

Eusebius

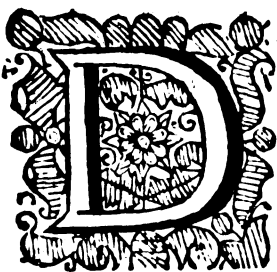
Eusebius.
Eutrop.
Vidor.

Eusebius saith, he Reigned seven years, but *Eutropius* and *Victor*, whom I follow, give him but five.

Upon the news of his death, the *Pratorian* Souldiers kill'd his Son *PHILIP*, whom he had created his *Cæsar*, so that we see his disloyalty to his natural Sovereign *Gordianus*, was returned double fold upon him, and the Christian Religion, which might save him in the World to come, did not exempt him from the Punishments of this life, attending Treason and Usurpation.

Gn. Messius Quintus Trajan Decius.

Ano Dom. 250.



DECIVS (elected Emperour by the *Perfian* Legions, proclaimed in *Verona* by the *Roman* Souldiers, and confirmed at *Rome* by the voice of the Senate) was a wise and valiant Prince, but Reigned but two years, being in his Wars (against the *Goths*) betrayed by his own Captain *Trebonianus Gallus*, where having the misfortune to see his two Sons, *Decius* and *Hostilianns*, whom he had made his Associates in the Empire, slain before his face, he threw himself into a Whirl-pool, which soon swallowed up both him and his Sorrows; He was a great enemy of the Christians, and raised the seventh Persecution.

Trebonianus Gallus.

Ano D. m. 252.



TREBONIANUS GALLUS having betrayed *Decius*, was, upon his death, admitted Emperour. He created his Son *Volusianus*, a Child, his *Cæsar*, but he enjoyed not long the Imperial Crown, for giving himself up to Pleasures at *Rome*, he neglected the preservation of the Empire, insomuch that the *Goths* breaking in on the Frontiers, made great havoc, till *Æmilian* his General put a stop to them, and, giving them Battle, overthrew them with a wonderful slaughter, for which great Action the Souldiers proclaimed him Emperour, and *Trebonianus*, with his Son, to revenge themselves, were both slain in fight against him, after they had sate in the Empire not quite two years, but *Æmilian* was in four months afterwards deposed and slain, by the same Souldiers that advanced him.

P. Licinius



P. Licinius Valerianus.



VALERIANUS was advanced to the Empire by the *Prætorian* Souldiers, a Man of so great Repute, and so infinitely beloved, that he soon eclipsed the glory of *Emilian*; He began the Eighth Persecution, but after he had Reigned seven years, in a Battle against *Sapor*, King of *Persia*, he was taken Prisoner, and for seven years more lived in a miserable Captivity, being made the Footstool of that Tyrant, suffering all manner of Indignities that an Insolent and Barbarous Conquerour could invent for him. An. Dom. 254.

Publius Licinius Galienus.

GALIENUS, the Son of *Valerian*, succeeded his Father in the Empire. He is described a proud and unfortunate Prince, and yet not ill beloved by the People, because his Vices were agreeing with the times; He was prodigal and luxurious, wasting the Publick Treasury in vain and fruitless Experiments, all tending to Lust, Gluttony and Riot, careless of the Common danger, and through a haughty Ignorance unapprehensive of his own. An. Dom. 261.

In his daies the Empire was on all sides strongly Invaded, the *Germans* infested *Italy*, the *Goths*, *Greece*, *Pontus* and *Asia*, the *Sarmatians* seized *Austrick* and *Hungary*, the *Persians* spoiled *Syria*, the *Saxons* brake into *Gallia*, the *Francks* into *Spain*, so that the Empire had been utterly ruined through the careless neglect of *Galienus*, had not several Commanders, in several places, undertaken the defence of it.

They were Thirty together, and all assumed the Imperial Robe, and are called by Historians the *Thirty Tyrants*. Six of them, namely, *Lollianus*, *Victorinus*, *Posthumus*, the two *Tetrici*, Father and Son, and *Marius*, are conjectured to have risen, or born sway in this Island, as appeareth by many of their Coyns found in *England*, but especially at *Colchester*.

The memory of *Marius*, as Mr. *Cambden* conjectureth, is preserved in that Inscription, *MARI VICTORIÆ*, of which I have spoken before, and some think that a Stone found in *Hampshire*, bearing this Inscription:

M E M O R I Æ
F L. V I C T O R I -
N Æ T. T A M
V I C T O R C O N J U X
P O S U I T.

It was erected to the honour of *Victorina*, or *Victoria*, the Mother of *Victorinus*, the second Tyrant, afterwards slain by his Souldiers.

This *Victorina* was called *Mater Castrorum*, or the Mother of the Camp, and did not only set up her Son and Grand-son, both of them *Victorini* against *Galienus*, but, after their deaths, *Marius* also, and both the *Tetrici*. Hence it is that *Porphyrus*, a Philosopher then living, saith, That BRITAIN was a soyl fruitful of Tyrants.

Marius enjoyed his new Sovereignty but three daies, as for *Tetricus* and his Son, they held it out till the time of *Aurelianus*, when we shall hear more of them.

Galienus Reigned eight years after the Captivity of his Father, and was then slain at the Siege of *Milan*, by three of his own Captains, *Martian*, *Heracian*, and *Ceronius*, who agreed among themselves to divide the Empire, but their Treason was so ill repented, that they never durst put in their Pretentions.

M. Aurelius Flavius Claudius.

An. Dom. 269.



HE was a most worthy Prince, wise of Counsel, and experienced in Wars. The Publick Invaders of the Empire, the *Goths*, he drove back with the slaughter of three hundred thousand fighting Men, and two thousand Ships, the *Germans* he utterly subdued, and established again their Subjection to the *Roman* Power.

Having performed these great Actions, and minding now to reduce the Empire to its Unity in Government, he died of a Feavour, as he was preparing against *Tetricus*, who held the Western Provinces.

He Ruled two years, and then his Brother *QUINTILIUS* was chosen by the *Italian* Souldiers, but he enjoyed his Election but seventeen daies, for the *Victorious* Army of *Claudius*, thinking they had better right to create an Emperour, set up *AURELIUS*, insomuch that *Quintilius* finding it in vain to contend, ended his life by opening his own Veins, or as others say, was slain by his Army, for his too great severity in Discipline.

THE



T H E
British Writers
CONCERNING
CLAUDIUS.



CLAUDIUS, by our Writers, is allowed a lawful King of this Island, for from the daies of *Gordian*, which are twenty four years, our home-spun Histories make an *Inter-regnum*.

GORDIAN was allowed King as being the Father of this *Claudius*, for (as I said before) by the Law of the *British* Histories, the Right of Inheritance ascends, and even Grandfathers hold their Kingdoms by the title of their Grand-children. Let us see therefore, by what Right *Claudius* is accounted King; We have heard before, that one of his Titles to the Crown, was, that from his Line descended *Constantius*, who held it in right of his Wife *Helena*, a *British* Woman, and so sent the Title up to his Ancestour, the present *Claudius*. The Genealogy runs thus; *Claudius* had two Brothers, *Quintilius* and *Crispus*. *Claudius* and *Quintilius* dying without Issue, *Crispus* had a Daughter named *Claudia*, who marrying *Eutropius* was the Mother of *Constantius*.

But now I shall shew his other Title by which he claims, gathered out of the *Roman* Histories. *Pollio*, a *Roman* Writer, in the Life of *Claudius* hath these words: *Pollio* He seemeth to draw his Original from Dalmatia, although others say he was a Dardanian by Birth, descended of the Trojans in Ilium, and of the Blood of Dardanus himself; thus far *Pollio*. Not. 22. ad l. 5.

And can we think that the *British* Writers will slip so fair an occasion of making another *Trojan* Prince in this Island? No certainly; hear therefore I pray *Basingstoke*: *There is a wonderful and secret power of Nature* (saith he) *whereby the Trojan Original of the Britains, despised by so many, and slighted by Julius Cæsar, is still brought to the Empire, as is manifest in Severus his marriage with Martia, and Constantius taking Helena to Wife, which Constantius descended of Claudius, who was of Trojan Race.*

Thus we see the Kingdom of *Brute*, by the wonderful working of Nature, restored again to the *Trojans*, and that it may not be done without an Oracle, take this story out of *Pollio*, which for the worthiness of it, I set down among the *British* Histories.

Claudius being well settled in the Empire, required of the Gods how long he should enjoy it; The Answer was given,

*Tu qui nunc Patrias gubernas oras,
Et mundum Regis arbiter Deorum
—— in veteres tuis novellis*

*Regnabunt etenim ter minores,
Et Reges facient suos minores.*

Thom

FATHERS;
† That is, ac-
cording to the
British Hist.
the Trojans

*Thou who thy † Fathers Kingdom now dost Rule,
And dost the World, and Gods Command.*

— The next is imperfect, but then follows :

*Thy Off-spring after thee shall bear the sway,
And Kings shall their Inferiours stand.*

By his Off-spring is meant, *Constantius* and his Son *Constantine*, but it seems *Claudianus* not yet satisfied, enquires further of his own life. The Oracle answered :

Tertia dum Latio regnantem viderit aëtas.

Three Summers thou in Italy shalt reign.

When finding the Gods more favourable to his Off-spring than himself, he desired to know the time of their continuance. The Oracle returned :

Hic ego nec metas rerum nec tempora pono,

To these I set no bounds of Time or Place.

Much after the rate of *Brutus* his Oracle :

Hic de prole tua Reges nascentur, & ipsis

Totius terra subditus orbis erit.

Here from thy Loyns shall Kings arise, and they

Over all Nations shall their Scepters sway.

Thus much concerning *Claudianus*, and his supposed Trojan Original and Progeny ; I shall only add one story more out of *Basingstoke* concerning him, and then conclude, it is this : When he lived a private Man under Gallenus, and often sharply reprov'd that Prince for his vicious Life, the Emperour one day to bribe and appease him, sent him a Dardanian Coat, and a British Hood, called *BARDOCUCULLUS* ; Two great Gifts, But to what end you may say are they recorded ? no doubt there is a great mystery in the bottom ; for the former Present was given him as an acknowledgment of his Trojan descent, and the other to signify his Right to the Kingdom of Britain.

L.Domitius



L. Domitius Aurel. Valer. Aurelianus.



AURELIANUS, being chosen Emperour by the Souldiers, *An. Dom. 271.* and confirmed by the Senate, set himself immediately to the establishing the Peace and Unity of the Empire, a work wherein *Claudius* his Predecessour had been prevented by death, and which was worthily performed by *Aurelian*. *Tetricus*, who Ruled in *Gaul* and *Britain* by the terrour only of his Arms, was reduced to obedience, and submitting himself was led in triumph through *Rome*, but afterwards came into favour, and was made Governour of *Campania*, and the

south Provinces of *Italy*, and was often stiled, by *Aurelian*, Emperour.

He ruled five years, and then was killed by his own Servants, through the Treachery of *Mnesitheus* his Secretary; He raised the *ninth Persecution*, enquiring once of the *Druids*, whether his Family should long possess the Empire; They answered, *That no name should be so great as that of Claudius.* *Vopiscus.*

M. Claudius Tacitus.

TACITUS, after the death of *Aurelian*, was constrained by the Senate and Souldiers, to accept of the Empire, much unwilling he was as one who foresaw it would be the ruine of himself and Family, and therefore what he took with Regret he never executed chearfully, so that reigning six months only, he died of Grief, saith *Vopiscus* (who wrote his life) having been continually plagued with Factions and Parties. *An. Dom. 276.*

Entropius thinketh him slain by his rebellious Souldiers, and *Victor* saith he died of a Fever.

He was no sooner dead but his Brother *Florianus*, without expecting the voice of the Senate or Souldier, as rashly assumed the Imperial Authority, but hearing that *Probus* was set up by the Eastern Army, he cut his own Veins and so died, having pleased himself for some daies in dreaming he was an Emperour.

R r

M. Aurelius



M. Aurelius Valer. Probus.

As. Dom. 277.



UNDER the Emperour *PROBUS*, *Bonofus*, by descent a *Britain*, bred up a *Spaniard*, and his Mother a *Gaulish* Woman, together with *Proculus*, usurped the Empire, claiming to himself all *Britain*, *Spain*, and *Gallia-Braschata*. Through many Military employments, from a low beginning, by degrees, he ascended to high Command.

Vopiscus vit.
Bonosi.

He was an exceeding great Drinker, insomuch that *Aurelian* would often say of him, *That he was born, Non ut vivat, sed ut bibat, not to live, but bib.* But the same Emperour found means to employ him, and held him up in some quality, as a very considerable and useful person, for when the *Goths* and *Germans*, those drinking Nations, sent their Embassadors, Who was so fit to undertake them as *Bonofus*? For besides that he had vast stowage for his Liquor, and so well hoopt, as *Vopiscus* saith, the Wine lost nothing in running through him. He had another most excellent qualification, in being wisest still in his Cups, by which means he would pump out the secrets of Embassadors, and faithfully retain them, being one of those whom *Martial* calls *Μνημονα αμνημον*, an *Observing Drinker*, holding his Reason sound and secure, though besieged round with Glasses, so that seeming to be disquieted, when (indeed) he was not, he proved the more dangerous, by how much the less he was suspected in effect. He was used as a *Spy* by *Aurelian*, by whose procurement also he married a *Gothish* Lady of Royal Blood, that by so near allyance with that Nation, he might be better able to sift out Intelligence.

Being for these great endowments advanced to Command over the *German* Shipping in the *Rhine*, through Treachery (as was thought) he willingly suffered them to be burnt, or, if through his Negligence they miscarried, not daring to stand his Trial, but relying on his power with the Western Army, he joyned himself with *Proculus*, and seizing the Provinces of *Spain*, *Britain* and part of *Gallia*, bore himself up a while for Emperour; The *Germans*, at the news of *Probus's* advancing against him (looking it seems on *Bonofus* as a better Companion than a Prince) deserted him, who after a long and bloody Fight at *Cullen*, being at last vanquishd, hanged himself, and so gave occasion of a ready Jest, *Here hangs a Tankard, not a Man.*

Camba Brit.

After this, another Commotion arose in *Britain*, through the practices of one whom *Probus* himself, by the entreaty of *Victorinus* a *Moore*, had placed here in office and trust, his name is not recorded, but he is supposed to be that *Cornelius Lelianus*, whose Coyns are found in this Island, and no where else.

These Tumults were suddenly appeased, for *Victorinus* being upbraided by *Probus*, for commending a man to him so treacherous and disloyal, obtained leave for *Britain*, where, at his Arrival, feigning he had escaped from the Emperour, he was kindly received, and not long after, procured means by night to dispatch the Governour, by which the Province was quieted, and the *Moore* returned to *Probus*, having in the same Action given testimony of a severe Loyalty, and a perfidious Friendship.

About this time, *Probus* (having subdued the *Burgundians* and *Vandals* in a great Battle) sent many of them into *Britain*, where they afterwards did great service to the *Romans*, as often as any new Commotions or Insurrections happened in the Island, and the *Britains* themselves, for some good Services, were, by him, permitted to plant Vines and make Wine.

This

This Emperour well deserved the name of *PROBUS*, but avoided not the Fate of his Predecessours, being slain by his own Army, the occasion whereof, was that most Princely and worthy saying of his, *That in a short time he would bring it to pass, that the State should want no more Souldiers.* He Reigned five years, four months, some say, six years, &c.

M. Aurelius Carus.

Carinus,

Numerianus,

} His Sons and CÆSARS.



PROBUS thus made away, *CARUS* was advanced to the Empire; He created his two Sons *CARINUS* and *NUMERIANUS* his Cæsars. An. Dom. 282.

To *Carinus* he gave the charge of *Britain*, with the rest of the Western Provinces, and taking *Numerianus* with him into the East, he invaded the *Persians*, but he died suddenly, as some say struck with Lightning. *Vopiscus* saith, he died a Natural death, and that the Souldiers, for sorrow, firing his Tent, gave occasion to the former Report. Vopiscus.

His pious Son *Numerianus* was slain by *Aper*, and he by *Dioclesian*, who in a set Battle also not long after slew the wicked *Carinus*, who by his Riot had wasted *Britain* and the other Provinces, these Actions happened within the space of two years.

{ C. Aurel. Valer. Dioclesianus, Jovius,

A N D,

{ M. Aurel. Valer. Maximianus.

DIOCLESIAN being advanced to the Empire, chose *MAXIMIAN* for his Associate, *Dioclesian* took *Galerius*, and *Maximinus* elected *Constantius Chlorus*, constraining them to divorce their Wives, and to take their Daughters in Marriage. An. Dom. 283.

About this time lived *Carausius*, a *Menapian* born, but whether of those *Menapii* that inhabited *Germany*, about *Juliers* and *Trevers*, or of the *Menapii* in *Ireland*, about *Wexford*, is uncertain, but it may best seem of the latter rather, for *Aurelius Victor* calleth him a Citizen of *Menapia*, and the City *Menapia* is placed, by Geographers, not in those Low Countries of *Germany*, but in *Ireland*. Certain it is, as *Bede* and *Eutropius* witness, that he was but of low Parentage, but withal of an Inventive and Active nature, a good Sea-man, and who in many Engagements had gained such Reputation, that he was made at length, Admiral of the *Belgick* and *Armorick* Seas, much then infested with the Piracies of the *Franks* and *Saxons*. But he used his Commission rather to the enrichment of himself than securing the Coasts. Oftentimes he would suffer these Rovers to seize the Goods and Ships of Merchants, and in their return, laden with spoil and booty, would set upon them and retake them, Aur. Vict. Bede. Eutrop.

R r 2

but

but neither restoring the Goods to the Owner, nor accounting to the Publick, he proved the grievance of the two.

But it happened that this Trade failing, the Pirates dreading his Power, and the Merchants not trusting to his protection, now no longer used Dissimulation, but seized the Merchants himself, and suffered the Pirates to pass under Compositions.

Maximian hearing of it, sends privily to slay him, and in the mean time seizes many of his Principal men in *Piccardy*, about *Bullen*.

Carausius having intelligence of these things, and finding himself too great a Criminal to be less than an Emperour, took upon him immediately the Imperial Robe, seizes *Britain*, withdraws his Fleet from the defence of the *Belgick* and *Gaulish* Shoars, builds other Ships after the *Roman* fashion, and secures to himself the *Roman* Legion, here lying in Garrison, keeping out the Companies of Forreign Soldiers. The Merchants and Factors of *Gallia* he listed, and put a Garrison into *Bullen*, the publick Revenues of *Britain* and *Belgium* he converted to his own use, and by the Spoils of whole Provinces allured many barbarous Nations, the *Franks* especially, to side with them. These he trained to Sea-service, and was now grown so powerful that all Coasts were dangerous, and no passage left safe for the *Romans* to assail him.

Maximian, by this time was set forward with a mighty Army, but when he came to the Sea-side, partly discouraged for want of Sea-men, and partly affrighted with the *British* Fleet that covered the *Ocean*, he made a stop, and sending to *Carausius* concluded a Peace with him, yielding to him the Government and Rule of the Island, as one who was best able to defend it from the Invasions and inroads of the Northern Nations; Hence it is, that in the silver Coyns of *Carausius* this League and Amity is signified on the stamp, being Portraitsures of two Emperours joyning hands, with this Inscription,

CONCORDIA AUGG.

This Peace made by constraint, not choice, *Maximian* revenges upon the *Franks*, who had secretly, and under-hand sent assistance to *Carausius*, insomuch that coming upon them suddenly, he makes great slaughter of them, and brings them to a total subjection. But *Carausius* obtaining the Kingdom thus by force, and governing it with uncorrupt and unstained Reputation, nothing was wanting to the substance and magnificence of a peaceful Reign.

To stop the Inroads of barbarous Nations, he rebuilds the Wall between the mouths of *Cluda* and *Carunus* (supposed in the same place where *Severus* had built his) and fortified the same with seven Castles; Upon the River *Carun* he erected a round House of polished Stone, which River (as *Minutius* writes) took name of him, and withal, a Triumphal Arch, in remembrance of some Victory there obtained.

And now it was that *Dioclesian* and *Maximian*, as well to preserve what they had won, as to regain what was lost, chose to themselves two *Cesars*, *Constantius Clorus* and *Galerius*.

CONSTANTIUS having got together an Army, with speedy Marches went upon *Bullen* unawares, where *Carausius* had put a strong Garrison, and beleagured it round about; The mouth of the Haven he blockt up, by driving in huge Piles of Wood into the bottom, and ramming in great Stones between, one upon another in nature of a Mould, which was so strongly wrought, that the Sea for many daies bearing upon it, could not break or beat it down, and as no Relief could be sent in by *Carausius*, the Town was taken. But what is most observable, the very next Tide after the Surrender, made such a breach into the Rampire, that it was wholly disjoyned and broken asunder.

In the mean time *Carausius* was treacherously slain by *Alextus*, one who was in special favour and trust under him, after he had Reigned seven years, as some say, with great Justice and Moderation; as others report, with Tyranny and Oppression.

And

Ninius.

And now *Constantius* was wholly taken up in his Preparations (for the recovery of *Britain*) Rigging, and setting out his Fleet, and storing his Ships with Men and Arms, which done, he divides his Navy into several Squadrons, and at one time sets out from divers Ports.

This so amazed *Alectus*, who knew not where to find him, that void of Counsel, and not knowing which way to turn himself, he at last perceived, and never before, that he was enclosed by the Ocean rather than defended by it.

The Weather was foul, and the Sea so overcast with Clouds and Mists, that *Constantius* with his Navy passed undiscerned of the *British* Fleet, which lay scouting near the Isle of *Wight*, to intercept his passage. Being got a shoar, the first thing he did, was, the burning his own Ships, that his Souldiers might have no confidence in any refuge but Victory.

Alectus (receiving Intelligence of his Landing) forsook the Sea, and in great haste marched into the Province, but before he could gather his strength together, he was met by a Party of the *Romans*, Commanded by *Asclepiodotus*, Captain of the *Pratorian* Bands; Grown desperate now, and impatient of delay, not heeding the ordering of his Men, or bringing them all to fight, he first flung off his Purple Robe that he might not be known, and then rushing furiously into the Battle (attended only with the Accessories of his Treason, and his Outlandish Hirelings) was slain in a Tumultuary skirmish, and his body at last, by the discovery of a particular Souldier, was found among the rest of the dead Carcasses.

They who escaped the Battle hastned to *London*, intending with the Pillage of that City to escape by Sea, but it so happened, that another Party of *Constantius* his Army, by the thick Mist at Sea, severed from the rest of their body, took their way directly to that City, and arrived just in the nick of time to relieve it. And now great slaughter was made of the *Franks* through all the Streets, and the Citizens not only received safety by the overthrow of their Enemies, but had the pleasure in beholding their deliverance.

At that time it was, as our Chronicles record, that *Lucius Gallus* was slain, by a little Brook which ran almost from the middle of the City, and of him was called in the *British*, *Dant-Gall*, in *English*, *Walbrooke*, which name is preserved in that Street, wherein runneth a Common-shoar, in the place, as is supposed, of that River.

All this seemeth by *Eumenius*, who then lived (and was of *Constantius*'s Household) to have been done in one continued course of Action, and so *Sigonius*, a Learned Writer, taketh it, but others allow three years to the Tyranny of *Alectus*.

Cambd. Trib. nobantes.

Eumenius. Sigonius.

The Recovery of the Province by these great Successes, gave occasion to that *Panegyrick* entituled to *Maximian* only, but penn'd to the honour of both Emperours, in which are many things that shew the state of the Island in those daies, and relate particularly to the Inhabitants, the strength and grandure of the Nation. By our Historians it is cited by piece-meals, as their occasions served to make use of it, but I have thought fit to set it down intire, with some Remarks upon divers occurrences therein mentioned.

T H E



T H E

Panegyrick Oration,

ASCRIBED TO

MAMERTINUS,

In Praise of the EMPEROURS

DIOCLESIAN and MAXIMIAN;

Intituled only to

MAXIMIAN.



W H E N the compass of the whole World (*Most Victorious Em-
perour*) by your Princely Conduct was recovered, not the
Roman World only (that is) the Ancient bounds and limits of
the Empire, but new Nations subdued, and the Borders brought
into Obedience; when *Germany* had been so often vanquishd,
and *Sarmatia* discomfited, when the *Vitungi*, *Quadi* and *Carpi*,
were driven to flight, and the *Goth* himself submitted, when
the King of *Persia*, by Gifts and Presents, sought his peace,
there was one thing still left behind, and wanting to the compleating of the whole,
which we will not stick to confess, sorely grieved us, and seemed the more re-
proachful and intolerable; for that, as it were in despite of so mighty an Empire
and Government, it still held out, and suffered not the full accomplishment of your
perfect Renown and Glory. For as the name of *BRITAIN* is but one, so the
loss of it, to the Common-wealth, ought not to be esteemed small and inconfide-
rable, a Land so plentiful of Corn, and rich in Pasture, so full of Mines and
veins of Metall, so gainful in Tributes and Revenues, so accommodated with Ha-
vens, and of Circuit so large and spacious, insomuch that *CÆSAR*, the be-
ginner of your Royal Dignity, and the first discoverer of that Island, thought he
had found a NEW WORLD, supposing it of so vast an extent, that it could
not be environed by the Sea, but rather that it encompassed the Ocean it
self.

Now *Britain*, at that time, was not furnished with Ships of War, nor the *Romans*
themselves at first, but soon after the Wars of *Carthage* and *Asia*, and through their
frequent Engagements with the Pirates, and *Mithridates*, they were grown as skil-
ful at Sea as Land.

The *British* Nation even in those daies was accustomed only to the *Picts* and *Irish*,
Enemies like themselves, half naked, and not acquainted with Armour, so that for
the want of knowledge therein, they were not able to withstand the *Roman*
force, and the only Glory *Cæsar* gained in his Expeditions, was, that he had passed
the Ocean.

Eut

‘But in this dangerous and base Revolt, the Fleet which formerly guarded the Coasts of *Gallia*, was seized by the † Pirate at his flight, and a great number of † Caracius, other Ships, new built, after the form and fashion of the *Romans*; Besides, the † Alestus. *Roman* Legion was surprized, and constrained to take part with the Enemy, and divers Companies of Strangers that were Souldiers also, were sent aboard and shut up, and then forced to serve against us. The Merchants and Factours of *Gallia* were Listed in abundance, and no small number of barbarous Nations, invited by the Spoil of the Provinces, were procured to their assistance, all trained to Sea-service, by the diligent instructions of the Rebels, the first attempters of this mischievous practice. And, though our Armies in Strength and Courage were invincible, yet, as to Sea Affairs, they were raw and unexperienced, insomuch that this War was noised about, as likely to continue long and troublesome, and although we hoped well of the Success, yet the fame of the Rebels Advantages founded in the ears of all.

‘And what added Courage to their side, was, the long impunity they had enjoyed in their wicked practices, their minds were puffed up, with Presumption, and their former despair heartened into Boldness and Insolence. They haughtily gave out, *Our stay was the Fear we had conceived of them*, whereas (indeed) the disadvantages by Sea, by a fatal necessity, deferred our Victory, only, till a more convenient opportunity offered it self.

‘But they would not believe, that the War was put off for a time, by sober advice and counsel, but rather that it was totally omitted, through despair of doing any good against them, insomuch that grown secure and fearless of Common punishment, one of the * Captains slew the † Arch-Pirate, or Captain-Rover (as I † Alestus. † Caracius: may call him) hoping in reward of so great an Enterprize to gain the whole Government to himself.

‘This War then being both so necessary in the undertaking, so difficult in performance, and on the Enemies part grown to such a stubborn and stiff management, by the pride of their great Provisions, you (most Noble Emperour) did so take in hand, that so soon as you bent the terrible Force of your Imperial Majesty against them, it presently was the Judgment of all, that the Enterprize was already performed.

‘For first of all, by intercession made to your Majesty, it was provided before hand, that the barbarous Nations (a thing chiefly to be fore-seen) by the absence of your divine Power, should not take advantage to raise new Troubles, for You your self in Person, You (I say) Mighty Lord, *Maximian*, Eternal Emperour, vouchsafed to advance the coming of Your divine Excellence by the speediest way that might be, which to your wisdom was not unknown.

‘You therefore suddenly came to the *Rhine*, and not with an Army of Horse and Foot, but with the terrour of your Presence did preserve and defend that Frontier; For *Maximian* being once upon the River, countervailed the greatest Army that could be produced, for you (most Invincible Emperour) furnishing and arming divers Fleets, made the Enemy so uncertain of his own proceedings, and void of Counsel, that then at length he might perceive that he was not defended, but rather kept Prisoner by the Ocean.

‘And here I must call to mind, how delightful and easie was the good fortune of former Princes, who ruled the Common-wealth with Praise, who although sitting at *Rome* themselves, yet had the Triumphs and Sir-names of such Nations given them, as their Captains subdued. *Fronto* therefore, not second to any, but in the first rank of *Roman* Eloquence, yielded to *Antoninus* the Emperour the Glory of finishing the *British* Wars, although he sitting at home in his Palace in the City of *Rome*, had committed the Conduct and success of that Affair to the management of his Captains, for he confesseth, *That the Emperour guiding, as it were, the Helm of the Ship, deserved the Honour of the whole course.*

‘But You † (most Invincible Emperour) though your Imperial Dignity required no † This seemeth more, have not been only Director of this War, both by Sea and Land, but a present to be spoken to Constantius. Actor and Engager therein, and by Your Personal Example and Resolution, the Victory was wholly achieved; For so soon as you embarked at *Sluice*, you immediately infused Life and Spirit into their hearts, who as yet had not ventured to

fail

'sail out of the River *Saine*, insomuch that those Captains who lay lingring in expectation of Calmer Seas, and fair Weather, now cried to have the Sails hoisted up, the Anchors weighed, and were impatient in prosecuting their Voyage, despising all tokens that seemed to fore-bode their Ruine, and so in a Rainy and tempestuous day, with a cross Wind, they set out.

'But what was he that feared to commit himself to Sea, were the same never so unquiet? when you were once under sail and set forward, one voice and exhortation was among them all (as is reported) when they heard you launched forth; *What do we doubt? Why do we stay? He is now loosed from Land, He is forward in his way, and perhaps is already got over; All hands to work, we will thorough, and venture the dangers at Sea, yet, what Dangers are to be feared since we follow the Emperour?*

'Neither did the opinion of your good Fortune deceive them, for as by their Report we understand, at that very time there fell such a thick Mist and Fogg upon the Seas, that the Enemies Navy scouting about the Isle of *Wight*, lost their expectations, and your Ships passed unseen; Neither did the Rebels keep the Seas, although not able to resist you at Land.

'But now, that the same invincible Army, fighting under your Ensigns and Name, immediately on its landing, set fire to its own Ships, what induced them to it but only the perswasion of your Divine assistance? or, what other Reason prevailed with them to leave no Refuge (if need were) for flight, nor to fear the doubtful chance of War, seeing that in Battle, good and ill successes have their Common lots, but that by contemplation of your former Fortune, they certainly concluded what would follow, and were fully assured of Victory to be obtained. There were no sufficient Forces at that present with them, no mighty or puissant strength of the *Romans*, but they had only the consideration of that unspeakable Fortune and Successes, which was derived to You from the Heavens above. For whensoever Battle is offered, to make full account of Victory before-hand, dependeth not on the Courage and assurance of the Souldiers, but the extraordinary felicity of the General.

'But, what meant the Ring-leader of that lawless Faction to quit the shoars which he possessed? Why did he forsake both his Fleet and the Haven? But that (Most Invincible Emperour) he stood in fear of your coming, whose Sails he beheld advancing towards him, and therefore whatever happened, he chose rather to try his Fortune with your Captains, than endure the force of your Highness presence. Ah mad man! That understood not, that whithersoever he fled, the power of your Divine Majesty was present, and in all places where your Countenance and Banner are had in reverence. He fled indeed from your presence, and fell into the hands of your People, of You was he overcome, of your Armies was he oppressed.

'To be short, he was brought into such Terrour, that continually looking behind him, as it were fearing you at his back, like one out of his wits, and amazed, he knew not which way to turn him, he was hurried to his destruction, neither ordering his Men to battle, nor Marshalling such power as he had about him, of the Old Abettors only of that Conspiracy, and the barbarous Hirelings, like one forgetful of those great Preparations he had made, he ran headlong to his ruine.

'And in your felicity (most Noble Emperour) the Common-wealth had this good fortune included, that though the Victory was gained in behalf of the *Roman* Empire, yet scarce a *Roman* perished in the obtaining it; For, as I hear, those Hills and Vallies were covered with none but the Carkasses of Rebels, all that were found, were either of the barbarous Nations, or drest up in their counterfeit shapes and Apparel, glistering with their long yellow Hairs, but now with wounds, gashes and blood, deformed, lying in sundry postures, as the pangs of death surprized them, and as they drew in their maimed limbs and mangled parts.

'Among these, the chief Ring-leader of the Thieves was found, who had cast off those Robes which in his life time he had usurped and dishonoured, being scarcely covered with one piece of Apparel whereby he might be known, so near were his words likely to prove true which he uttered before his death, *That he would not have it known how he died.*

'Thus

‘ Thus (*Most Invincible Emperour*) so great a Victory was appointed to You (by the consent of the immortal Gods) over all the Enemies you assailed, but especially the *Franks*, for those your Souldiers also which as before I have said, held not their right Course by reason of the Mist at Sea, were now come to the City of *London*, where they made great slaughter (through all the Streets) of those Outlandish Hirelings, who having escaped the Battle, intended, with the Pillage of that City, to secure themselves by flight; But now, being thus slain by your Souldiers, the Subjects of your Province were rescued from further danger, and took pleasure in the execution of their Enemies. O, what a manifest Victory was this, worthy of innumerable Triumphs! by which Victory *Britain* is restored to the Empire, by which Victory the Nation of the *Franks* is utterly destroyed, and by which many other Nations, found Accessories in that impious Conspiracy, are reduced to Obedience; To conclude, the Seas are cleared, and brought to perpetual quiet and security. Glory You therefore (*Most Invincible Emperour*) for that you have as it were got another WORLD, and in restoring to the *Roman* Greatness the glory of the SEA Conquest, have added to the Empire an Element greater than the Earth, to wit, the *Main Ocean*.

‘ You have put an end to that War (*Invincible Emperour*) that seemed to threaten all Provinces, and might have spread abroad, and burst out in a flame as wide as the Ocean extendeth, or the Mediterranean Gulf doth reach. Neither are we ignorant, although through fear of You that Infection spread through the bowels of *Britain* only, and proceeded no farther, with what rage it might have advanced it self elsewhere, if it could have been assured of means to have ranged abroad so far as it desired; for it was bounded in by no border of Mountain or River, which by Garrisons appointed, may be guarded and defended, but was as free as the Ships themselves, and might (notwithstanding we have your Valour and Fortune to relieve us) be continually at our elbows to affright us, so far as either Sea reacheth or Wind bloweth.

‘ For that incredible boldness, and undeserved success of a few silly Captive *Franks*, in the daies of *PROBUS* the Emperour came to our remembrance, who, conveying away certain Vessels from the Coast of *Pontus*, wasted both *Greece* and *Asia*, and not without great hurt and damage coasting upon *Lybia*, at length took the City *Saragose* in *Sicily* (a Port-Town, in times past, highly renowned for Victories at Sea) and afterwards passing the Streights of *Gibraltar* came into the Ocean, and so with the Fortunate success of many rash and presumptuous Attempts, plainly shewed, that nothing can be safe from the desperate boldness of Pirates, wherever Ships can touch and have success.

‘ So therefore, by this Your Victory, not *Britain* alone is delivered from Bondage, but to all Nations safety is restored, which might, by the use of the Seas, come to as great Perils in time of War, as to gain of Commodities in time of Peace.

‘ Now *Spain* (to pass over the Coast of *Gallia*) with her shoars almost in sight, is in security; Now *Italy*, now *Africk*, now all Nations, even to the Fens of *Mæotis*, are void of perpetual Cares; neither are they less joyful, the fear of Danger being taken away, which to feel, as yet, necessity had not brought them, but they rejoyce so much the more for this, that by the direction of Your providence, and the powerful concurrence of Your fortune, so great a combination of Sea-men is broken, their quarters beat up, and *Britain* it self, which had given harbour and protection to so long a Conspiracy, was made sensible at last of your Victory, by her restitution to peace and quietness.

‘ Not without good cause therefore, immediately when You her long wished Revenger and Deliverer was arrived, Your Majesty was met with great Triumph, and the *Britains*, full of unspeakable Joy, ran forth and presented themselves before you, with their Wives and Children, adoring not only your self, whom they esteemed as one descended from Heaven, but even the sails and tacklings of that Ship which had brought your Divine Presence on their Shoars; And, as soon as You had set foot on Land, they were ready to prostrate themselves before you, that you might, as it were, walk over the Necks of them, who desired you above all things to do it.

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‘ Nor

‘Nor was it a wonder they were so Joyful, seeing, after their miserable Captivity, so many years continued, after so long abusing their Wives, and the enslaving of their Children, at length were they restored to Liberty, at length made *Romans*, at length refreshed with the true light of the Imperial Rule and Government. For besides the fame of your Clemency and Goodness, which was sounded forth by all Nations, in Your Countenance (*Cæsar*) they visibly read the Characters of all Vertues, in your Face *Gravity*, in your Eyes *Mildness*, in your Ruddy complexion *Bashfulness*, in your words *Justice*; all which things, as by Regard they acknowledged, so with shouts of Joy they signified aloud; To You they bound themselves by Vow, to You they bound their Children, yea, and to your Children they devoted all the posterity of their Race and Off-spring.

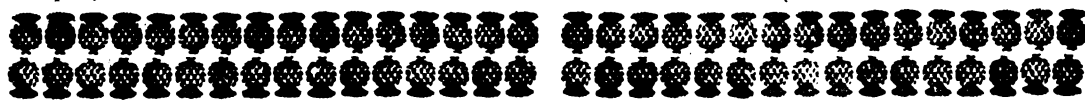
The acknowledgment of perpetual Obedience.

‘We truly (O perpetual Parents, and Lords of Mankind!) implore this of the Immortal Gods, with most earnest supplication, and hearty prayer, *That our Children, and their Children, and such as shall spring from their Loyns for ever, may be dedicated unto You, and to those whom you now bring up, or shall bring up hereafter.* For what greater happiness can we wish to them that shall succeed us, than to be made partakers of that Felicity, which at present we our selves enjoy.

‘The *Roman* Common-wealth doth now intirely possess, in Peace and Union, whatever formerly, at sundry times, and in scattered parcels belonged to it, and that huge and vast Power, which with its own burthen was sunk and riven asunder, is now again closely compacted and joyned together, by the sure ligaments of the Imperial Government. For there is no part of the Earth; or Region under Heaven, but is either quieted by *Fear*, subdued by *Force*, or else won by *Clemency*; Is there any thing else remaining behind, to which the power and ambition of Man can extend, beyond the Ocean, what is there more than *Britain*? which is so recovered by You, that those Nations also adjoyning to it are subject to your Commands. There is no occasion to invite you further, except the ends of the Ocean, which Nature forbiddeth, should be sought for.

‘All is Yours (*Most Invincible Princes*) that is accounted worthy of you, hence it proceedeth that you may equally provide for all, since all is in your Majesties possession. And therefore, as heretofore (*Most Excellent Emperour DIOCLESIAN*) by Your appointment *Asia* supplied the Desert places of *Thracia*, with Inhabitants transplanted thither, as afterwards (*Most Excellent Emperour MAXIMIAN*) by Your orders, the *Franks* at length brought to a pleasant subjection, and reduced to Laws, have Peopled and manured the empty possessions of the *Nervians*, and the Neighbourhood of *Trier*, so now by your Victories (*Invincible Constantine Cæsar*) whatsoever lay vacant about *Amiens*, *Beauvais*, *Trois*, and *Lan-gres*, begins to flourish with Inhabitants of sundry Nations; Moreover Your most loyal City of *Autun*, for whose sake I have a peculiar cause to rejoyce, by means of this glorious Victory in *Britain*, hath received many and divers Artificers, of whom these Provinces abounded, and now, by their Workmanship, the same City riseth up, by repairing her ancient Houses, and restoring her publick Buildings and Temples, so that now she accounteth her Ancient and friendly Incorporation with *Rome* renewed with advantage, and that she hath, You, for her Founder.

SOME



S O M E

OBSERVATIONS

Out of the fore-going

PANEGRICK.

THis is the sum and substance of that *Panegyrick* intituled to *MAXIMIAN*, out of which the History of the Wars against *Carausius* and *Allectus* is gathered. I need not repeat those several Expressions therein, which evidently set forth the considerable Power of this Nation united together, though under Usurpers, their dreadful Preparations by Sea, which not only gave Alarums to *Spain*, *Gallia*, and *Africa*, but even to *Italy* it self, and as far as the *Mediterranean* extended.

The subduing of these Rebels was esteemed a Victory, in which the power and strength of the whole Empire was engaged, and that action of *Constantine*, in firing of his Ships at his landing, plainly shewed, that he reckoned himself fighting for the last stake.

So much Masters of the Seas were the *British* Fleets in those daies, that the Orator ascribes to the Emperours in having reduced this Island, no less than the glory of having added the whole Ocean to the Empire, and by the Example of the *Franks*, a few inconsiderable Pirates at first, who from *Pontus*, within the *Bosphor*, went on in pillaging and sacking of Towns and Cities, till they passed the Straights of *Gibraltar*, and entered the main Ocean; He evidently shews, that to command that Element is of greater extent than to be Lord of all Nations besides, and that Land-Territory is but a slug in comparison of the quick and active Power of Sea Dominion.

But that which more nearly relates to our present purpose, is, that we find in this *Panegyrick* the first mention of the *Picts*, a Nation of whose Original there is great dispute. The Orator here, seemeth to make them Inhabitants of the North of this Island, even in the daies of *Julius Caesar*, where he saith, *That at the arrival of Caesar in Britain, the Britains were only acquainted with their Neighbours the Irish and Picts.*

Hence it may be supposed, the Authors of the *British* History took occasion ever since his daies to make use of that Nation in all their Relations of the North, and to fetch them from *Scythia*, or *Scandia*, but this cannot be gathered out of the *Panegyrick*; For the Orator (by a usual Figure in such cases) by the *Picts*, meaneth no more than the Northern *Britains*, who, about his daies, were named *Picts*, in distinction to those *Britains* who were civiliz'd, and lived within the *Roman* Pale; for after the *Romans* had conquered this Island, those Natives who could not be brought to subjection, but struggled continually for their Liberty, at last, by the growing Power of the *Romans*, were constrained to take into the North, as a place of better security, full of rough and rugged Passages, defended by barren and craggy Mountains, and hemm'd in with Washes and standing Mires, for the same Reasons, and upon the same occasions, that the more civilized *Britains* upon the Invasion of the *Saxons*, possessed that part of the Island now called *Wales*. And with this agreeth the Testimony of *Tacitus*, when he saith, *That Enemies of the Romans were, Tacitus, by Agricola, driven into the North, as it were, into another Island, that is, within the Friths of Edinborough and Dunbritton, and none doubteth but they were Britains*

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that

that inhabited those remotest parts of the Island: For can we imagine that all those *Britains*, Enemies to the *Romans*, which brought out thirty thousand Armed Men into the field against *Agricola*, who gave unto *Severus* such great Overthrows that he lost seventy thousand in one Expedition, were pull'd up every Mothers Son, and none left for seed and procreation, that they might make room only for Forreigners out of *Scythia* and *Thrace*?

But that the *Picts* were nothing but the remnant of the *Britains*, and of the same Nation, Mr. *Cambden* proveth by their *Demeanour*, *Name*, and *Language*.

Camb. Brit.

First, Both Nations, the *Picts* and *Britains*, made no distinction of Sex in Government, they were both alike painted; the whole Island in *Cæsars* daies, and in these latter Emperours, that part only which were uncivilized, retained that barbarous Custome; besides, we have the Authority of all *Roman* Writers for this Opinion.

Tacitus.
Dio. Cass.
Herod.
Vopisc. & al.

For, those Barbarous People, that from the Forrest of *Galedonia*, and furthest Traits in the North, made IncurSIONS on the *Romans*, are (by *Tacitus*) called by no other name than *Britains*; and After-writers, as *Dio. Cassius*, *Herodian*, *Vopiscus*, and others, name them *Britains*, and *Britains* of *Galedonia*. Certainly, had these Authors known of such a Nation as *Picts*, they would not have been silent therein, especially if they had done such wonders as are ascribed to Them by our late Historians. Neither would those *Roman* Emperours, who warred fortunately against them, to wit, *Commodus*, *Severus*, with *Bassianus* and *Geta* his Sons, have assumed the Title of *BRITANNICUS*, unless those they had conquered had been *Britains*. Surely the *Romans*, whose chief Magnificence consisted in subduing strange and unknown Nations, if they had conquered any such People as these, would undoubtedly have assumed the Sirname of *Pictus*, and used it in their Coyns and Inscriptions.

Besides, the very Name of *PICTS* proveth what Nation they were of, and by whom so called; For when the *Roman* Language had obtained in the Southern parts of this Island, they called those *Britains* that lived North, and retained the Custome of Painting, *PICTI*, a *Painted-People*.

Basingstok,
Not. 14. ad. 15.

Neither is it material what *Basingstok* writes of them out of *Humph. Lloyd*, namely, that they were called *Picti*, not *Picti*, seeing that it is usual in the *British* Language, as well as other Northern Dialects, to abound in the Letter *H*, neither is the change from *Picti* in the Latin, to *Picti*, or *Picti* in the *British*, so great a deviation, as from *Picti*, to call them *Pebits* and *Peobtus*, and their Language *Phi-tiade*, as other Dialects do; as for what the same Writer produceth, that in the Ancient *Panegyrick* they were called *Pictones*, not *Picti*, is a mistake, for by the negligence of the Coppyer, *Pictorum* was foisted instead of *Pictorum*.

Bede

As for the concordance of the Language of the *Picts* with that of the *Britains*, they that desire to be satisfied, may read Mr. *Cambden* on that subject, neither doth the Authority of venerable *Bede*, in any wise, make against this Opinion, where he saith, *That the Nation of the Picts came in Long Ships, and those not many, out of Scythia (as the Report goeth) into Ireland*; for this might be many years after the death of *Julius Caesar*, and was most probable in the time of these Emperours, when the northern Nations of *Scandia* swarmed in these Seas, but that they brought the name of *Picts* with them, for the aforesaid Reasons, is improbable, but it rather seemeth, that Landing in the north of *Scotland* and *Ireland*, and mixing with those Barbarous Nations there inhabiting, called *Picts*, they received their Name, whose *Customes*, *Laws*, *Language*, and *Interest*, they had espoused; So that whether they were (as *Hector Boetius* saith) derived from the *Agatherfi*, or as *Pomponius, Letus*, and *Aventinus*, and others, will have it from the *Germans*, or from the *Pictones* in *France*, as some would bring them, or out of *Scythia*, according to *Bede*, it mattereth not, seeing what all of them call the Nation of the *Picts*, is in reason to be understood of some Rovers only which landed in the North, and united with that People about the daies of these Emperours, or some time before, but that ever there was the name of *Picts*, in *Cæsars* daies, in this Island, or in later Emperours, such a Nation distinct from the *Britains*, *Roman* Authors, which could not have omitted such a considerable circumstance, never so much as mention. But thus much concerning the *Picts*, let us proceed to the History.

Hect. Boet.
Pompo.
Letus, &
Avent.

In

In the daies of these Emperours *Britain* was full of Excellent Work-men, and Builders, as out of the *Panegyrick* is gathered, whom, upon the settling of Affairs in the Island, the *Adrians* in *Burgundy* entertained to build their Temples and Publick Edifices.

Peace thus establisht in *Britain*, and the State quieted, *Dioclesian*, who had hitherto employed his Valour with success against his Enemies, now used his Rage in a bloody Persecution against his Innocent and Obedient Subjects, the Christians.

This is the *tenth Persecution*, and of all the fore-going the most Bloody, and of longest continuance, the fatal Bill of their Martyrdom was, seventeen thousand a Month, besides infinite numbers that suffered by Confiscation, Banishment, Prisons, &c.

The *Christian* Churches were every where demolisht, their Bibles sought out and burnt, and death for any to conceal them, and all means practiced, not only to extinguish the Professours, but to root out the very Name of their Religion.

The most remarkable that had their shares in *Britain*, were, first, *ALBAN* of *Verulam*, beheaded at *Holmhurst*, since called *Derswold*, where now the Town of *St. Albans* (bearing his name) is built, of whom *Fortunatus Priscus*, in his Book of the praise of *Virginity*, writes,

Albanum Egregium secunda Britannia profert.

Fort. Prisc. in
Laud. Virg.

Next his Instruſtour *Amphibolus*, then *Julius* and *Aaron* of *Caerleon*, upon *Uske* in *Monmouthshire*, *Bede* saith of *Leicestershire*; and in *Litchfield* so many, that the place became another *Golgotha*, and so the name importeth, as *John Ross* of *Warwick* reporteth, namely, *the Field of Dead Bodies*. For this cause the City, even unto this day (saith Mr. *Speed*) doth bear for their Seal of Arms, an *Eschocheon*, or *Field, charged with many Martyrs*.

Bede.

Speed Chron.
Aurel. Viſt.
Eusebius.

Dioclesian and *Maximian* reigned twenty years, and resigned the Empire to their two Cæsars, *Constantius* and *Galerius*.

Dioclesian retired into *Dalmatia*, and lived a private life in the City *Solonia*, where, afterwards, he poisoned himself, saies *Aurelius Victor*, *Eusebius* reporteth he died mad.

Maximian again attempting to resume the Empire, was slain for contriving the murder of *Constantius*, *Eusebius* avoucheth, he hanged himself in the City *Marseilles*, thus ended these two Tyrants.

T H E



T H E
 British History,
 In the Daies of
 D I O C L E S I A N
 A N D
 M A X I M I A N.

An. Dom. 289.



FTER *BONOSUS*, succeeded *CARUSIUS* in the Kingdom of *Britain*, in the year 289, the fourth of these Emperours; He made the *Picts* his Confederates, and entertaining all who flockt to him under the hopes of *Pillage* and *Plunder*, He constrained the *Britains* to make him their King, who, not knowing, now, who was their Friend or Foe, partly for fear, and partly for want of a lawful Inheritour, elected him to the Crown.

Having thus gained the Power, first, he rewards the *Picts* with the vast Territories in *Albania*, and not content with Invading the property of his Subjects, and dispossessing the Ancient *Britains*, like a proud Tyrant, he infringed all their Rights and Priviledges.

The *Romans* hearing thereof, sent *Alectus* with three Legions to kill him, and to restore *Britain* to the Empire; *Carausius* accordingly was slain, after he had reigned seven years, but instead of giving the Kingdom to the *Romans*, *Alectus* himself usurped it, and assumed the Crown in the year 269.

He punished with great slaughter those *Britains*, who, forsaking the Commonwealth, had adhered to the society of *Carausius*, and been partakers in his Robberies, which they sorely resenting, chose *Asclepiodotus* to revenge, exhorting him to set upon him in *London*, whilst he was celebrating a Feast to his Country Gods, at whose Arrival, *Alectus* forsaking his Sacrifice, and marching out with the choice of his Souldiers, entered Battle with him, but was slain after he had reigned three years.

Livius Gallus, a Captain of *Alectus*, still held *London*, to the reducing whereof *An. Dom. 299.* *Asclepiodotus*, now King, summoned the *Demeta*, or the Inhabitants of that part of the Island now called *South-Wales*, the *Venedoti*, and those of *Deira* and *Albania*. With these Forces he beleaguers the City, and with his War-like Engines batters down great part of the Wall. *Gallus* perceiving himself able to hold out no longer, comes to Parly, and surrenders the Town upon Condition to march out Armed, which being agreed to, *Asclepiodotus* enters, but the *Venedoti*, contrary to Artic'es, fell upon *Gallus* and slew him, at a Brooks-side within the City, called after his Name, *Walbrooke* or *Gal-brooke*.

Thus

Thus *Asclepiodotus* got the full possession of the Kingdom, but being not able, or skilful to defend his Subjects from the cruelty of the *Roman* Emperours, who in his daies raised the Persecution in *Britain*, he was slain by *Coilus* Duke of *Colchester*, after he had reigned about one year.

COIL, the third of that name, after the death of *Asclepiodotus* assumed the Crown, and now *Constantius* having heard of the Troubles in *Britain*, under the several Usurpers, lands upon the Coast, *Coil* informed thereof sends Embassadors to crave Peace, and promises Subjection and Homage, upon condition that he should enjoy the Kingdom of *Britain*, paying the accustomed Tributes and Tolls to the *Romans*.

To this *Constantius* agrees, and receives Hostages, and not long after marries *Helena* his Daughter, than whom a fairer Virgin never lived, and who, besides that, she was an excellent Musitian, and generally instructed in all Liberal Arts and Sciences.

Coil, after one years Reign, died, and left the Kingdom to *Constantius*, who Governed in the Right of his Wife *Helena*, so that again the *British* Succession returned to that of the *Romans*. An. Dom. 300.

Fl. Val. Constantius Chlorus.



AFTER the Resignation of *Dioclesian* and *Maximian*, the An. Dom. 305. Empire which hitherto was held entire, though often under many Heads, was now divided into two several Estates, independent of each other, and amenable only to their particular Princes, which (as *Eusebius* noteth) Eusebius. proved the fatal end of the Imperial Glory. The Western Provinces (the Government whereof alone relateth to our present History) fell to *CONSTANTIUS*, the Son of a Daughter to *Crispus*, Brother to *Glaudius*, the second of that name, Emperour of *Rome*. A Prince wise and valiant, and so free from Ambition, that he chose rather to Govern well, than much, resigning to *Galerius* the Provinces of *Italy* and *Africk*, as lying too remote from the Seat of his Residence, which he held in *Britain*.

He favoured and encouraged the *Christians*, and abhorred the Superstitious worship of divers Gods, acknowledging but One only, the Maker and Ruler of all things; and to try the Faith of his Courtiers, he proclaimed a publick Sacrifice, at the solemnity whereof, whosoever should be absent, and refuse to offer, were immediately (as he pretended) to be discarded, and those only that conformed should be retained.

Such were alwaies sure to be of the Religion of their Prince, who had held the Faith only as a Court-fashion, presently crept and cringed to the Gods (as they thought) of their Sovereign; But the Complement took not, that they were all turned out of their Services, with this Rebuke, *That he who is disloyal to his God, can never be true and faithful to his Prince.*

Many other worthy Actions are reported of this *Constantius* in favour to the *Christians*, but the full establishing their Religion, and the publick Authorizing thereof, was reserved to *Constantine*, his Son and Successour. For having reigned two years, he died at *York*, in his last Expedition against the *Caledonians* and *Picts*.

CONSTANTINE his Son, hearing of his Fathers sickness, escaped from *Galerius*, with whom he was left Hostage, and riding Post from *Rome*, on the way lamed and maim'd all the Post-Horses, to the end he might not be overtaken or pursued, and so arriving at *York*, was with great joy received by his Father, who sitting up-right in his Bed, in the presence of his Counsellors, spake as followeth;

o I have

I have here a large Epitaph and Monument, to wit mine own Son, whom I leave on Earth to succeed me in the Empire, who (by Gods assistance) shall wipe away the Tears of the Christians, and revenge the Tyranny used against them, and in this, above all things, I have placed my felicity; which said, Constantine received his Fathers last breath, whereupon an Ancient Oratour spake thus unto him; Thou entrest this Sacred place, not as a Competitour of the Empire, but as Heir apparent and ordained already, and forthwith that Fathers house of thine saw Thee the lawful Successour; For there was no doubt, but the Inheritance, in right, belonged unto him whom the Destinies had ordained the first begotten Son to the Emperour.

Eutrop.
Niceph.

Helena was the Wife of Constantius, and Mother of Constantine, by birth a Britain, the Daughter of Coilus a British Prince, as Eutropius mentions, but Nicephorus is of Opinion that she was of Bithynia, and others, of her Parentage declare themselves doubtful.

This H E L E N A in an Ancient Inscription, for purging Jerusalem from Idols, building a Temple upon the same ground CHRIST suffered, finding his Cross, and so holily preserving it, building on the same place (after diligent search for Christs Cribb or Manger, wherein he was born) a stately Church dedicated to Christian Devotion, and lastly, as she was the only cause of her Husbands Conversion to the Christian Faith, so likewise many distressed Christians, for her sake, that had been hid in Caves and dark holes of the Earth, to escape the bloody persecution of their Enemies, were now freed from that danger and dismal slavery; They enjoyed publick liberty in their Devotion, and for the better propagating the Christian Faith, they had free leave, not only to reedifie and repair decayed and demolisht Temples, but to build new, is called, VENERABILIS ET PISSIMA AUGUSTA, a Title (no whit unbecoming such eminent Vertues) as a venerable and most pious Princess.

† Ευαγγε-
λίστρια,
ἁγία, i. e.
Religious, de-
vout; godly,
merciful, ho-
nest, just, and
beautiful.

Hist. Bede
Angl. l. i. c. 3.

Maximianus, perhaps, not so much envying her Vertues, as desirous to advance his Daughter, compelled Constantius, without just cause, to desert and put her away, and to marry his Daughter Theodora. The Jews, who are Enemies to all such as own any thing Sacred in memory of our Saviour, called this pious Helena, the deserted Queen of Constantius, Stabularia, as much as to say, an Hostess, because she sought out the Manger where Christ was born. Bede calls her a Concubine, from thence inferring, That an Inholdress is usually kind to her Guest, all which (in matter of truth) were reproachful Titles given her by way of derision, for her Zeal and Sanctity in the due worship and honour of her Heavenly Father, our Saviour, for she was a truly Vertuous Queen, and worthy of great renown in that Age; and this rude and impious way of scoffing her, the Gentiles also as unworthily imitated.

Ex Orat. An-
brofii in laud.
HELENÆ
Reg.

The Funeral Oration, made (by Ambrosius) upon Theodosius, rightly Comments upon the desert of her, in which he takes occasion to speak as followeth, They say that this Lady was at first an Inholder or Hostess, &c. Well (saith Ambrose) did not this good Hostess, Helena, hasten to Jerusalem, and find out the place of our Lords Passion, and made diligent search for the Lords Crib. This good Hostess was not ignorant of that good Guest which cured the Wayfaring-mans heart that was wounded by Thieves. This good Hostess chose to be reputed a Stable-sweeper, that she might thereby gain Christ.

It appeareth out of the Panegyrick spoken to Constantine, the Son of Constantius, that this Constantius obtained some notable Victory at a Town of the Segontiaci, called Vindo, now Silcester in Hampsbire, where in Person he received a wound, but against what Enemy is not recorded, but it seemeth to have been done about his first Arrival into the Island.

Basingstoke
out of Mekur-
chus.

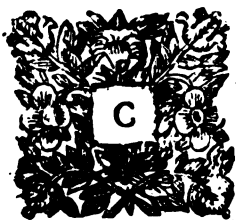
Basingstoke, out of Adolphus Mekurchus writes, that the City Brett in Germany took its name from some Britains, who attended Constantius and his Queen Helena out of Britain, as likewise the City Speizs, from a Garrison or Seed-plot of Britains there left by the same Emperour, but with what truth I leave to others to judge; as likewise he reporteth, that Prince Coilus, the Father of Helen, was Master of the Horse to the Emperour, and upon that very account the Enemies of Queen Helen took occasion to call her Stabularia. She is reported to have been born at Colchester, and to have built the Walls thereof, and it is said that the Arms which that City gives, is a Cross entangled between four Crowns, in memory of our Saviours Cross which was found by her.

† In Essex.

CONSTAN-



CONSTANTINE the Great.



ON **STANTINUS** dying at *York*, his Son **CONSTANTINE**, An. Dom. 306.

by the last Will and Testament of his Father, was designed Emperour, but he at first (out of modesty) refusing so great and weighty an Employment, or out of design to sift out the Inclinations of the People, for forbearing a while to undertake it, was at last constrained by the Souldiers, whose affections to him over-
swayed the fears and jealousies which he had conceived of those powerful Competitors, who had already possession of the Empire, and of *Maximian*, who although the Empire resigned, yet carried on private practices in the State, and could not choose but have great Interest therein, being not long before Master of the whole Power, which by the occasion of *Dioclesian*, and much against his own inclinations he had laid down; But the greatest encouragement he received, was from *Erocius* King of the *Almanes*, a powerful Nation, which *Erocius* had attended his Father in *Britain*, as some write, as others say, was *Constantines* Companion in his flight from *Rome*. However, it seems he was a great lover of that Family, and a close and constant adherer to their Interest, yet the *Panegyrick Oration* to our *Constantine*, wholly attributes his unwillingness to accept of the Empire, to his Modesty, and the deep apprehensions of the weight and care of Government, which prove most commonly (if not here also) the certain signs of more than ordinary desire of Rule, and are oftentimes but appearances only attended with most exorbitant Passions, and the fore-runner of an arbitrary and bloody Reign.

But however they write, that the Souldiers respecting rather the Publick good, Panegyrick Oration to Constantine the Great. than yielding to his private affections, forcibly invested him in the Purple Robe; he weeping, set spurs to his Horse, because he would avoid the endeavour and importunity of the Army that called so instantly upon him; The felicity of the Commonwealth over-ruled his Modesty, and therefore the *Panegyrick* crieth out in these words; *O fortunate Britain, and more happy now than all other Lands, that hast the first sight of Constantine Cæsar!* But whether his carriage in the Empire, was equal to the moderation of his mind in refusing it, I leave to others to judge, who read his History, intending to relate such passages only as concern the History of our Nation.

At his first entrance, having pursued the relicks of the War begun by his Father, against the *Caledonians* and other *Picts*, and carried is on further to the Invading of the more Northern Nations, and the Inhabitants of those Islands, that are conscious (saith he) of the Suns setting, partly by Force, and partly by Treaty (for he had greater Affairs called him to *Rome*) he gained all to himself, not sparing to allure, with large Fees and stipends, all such whom neither fair words nor force of Arms could oblige to his Party. By such like Arts, his open and professed Enemies he drew to his Friendship, and his old Adversaries to be his especial Familiars. This done, he sailed into *Batavia*, and there vanquished the *Franckners*, afterwards the *German* and *French* Nations, then levying Souldiers to the number of 90000 Foot, and 8000 Horse, many of which were raised in *Britain*, he passed into *Italy*, overthrew the Tyrant *Maxentius*, who, at *Rome*, had challenged the Empire, and about the fourth year returned again into *Britain*. Euseb. vit. Constant. Gelasius Ciz. lib. 1. 27. Concil. Nicen. cap. 3.

Some make his return into *Britain* before his engagement with *Maxentius*, and that out of the words of *Eusebius* (which nevertheless may relate to his after-Troubles) the words are these. *Constantine passed over to the Britains, inclosed on every side with the Ocean, whom, when he had overcome, he began to compass in his mind other parts of the World, to the end he might come in time to succour those that* An. Dom. 310. Camb. Eusebius.

T t

wasted

wanted assistance; And in another place, *After he had furnished his Army with mild and modest Instructions of Piety, he invaded Britain, that he might likewise instruct those who dwelt environed round about with the Waves of the Ocean, bounding the Suns setting, as it were, with those Coasts.*

† Pecunia
Londini
notata.

The memory of this happy Expedition is preserved to posterity in a Coin of his, the Reverse whereof beareth a Man on Horse-back, with this Inscription round it, *ADVENTUS AUGUSTI*, and by these Letters † P. L. N. at the bottom, the place of the Mint is signified to have been at *London*.

Zosimus.
Malmsbury.

But his Policy was wanting in this point, that he was the first who made way for Barbarous People to break into *Britain, Germany and Gaul*; For when he had overcome the Northern Nations, growing over-secure on that side, he translated those Legions that lay in defence of the *Marches*, partly into the East, where he had built his new City *Constantinople*, and in their stead built Forts and Holds, and partly into Cities more remote from the said *Marches*, so that soon after his death, the *Barbarians*, forcing the Towns and Fortresses, brake into the Provinces, in which respect he is blamed by *Zosimus*, as the main and principal subverter of a most flourishing Empire; From hence *Malmsbury* writeth, *That he brought from this Island a great power of British Soldiers, by whose Industry, and good Service, having obtained Triumphal Victories to his hearts desire, and attained to the Empire, such of them as were past Service, and had performed the painful part of Soldiers their full time, he planted in a certain part of Gaul, westward, upon the very shoar of the Ocean, where at this day their Posterity remaining, are wonderfully grown even to a mighty People, in Manners and Language much degenerating from our Britains.* But I fear he hath too boldly collected out of the words of *Zosimus*, forasmuch as there is no particular place recorded by him, where those Cities which he calleth, *More remote from the Marches* were situate, and the *Britains* in *Gaul* are supposed (more probably) to be of an earlier Plantation in those parts.

An. Dom. 319.

About this time, as plainly appeareth by the Code of *Theodosius*, *PACATIANUS* was the Vicegerent in *Britain*, for by this time the Province had no more *Proprators* or *Lieutenants*, but instead thereof, was a Vicar substituted. And seeing that by this Emperour the form of the *Roman* Government was altered in this Island, it will not be amiss in this place to note summarily out of Mr. *Cambden*, in what sort *Britain* was Ruled under him, and afterwards in the next succeeding Ages.

He ordained four Prefects of the *Prætorium*, to wit, of the East of *Illyricum*, of *Italy*, and of *Gaul*. Two Leaders or Commanders of the Forces, the one of Foot-men, the other of Horse-men, in the West, whom they termed *Præfatales*. For Civil Government, there Ruled *Britain* the Prefect of the *Prætorium*, or Grand *Seneschal* in *Gaul*, and under him the Vicar General of *Britain*, who was his Vicegerent, and honoured with the Title of *Speſtabilis*, as much as to say *Notable* or *Remarkable*. Him obeyed respectively, to the number of the Provinces, two Consular Deputies, and three Presidents, who had the hearing of Civil and Criminal Causes. For Military Affairs, there Ruled the Leader or Commander of the Foot-men, in the West, at whose disposition were the *Comes*, that is, the Count or Lieutenant of *Britain*, the Count or Lieutenant of the *Saxon-Coasts* along *Britain*, and the Duke of *Britain*, stiled every one *Speſtabiles*, that is, *Remarkable*.

The *Comes* of *Britain* seemeth to have Ruled the Inland-parts of the Island, who had with him seven Companies of Foot, and nine Cornets or Troops of Horse-men.

Ammianus.

The Count or Lieutenant of the *Saxon-Coasts*, namely, who defended the Maritime parts against the *Saxons*, and is named by *Ammianus*, *Comes maritimi tractus*, as much as to say, *Lieutenant of the Maritime tract*, for defence of the Sea-coast had seven Companies of Foot-men, two Guidons of Horse-men, the second Legion, and one Cohort.

Pancirolus.

The General of *Britain*, that is, Duke of *Britain*, who defended the Marches or Frontiers against the *Barbarians*, had the Command of thirty eight Garrison-Forts, wherein kept their stations 14000 Foot, and 900 Horse-men; so that in those daies if *Pancirolus* hath kept just computation) *Britain* maintained 19200 Foot-men, and 1700 Horse-men, or much thereabout, in Ordinary.

Besides

Besides all these, *Comes Sacrarum largitionum*, to wit, the Receiver of the Emperours *Finances*, or Publick Revenues, had under him in *Britain* the Rational or Auditor of the Sums and Revenues of *Britain*. The Provost of the *Augustian*, that is, the Emperours Treasurers in *Britain*, and the Procurator of the *Gynegium* or Drapery in *Britain*, in which the Cloaths of the Prince and Souldiers were woven.

The *Comes Rerum privatarum*, had his Rational or Auditor of private State in *Britain*: To say nothing of the *Sword*, *Fence-School*, *Procurator* in *Britain* (whereof an old Inscription maketh mention) and of other Officers of an Inferiour degree.

Thus much of the Civil Government administred by *Constantine* in this Island, as for the change of Religion introduced by him, I must refer you to the *Ecclesiastical History* of *Britain*, taking notice only in this place of the words of our *Gildas*, as followeth; *No sooner was the heat of the Persecution quenched, but the Christians appeared with comfort and courage in Publick, rebuilt the Churches so despicably laid low, they founded the Temples of the holy Martyrs, they built and compleated the Banners of the Victory in all places, kept Festival-daies, and, with undefiled words and hearts, performed the Rights and Ceremonies belonging to the true Church, and this they could not do till they had been enabled, by a freedom, to leave their Woods, Deserts, and secret Caves, which had before so long bound them up to such Slavery and Bondage, for self-preservation.* Gildas:

This kindness of the Emperour to the Christians gained him a great Name, nay many Names, to advance his Dignity as high as might be;

IMPERATOR FORTISSIMUS AC BEATISSIMUS, PISSIMUS, FELIX, URBIS LIBERATOR, QUIETIS FUNDATOR, REIPUBLICÆ INSTAURATOR, PUBLICÆ LIBERTATIS AUCTOR, RESTITUTOR URBIS ROMÆ, ATQUE ORBIS, MAGNUS, MAXIMUS, INVICTUS, INVICTISSIMUS, PERPETUUS, SEMPER AUGUSTUS, RERUM HUMANARUM OPTIMUS PRINCEPS, VIRTUTE FORTISSIMUS, ET PIETATE CLEMENTISSIMUS, † QUI VENERANDA † And in the Laws. CHRISTIANORUM FIDE ROMANUM MUNIVIT IMPERIUM, DIVUS, DIVÆ MEMORIÆ, DIVINÆ MEMORIÆ, &c.

Most Valiant and Blessed Emperour, most Pious, Happy, Redeemer of Rome City, Founder of Peace, Restorer of Rome City and the whole World, Great, most Great, Invincible, most Invincible, Perpetual, Ever AUGUSTUS; The best Prince of the World, For Vertue most Valiant, and for Piety most Merciful, who also fortified the Roman Empire with the Reverend Faith of the Christians, Sacred, of Sacred memory, of Divine memory, &c.

He translated the Seat of the Empire from *Rome* to *Bizantium*, now *Constantinople*, and having Reigned thirty one years to the great commendation of all, but especially the Christians, he fell sick, and counselled by his Physicians to go to the hot-Baths of *Nicomedia*, a City of *Bithinia*, he died on his Journey, leaving his Empire divided among his three Sons.

To his eldest, *CONSTANTINUS*, he gave *Britain*, *France*, *Spain*, and part of *Germany*.

To his second Son, *CONSTANS*, *Italy*, *Africa*, *Slavonia*, *Dalmatia*, and *Greece*.

To *CONSTANTIUS*, the youngest, *Thracia*, *Syria*, *Mesopotamia*, and *Ægypt*. Of which Emperours, I shall write in their orders, not as they held together the *Roman* Empire, but as they successively Ruled this Island, and first of *Constantine*.



T H E
British History,
In the Daies of
CONSTANTINE
THE GREAT.

Basingstoke,
lib. 6.

Gaufrid. l. 2.
c. 3, 4.



SEEING that *CONSTANTINE* changed the form of Government in this Island, it is no wonder that the *British* Histories will not suffer so memorable an Action to pass over in silence, without fastning some remarkable story upon it. We must understand therefore, what was said before, that *Constantine* having made a *Præfekt* of the *Prætorium* of *Gall*, under whom the Vicar of *Britain* was substituted, the *Britains* who had hitherto lived in equal esteem with the *Gauls*, taking it ill to be under the Jurisdiction of a forreign Commander, rose up in Arms and began to defend their priviledges.

Octavius, Duke of the *Gewisses* (whom *Jeffery* of *Monmouth* calleth a *British* Lord) the first (as saith *Basingstoke*) who held the employment of *Præfekt* of the *Prætorium*, taking occasion of the Revolt of the *Britains*, enters the Island, and having punished the Revolters, and secured his own Power, at length taking the advantage of the Emperours absence and occupation in Forreign Wars, seized the Kingdom of *Britain* to himself.

Constantine hearing of his Usurpation, sends *Trahernus*, his Unkle by his Mothers side (whom he had made Senatour of *Rome*) to reduce him to Obedience, *Traherne* with three Legions arrived at *Britain*, and at his landing took a City named *Caerperis*, at which place *Octavius* meeting him with a great Army, not far from *Winchester*, in a set Battle overthrew and put him to flight; *Traherne* escaping into *Albania*, or *Scotland* (by Sea, saith *Basingstoke*) was pursued by *Octavius*, but not with like success, for meeting him in a place called *Vestenarvalia* (the Manuscript hath it *Westmarlandia*) he was by him overcome and constrained to flie into *Norway*, leaving his quarrel to be revenged by the Count of *Westmorland*.

Fabian.

Whilest he is soliciting the *Norwegians* for help, *Traherne* is slain in an Ambush laid for him in a Valley, as he came from the City *London*, of whose death *Octavius* having notice, returns into *Britain* and again assumes the Kingdom. This happened (saith *Fabian*) about the year 329, in the 22 or 23d. of *Constantine*, and about two years after the said *Octavius* had usurped.

Being again established, he Ruled the Island (as the *British* Chronicle affirmeth) with great Justice and Moderation, even to the daies of *Gratian* and *Valentinian*, which (saith *Fabian*) was fifty four years.

But

But in this he erreth, in not considering that *Gratian* was admitted by his Father *Valentinian* to the Empire in the fourth year of his Reign, which was *An.Dom.* 368. and according to *Fabian*, whose account differeth three years, in the year 371, so that from the first usurping of *Octavius*, in the year 327, to 368, in the daies of *Valentinian* and *Gratian*, are but forty one years, and adding three more, for *Fabians* account, are but forty four at most.

Octavius now grown Old, began to think of a Successour, he had one only Daughter, whom he had thoughts to give in marriage unto *Conan Meridoc*, the Duke of *Cornwall's* Nephew, but the Nobles not consenting, he was advised to send to *Rome* for a Noble Man named *Maximian*, Cousin to the Emperour *Constantine* by his Mother *Helena's* side, to invite him to take his Daughter, and with her the Kingdom.

Maurice the Son of *Conan* (though the Historian might have chosen a fitter Person) was sent on this Embassage, and performed it in such effectual manner, that *Maximian* readily embraced the motion, arrived in *Britain*, and notwithstanding the opposition made by *Conan Meridoc* to the contrary, obtained the Daughter, and with great solemnity performed the Nuptials.

This *Maximian*, in the *Roman History*, is called *Maximus*, of whom we shall hear more hereafter.

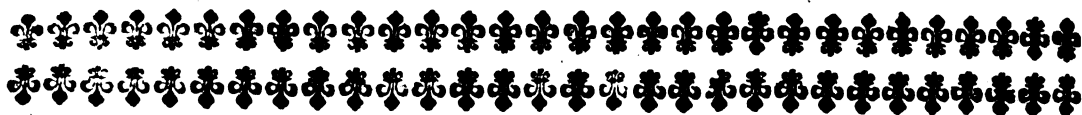
Basingstok writeth, that *Octavius* was reduced by *Constantine* in Person, and that after his Victory, by the intreaty of his Mother *Helena* he encompassed *London* with a Wall of three miles in circuit, having six Gates, and where the River *Thames* begins and ends the City, at those two Corners he built a Tower and Castle; Hence he saith this City was called *AUGUSTA*, and the Provost of the *Augustian Treasury* mentioned in the *Roman History*, and first instituted by this Emperour in *Britain*, had his name not from the Emperours who were called *Augusti*, but being Treasurers of *Augusta*, or *London*.

Constantinus Junior.

WHEN *Constantine* was dead, *Britain*, together with *France*, *Spain*, *An.Dom.* 337. and part of *Germany* fell to the portion of his eldest Son, the present *CONSTANTINE*, but he not content with his share in the Empire, though most considerable, invaded the Right and Possession of his Brother *Constans*, and was by him slain, after he had Reigned the term of three years.

He is reported to have been kill'd by a Captain of his Brother *Constans*, near to the City *Aquileia* in *Italy*. *Socrates, lib.2, cap.3.*

Constans.



CONSTANS.

Aa. Dom. 340.



Jul. Firmicus.

CONSTANS, the second Son of *Constantine the Great*, after the death of his Brother, puffed up with the Victory, seized *Britain*, and the rest of the Provinces, into his own hands, and with his younger Brother *Constantius*, came into the Island in the dead of Winter.

Hereupon *Julius Firmicus*, (not that Pagan Astrologer, but the Christian) speaketh in this wise to them; *Ye have in the Winter time, a thing that never was done before, nor shall be again, subdued under your Oars the swelling and raging Billows of the British Ocean. The Waves now of the Sea, unto this time well near unknown to us, have trembled, and the Britains were sore afraid to see the unexpected face of the Emperour. What would ye more? The very Elements as vanquishd, have given place to your Vertues.*

This *Constans* was he who called a Counsel to *Sardica* against the *Arrians*, at which were assembled three hundred Bishops, and among them the Bishops of *Britain*, who having condemned the Hereticks, and establisht the *Nicene Creed* by their Voices and Judgment, approved the Innocency of *Athanasius*. But this Prince being youthful, and casting away all care of the Empire, and drowned in Pleasures, became grievous to the Provincials, and nothing acceptable to his Souldiers, insomuch that *Maxentius*, Captain of the *Fovi* and *Herculis*, beset him in a Town called *St. Helens*, as he was hunting, and there slew him, whereby the Prophecie was fulfilled, *That he should end his daies in his Grandmothers lap*, of whom that Town indeed took its name.

Speed Chron.

This Castle of *St. Helens* (saith Mr. Speed) was scituated among the *Taporis*, a Spanish People under the *Pyrenean Mountains*, and from this murther of his Sovereign, *Maxentius* was therefore called *Taporus*, as his name is found in an old Antiquity of Stone digged up long since at *Rome*. He had a *Britain* to his Father, although born among the *Lati*, a People in *France*, and after the death of *Constans* usurped the Kingdom, of whose fall we shall read in the following Emperour.

Easingtoak, lib. 6.

Easingtoak giveth a particular account of the life and death of *Constans*, after this manner; *He was at first a good Prince, and Ruled well, but afterwards, either through the weakness of Nature, or corruptions of his Flatterers (of whom I add, that all good and well-meaning Princes ought to take care to beware) he gave himself over to all Pleasures and Luxury, which drawing the Gout upon him, made him uneasie, morose, and peevish, by which means he lost the affections of his Souldiers, and the love of his Provincials.*

Maxentius was then in the Army a Count of a City in *Germany*, called *Augusta Vindelicorum*, he by the incitement of one *Chrestus* and *Marcellinus*, when the day was appointed, makes a feast to the Souldiers; *Marcellinus* feigning that his Sons Birth-day was to be solemnized, when the Company was warm with Wine, *Maxentius* withdraws, and putting on the Purple Robe returned again to the Company. They who were not privy to this design, were nevertheless, by the suddenness of the Stratagem, forced to comply, insomuch that having a good Party about him, as he was Robed he hastned to the Palace. The Emperour wearied by Hunting, his usual diversion, was laid upon the Bed, but not asleep as they expected, so that hearing them enter, he escaped to the Temple, but in vain, for *Gaision*, one of the chief Conspiratours, haling him from the Altar, slew him.

The

The Ingratitude of this *Maxentius* to his Master is more remarkable, in that he was not only his bountiful Prince, but had been once his Deliverer; For in a Mutiny in *Illyricum*, wherein the Souldiers would have killed him, he fled into *Constans* his arms for refuge, and was protected under his Royal Vesture.

This *Maxentius*, by the *British* History, is made King of this Island, and by *Basingstok* the successour of *Constans*, although *Constantius* the younger Brother of *Constans* succeeded in the West, and out-lived this *Maxentius*.

Flav. Val. Constantius.



CONSTANS thus treacherously made away by *Maxentius*, the Western Empire by Right fell unto **CONSTANTIUS** his younger Brother, but *Maxentius* had possessed himself of *France*, and drawn the *Britains* to side with him, and so for three years bore up stiffly against *Constantius*. The success at first was various on both sides, but at last the heat of the Revolt being qualified, and the Spirit spent, and *Constantius* still growing faster upon him, was no longer able to hold up his head, that he slew himself at *Lions*, so that the peaceable possession of the Province was left to **CONSTANTIUS**. An. Dom. 344.

At this time the General of all the War-Forces throughout *Britain* was *Gratianus*, surnamed **FUNARIUS** (so called either from his Trade formerly exercised, being a *Rope-seller*, or, as others say, from his exceeding strength, five Souldiers being not able, with all their force, to wrench a Rope from him) he being out of favour with the Emperour, because reported to have given entertainment to *Maxentius*, was not only constrained to return home, being cashier'd of his Military employment, but was also fined, by *Constantius*, in the confiscation and loss of his Goods.

And now a severe Inquisition fell upon *Britain*, to detect those who had adhered to the Party of *Maxentius*, and the Inquisitor sent by *Constantius* was *Paulus*, a Spaniard, surnamed **CATENA**, for his severe inflicting of Chains and Manacles upon the accused, or, as *Basingstok* reporteth, for his cunning linking his Plots and Devices together. Am. Marcel. lib. 15. cap. 2.
Basingstok, lib. 6.

Martinus, an Aged and worthy Commander, was then Vicar of *Britain*, who was much concerned and grieved at the rigid way of his proceedings, but whilest he endeavoured to protect others (by the cunning of *Paulus*) was himself taken in the snare.

For this **PAULUS** (having a crafty and subtle head) was sent hither to search out such Persons who had sided in the Conspiracy with *Maxentius*, insomuch for the desire of gain, after he had patched and pieced many faults of some together, (whether the Persons were guilty or not, he regarded not) he seized all their Estates and Fortunes, and so vigorously proceeded to spoil and undoe many, imprisoning the Free-born, and tormenting them with Chains and Fetters; such base and unworthy Acts being committed by him, in the daies of *Constantius*, as these, branded the whole Emperours Reign with disgrace and scandal.

Paulus perceiving his trade decayed by means of the Vicar, **MARTINUS**, endeavoured to carry him away Prisoner, with divers others, before the Emperours Counsel, for which cause *Martinus* endeavoured to stab him, but missing his pass, immediately with the same weapon became his own Executioner, which loss, by many, was much commiserated, for as he was a Man honest he deserved great Reputation.

Paulus,

Paulus, after he had sufficiently stained himself with Innocent blood, returned to the Princes Court, against whose coming with Prisoners, Racks, Drags, Tortures, and Executioners were prepared, so that many of them were proscribed and outlawed, some banished, and others died by the Sword; Did not the judgment of God justly reward him for his Cruelties, when under JULIAN he was burnt alive?

Upon the neck of these proceedings, other Calamities followed in Britain, for the Scots and Picts, barbarous Nations, brake down the Frontiers, and taking advantage of the Troubles and destruction of the Province, wasted far and near.

JULIAN, lately chosen Cæsar, and afterwards Emperour, was then wintering at Paris, who having notice of their Incurfions, yet because the Germans were but in a doubtful condition of Allegiance (for it was dangerous to leave Gaul without a Governour) durst not adventure to go in person into Britain, but sent Lupicinus, at that time Colonel of the Infantry and Master of the Armory, to quell the Rebels, and compose the Affairs in the Province.

He was an excellent Souldier, well skilled in all Military Affairs, but withal of a haughty and boasting nature, a big Speaker, and in his gesture favouring much of the Buskin in Tragedies, and it was a question whether he were more Covetous or Cruel.

Having raised an Army of light appointed Men, to wit, the Herulians, Batavians, and many Companies of the Massians, now Bulgarians, he sets out from Bullen with a Fleet well mann'd, with a good fore-wind, in the dead of Winter, and landing at the Haven Rutupia, over against Bullen, he marched directly to London, in hopes the sooner to give the Enemy Battle, but what his successes were is not left to Posterity; Certain it is, he was recalled by Julian the succeeding Emperour.

Gildas.

And now the Arrian Heresie, whereof Constantius was a great favourer, having spread over the whole World, crept also into Britain, a Nation desirous of change, and stedfast in nothing, concerning which, hear our ancient Gildas complaining: From the first year of CONSTANTINE the Great, a sweet consent and harmony of Christ the head, and his Members, had still continued, were it not for that perfidious Arrianisme, that so much poisoning and corrupting us, caused so great a Separation, as frequently so subjects us to be drawn away with Novelties, and sticking close to nothing either firmly or seriously.

To nourish the deadly Opinions of these Arrians, Constantius called (of the Western Church four hundred Bishops) to Ariminum, contributing to their better maintenance necessary Provisions, which (by the Aquitanes, French and Britains) was accounted a very unseemly thing, and so refused the acceptance thereof, although it was an Express of the Emperours good-will. Three only out of Britain, being more necessitous than the rest, received that maintenance, but esteemed it more void of corruption, and safe, to charge the Common-Treasury, than the estate of a private Man.

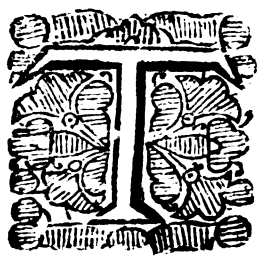
Socrates.
Zosimus.

After this, Constantius died, when he had Reigned seventeen years, without a Competitor seven years in the life of his Brethren, and thirteen a Cæsar in the daies of his Father Constantine the Great, according to Socrates, and Zosimus, which computation I follow, though others speak as if he Ruled twenty four years after his death.

THE



THE British History, In the Daies of CONSTANTIUS.



HE quarrel between *Magnentius* and *Constantius* being the chief matter of this Princes reign, *Basingstok* reporteth after this manner:

When *Magnentius* had slain *Constans*, he sent Letters to his Brother *Constantius* with Embassadors to this purpose; That he would be content with *Thrace*, and the Eastern Empire, and suffer him to enjoy *Britain* and *Gaul*, now in his possession, to which receiving no Answer, and hearing that *Constantius* was advanced towards *Italy* to revenge his Brothers death, he resolves by force of Arms to maintain his Suit.

Constantius hearing of his Preparations, and fearing to engage too deeply the Roman State in Civil combustions, yields to him *Gallia*, upon condition he would quit his other pretences, which, *Magnentius* now grown high, and not accepting, they both prepared for a War. The place where they met was at *Mursa*, before the Fight, *Magnentius* taking Counsel of a Sorceress, was advised to sacrifice a Virgin, and to give her Blood, mixed with Wine, to the Souldiers to drink, whilst in the meantime she performed her Charms, which done, and the impious Ceremonies being over, the Battle began, in which *Constantius* was Victor.

Magnentius leaving his Horse and Imperial Robes at random (that he might be thought slain) fled disguised, and gathering together as many of his scattered Forces as he could rally, sent to *Constantius* first by a Grave Senatour, who was refused, and afterwards by Bishops, to desire only the Government of *Gallia* to be held of him under the Title of Duke only.

The Souldiers hearing of this base Submission, and doubting his Fortune was but low, fled to *Constantius* daily, so that *Magnentius* finding it high time to give Battle whilst he had any left with him, met *Constantius* in the Field, but was again overthrown, when flying to *Lions*, and perceiving his own Followers ready to betray him to gain favour with the Conquerour, having first feigned himself Mad, he murdered himself after he had reigned three years. Thus *Basingstok*; but I fear in some circumstances he confounds *Magnentius* with that *Maxentius* who was overcome by *Constantine*.



Flav. Claudius Julianus Apostata.

An. Dom. 361.



JULIAN succeeding *Constantius*, hath left no memory behind him of his Affairs in *Britain*. Whilest he was *Cesar* at *Paris*, instead of coming himself into *Britain*, to compose Differences arising, he sent (as hath been said) *Lupicinus* in his stead, now being Emperour, again recalled him, in whose room (as may be guessed) *Alipius* of *Antioch* was made Deputy, but soon after employed upon another occasion. For *Julian*, in spight to the Christians, and that he might frustrate the Prophecy of our Saviour, sends for him out of *Britain* to re-edifie *Jerusalem*, but fire breaking out of the Foundation so terrified the Work-men, that they immediately desisted from the enterprize. And now *Paulus* the Notary, a *Spaniard*, who carried on the bloody Inquisition in *Britain* in the last Emperours daies, falling into the displeasure of *Julian* (as I said before) was burnt alive:

This is all that relates to our Island in the daies of *Julian*, saving that from hence he exported every year great store of Corn to maintain the *Roman* Garrisons in *Germany*. He Reigned about three years, and was slain by a Dart in the *Persian* Wars.

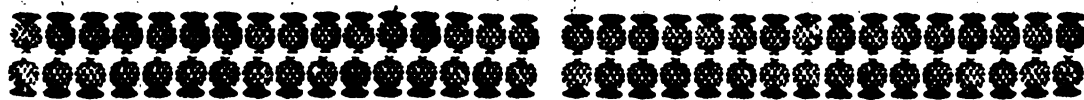
Basingstoke writeth, that one *Gummarius* succeeded *Lupicinus* in *Britain*, but I guess he means *Fraomarius* King of the *Almanes*, who in *Valentinians* daies, not long following, was sent with Commission into *Britain* to suppress the *Scots*, *Picts*, *Saxons*, and *Attacotts*, which then infested it.

FLAVIUS JOVIANUS.

An. Dom. 364.

JOVIANUS, the Son of *Varonius*, a Captain of good note, was chosen Emperour by the Souldiers upon the death of *Julian*, but refusing to command a Heathen-Nation (as is reported) the Souldiers cried out they were *Christians*, upon which he accepted of the Empire. His Reign was but short, seven months only, and that in the East; so that we can expect nothing of our Island in his daies. He died (as is said) by the damp of a new Mortered Chamber, or of Coals set therein to dry it, leaving behind him in Ecclesiastical History the name of a good Catholick, and free from the *Arrian* Heresie,

Flavius.



Flav. Valentinianus.



VALENTINIANUS, upon the death of *Jovian*, was chosen Emperour; He was the Son of that *Gratian*, surnamed *FULVARIUS*, who had been chief Commander of all the Land-Forces in *Britain*.

An. Dom. 365.

In his Reign, the *Picts*, *Saxons*, *Scots*, and † *Attacots*, infested the *Britains*, to the repressing of whose Incurfions was sent *FRAOMARIUS*, King of the *Almains*, the successour of King *EROCUS*, who assisted *Constantine the Great*.

† Called otherwise *Attigotti*, *Catalotti*, & *Cattiti*.
Erasmus gi-
veth them the
name of *Azoti*.
They were
Cannibals as
St. Hierom
writeth, lib. 2.
cont. *Jov.*

The *Almains* in these daies were of great repute for their hardiness and skill in War, and their Princes highly esteemed for their faithful Service and constant adherence to the *Romans*. But it seemeth that *Fraomarius*, as likewise *Erocus*, who took Commissions under the *Romans*, were expell'd their Kingdom by some Rebellion or Insurrection of their People, for the Nation of the *Almains*, we read, in these daies mightily infested the *Romans*, and invaded their Province of *Gall* and *Rhetia*, so that they who followed *Fraomarius* into *Britain*, seem to be a Party of the *Almains* who attended their Prince in his banishment, Men of Spirit and Nobility, and therefore most likely to do considerable Service for the honour of their Prince, and the quieting of the *British* Nation.

The Expedition of *Fraomarius* with his *Almains* into this Island, appeareth to be in the fifth year of this Emperours Reign, *An. Dom. 370.*

An. Dom. 370.

By the general Plots and Contrivances of those Barbarous People *Britain* was sorely distressed and afflicted, *Nectaridius*, who at that time was Lieutenant to manage Maritime Affairs, lost his life, and *Butchobandes*, a General, by the crafty contrivance of the Enemy was prevented in his designs.

Amm Marcel. lib. 27, and 28.

The Emperour, after he had received Information of these sad disasters, sent *Severus*, then Lord Steward of his Household, to rectifie and set in order miscarriages; but being in a short time after called back, was not able to effect what he so much desired; After that *Jovinus* went to the same parts, and in great haste sent *Proventusides* to request a potent Force (but this place in the Text Mr. *Cambden* apprehends, was corrupted) as the necessity of the cause required.

So many dreadful Afflictions and Calamities being daily spread abroad of the Island, *Theodosius* was chosen, and hastned with all expedition thither, because he was esteemed a Person so fit for that employment. Having collected to himself a sufficient number of stout and valiant Men, the better to strengthen Legions, as Cohorts, led the way with much Courage and Resolution.

About that time the *Picts* were severed into two Nations, that is, *Dicaledonians* and *Victariones*, the *Attacots*, a fierce and resolute People, with the *Scots*, in divers parts where they roved, did great mischief. In like manner the *Gaulish* Cohorts *Frankners*, and *Saxons*, being next Neighbours to them, made great spoil and havoc both by Land and Sea, and what with murdering Captives, firing Towns, and plundering, represented all places deplorable, and much to be pitied.

To put a stop to the current of these Grievances (if Fortune would have so consented) this zealous and vigorous Captain intended a voyage to the utmost bounds of Earth, for when he arrived to the Sea-side of *Bullen*, which is separated from an opposite piece of Land by a narrow street, called the *Sleeve*, ebbing and flowing, where the Waves are wont to mount up with swelling Tides, and of

a sudden

‘ a sudden to humble themselves by a low and submissive level, the better to favour
 ‘ the Passenger, from whence having, by slow and chary sailing, passed the Ocean,
 ‘ he gained the shoar of *Rhutupia*, called *Ribchester*, or *Richborow* by *Sandwich*,
 ‘ over against it, a place more freed from Rage and disturbance, from whence, after
 ‘ that the *Batauians*, *Heruli*, *Fovii*, and *Victores*, who followed, were come. Upon
 ‘ this he departed, and reaching that Old Town, *AUGUSTA*, (now the famous
 ‘ City of *LONDON*) divided his Army into several parts, he charged upon these
 ‘ robbing Adversaries so briskly, thinking it a time most proper as they were laden
 ‘ with the Spoils and destruction of his Friends, discomfiting those that were ha-
 ‘ ling forward their Captives, and such as also drave away Cattle, that they were
 ‘ forced to leave their Prey, and think of nothing more for the present, than how to
 ‘ make, safely, their escapes.

‘ Having made restitution of the Goods so taken to the Owners, save only some
 ‘ small encouragement reserved for the Souldiers, he hastned into the City, now
 ‘ pretty well cleared from Calamities. And moreover, having been advised by the
 ‘ information of revolting Fugitives, and confession of Captives, that so great a
 ‘ multitude of sundry Nations, so resolute and perverse in their Natures, were not
 ‘ to be vanquish’d but by sudden Excursions, and private Contrivances, therefore
 ‘ did not by this first success, puff himself up either with an absolute security, or
 ‘ adventure greater exploits, resting in himself doubtful of the future event.

‘ After he had proclaimed promises of Impunity, he summoned as well the Tray-
 ‘ terous Runagates, as divers others that went different Journies without controul,
 ‘ to offer themselves for his employment. As soon as most of these summoned were
 ‘ returned, he, loaded with Cares, curbed his former motion, insomuch that he called
 ‘ for *Civilis* by name, intending him a Deputy Governour of *Britain*, a precise
 ‘ keeper of Justice and observer of Right, although something touched in his Na-
 ‘ ture with a haughty disposition. He likewise sent for *Dulcitius*, a Captain very
 ‘ knowing in War-like employments.

‘ Now gaining courage to a willing heart, he left *Augusta*, and with faithful and
 ‘ courageous Souldiers, brought great comfort to the ruinated estate of the *Bri-
 ‘ tains*, by fore-laying an Ambush in all places against the Barbarians, where was
 ‘ thought to be the greatest advantage, and encouraged the Common Souldiers much
 ‘ by engaging them in no hot Service, but would take to himself the first essay there-
 ‘ of, thereby evidencing the part of a stirring and hardy Souldier, as the charge and
 ‘ courage of a noble General, putting to flight divers Nations, who thinking them-
 ‘ selves secure, through Pride, or vain boasting, were stirred up to invade the *Roman*
 ‘ Government.

‘ For a long space of time, the foundation of Peace being thus laid by him, Ca-
 ‘ stles and Cities were restored to their former security and freedom, which before
 ‘ had suffered under many troubles and dangers.

‘ In the time of these his Atchievements, there had like to have happened a hor-
 ‘ rible Act, which might have been a cause of raising new Troubles, had it not been
 ‘ destroyed in its infancy. *Valentinus* of *Valeria Pannonia*, one of a proud Spirit,
 ‘ Brother to the Wife of that pestilent *Maximinus*, first Deputy Lieutenant, after-
 ‘ ward President, for some remarkable fault of his was banisht *Britain*; Through
 ‘ impatience till he could act his Villany, rose up in Arms against *Theodosius*, con-
 ‘ triving all imaginable Plots to raise disturbance, occasioned by some private and
 ‘ inward Pride and Malice. And although he perceived him, alone, able to encoun-
 ‘ ter with his Designs, yet attempted to sollicite as well the Banished persons, as
 ‘ Souldiers, promising a Reward, the more easily to draw them to perform for him
 ‘ some publick Attempts.

‘ When the time drew near these projects should take effect, the General being
 ‘ forewarned thereof, committed *Valentinus* (with some of his pickt Confederates)
 ‘ into the hands of Captain *Dulcitius* to see them executed, but took care withal,
 ‘ not to make any farther enquiry after other Conspiratours, because he was a Man
 ‘ excelling in Military knowledge all others in that Age, and moreover fore-casting,
 ‘ the future events might prove noxious in too much disturbing the minds of the
 ‘ factious Provinces, whereby it might raise new Commotions. Waving that, and
 ‘ applying himself to reform many Enormities, most necessary, as fortune prospered
 ‘ him

him in his undertakings, peace and quiet was restored, those Garrison-Forts and ruined Cities he rebuilt, Frontiers with standing Watches he fortified, the Province which had so much subjected themselves to the Enemies he recovered, and so strengthened it in its former estate, and, according to his own will, it was Ruled by a lawful Governour, and was called VALENTIA, from the Princes will and pleasure.

The *Arcans*, a sort of People instituted by those of Ancient times, falling by slow degrees into corrupt Vices, were driven from the places where they most resorted, as convicted publicly how they received Bribes, and promises of large Rewards, to discover to the *Barbarians* whatever we designed to be acted for us. It being their charge to hasten sometimes to one place, sometimes to another, to acquaint our Captains of all disturbances, the People near adjoining being at any time in a readiness to rise.

Having compleated all these his Noble Acts, was ordered to attend at the Princes Court, and leaving the Provinces safely rejoycing, was had in as great esteem as either *Furius Camillus*, or *Papirius Cursor*, and receiving the honourable and affectionate Complements of all men towards him, even as far as the Narrow Seas, he safely arrived (with a prosperous Wind) to the Princes Camp, where he was embraced with all the joy and applaud imaginable.

Simmachus writes of the Rewards of this Noble † General, thus; *The Author of* *our Book* Captain General, in Africk and Britain, was, amongst other ancient Titles, consecrated by the most Honourable Order with Images of Knighthood, which Statue resembled a Man on Horse-back, in Armour.

Simmachus.
† Speaking to
his Son THE-
ODOSIUS the
Emperour.

Besides, *Claudian*, in his Poetical-fancy, streins thus in his Commendations:

Ille Caledoniis posuit qui Castra pruinis,

Claudian.

Qui medio Libyæ sub casside pertulit astus;

Terribilis Mauro, debellatorque Britanni

Listoris, ac pariter Borea vastator & Austri.

Quid rigor æternus? Cæli quid Sydera profunt?

Ignotumque fretum? maduerunt Saxone fuso

Orcades, incaluit Pictorum sanguine Thule,

Scotorum cumulos flevis glacialis Hiberne.

In *Caledonian* Frosts his Tents he pight,

And *Lybia's* scorching heat endur'd in field;

The Cole-black *Moors*, and *Britains* fair, in flight

He quell'd, and forced both South and North to yield.

What then avail'd cold Clime? strange Seas and Stars?

When *Orkney* Isles he dy'd with *Saxon* gore,

The branded *Picts* now suffered mortal scars,

And *Ireland* did huge heaps of *Scots* deplore.

— *Quem*

— *Quem litus aduste*

*Horrescit Lybia, ratibusque impervia Thule,
Ille leves Mauros, nec falso nomine Pictos
Edomuit, Scotumque vago mucrone sequutus;
Fregit Hyperboreas remis audacibus undas:
Et geminis fulgens utroque sub axe trophæis
Tethyos alternas refluxas calcavit arenas.*

Lybia, whose scorching heat secures her shoars,
And *Thule* fenced in with walls of Ice;
Both dread his Name, the light and nimble *Moors*,
And *Picts* who Painting above Garments prize.
The wandring *Scots* through Northern Isles he chas'd,
And on their gloomy Seas Triumphant rode:
His Trophies thus under both Poles he plac'd,
Where e're the Ocean either ebb'd or flow'd.

These are the Actions happening in *Britain* in the daies of *Valentinian*, he was an excellent Prince, and highly commended for the endowments both of mind and body, as being a great Souldier, yet Chast and Merciful, qualities rarely found in Sword-men. Yet among his many Vertues, he is taxed by *Ammianus* for his over severity in punishing the Common Souldiers for small and trivial offences, and his strange remissness towards the crimes and oppressions of their Officers, which (saith he) was a main cause of the Troubles ensuing in *Britain*. He Reigned eleven years, eight months, and two daies, and died of an *Apoplexy*, or (as others write) of the *Plague*.

He is not admitted a King of this Island by our Histories, as being not allied to *Constantine*, or any of the *British* Blood; But in these daies *OCTAVIUS* was King (if he were still living, for the *British* account is very lame and imperfect in this point) or if dead, *MAXIMIAN*, whom the *Roman* Records call *Maximus*, who married the Daughter of *Octavius*, and was himself descended of *Constantine the Great*, of which *Maximus* we shall have a farther account in the following Emperour, in whose daies it appeareth he assumed the Purple-Robe, although some of the *British* Writers make him King in the year 348, which is 28 years before the daies of *Gratian*, and I am afraid mistake him for *Magnentius*.

Flavius.



Flavius Gratianus,
AND
Flavius Valentinianus, } EMPEROURS.



GRATIAN, with his half-Brother **VALENTINIAN**, An. Dom. 376.
both the Sons of *Valentinian* the Elder, succeeded their Father
in the Empire. The East, vacant by the death of *Valens*, he be-
stowed on *Theodosius*, the Son of that *Theodosius* who was so
famous for his *British* Wars, and reserved the Government of
the Western Provinces to himself.

Maximus, a *Spaniard* born, and one who had equally served **MAXIMUS**
in the *British* Wars with the younger *Theodosius* (for he also, either with his Father, the Tyrant.
or not long after him, seems to have done something in this Island) and now General
of the *Roman* Armies, either discontented that *Theodosius* was prefer'd before him
to the Empire, or (as *Orosius* reports) constrained by the Souldiers, who despised *Orosius*:
Gratian, or hated him, assumed the Purple Robe, a valiant Man, vertuous, and wor-
thy of the Title of **AUGUSTUS**, had he not against his Allegiance, and by way
of Tyranny and Usurpation, attained it. And indeed, the first assaies of his Power
were well employed to the good and preservation of his Country; The *Scots* and
Picts, who with their Inroads continually wasted the Province, he utterly subdued
and drove back, when puffed up with his success, and not content with his Domi-
nion in *Britain*, with the flower and strength well near of the *British* Youth he passed
the Seas, and arriving at the mouth of the *Rhine*, drew to him the whole puissance
of the *German* Army.

His Royal Seat he made at *Triers*, whence he is called by *Gregorius Turonensis*, Gregor. Tu-
ronensis. *Trevericus Imperator*, and spreading his wings (saith *Gildas*) the one as far as to Gildas.
Spain, the other into *Italy*, with the terrour only of his Name he brought in Con-
tribution from the most fell and savage *Germans*.

Against him *Gratianus* made his Power, but after five daies skirmishing was for-
saken by his own Souldiers, put to flight, and forced to beg his peace. *St. Ambrose*
was sent Embassadour, who in outward shew obtained it, but the event proved that
Treachery only, and Treason, were intended; For *Maximus* wholly intent how he
might make away *Trajan*, at last compass it by this wile; He caused Rumors to spread
abroad, and Letters given to *Gratian*, how that his Wife was coming in person to
visit him, which *Gratian* believing, and hastning to meet her, opening the Litter
wherein he thought she was, was barbarously murdered by *Androgathius*, taking in
his bosom his deaths wound, where he hoped to have received his Empress.
St. Ambrose was the second time sent to demand his Body, but not accepted, be-
cause he refused to communicate with those Bishops which had sided with *Maxi-
mus*.

All things thus succeeding to the desire of *Maximus*, having settled the State of
France, and cashier'd those Officers who had sided with *Gratian*, he created *Victor*
his Son, *Cæsar*, committing his Infancy to *Nannius* and *Quintinus*, Masters in Mi-
litary skill, whom he appointed to be his Tutors. And now he sends his Embassa-
dours to *Theodosius*, who governed in the East, to require, or rather to demand to be
admitted sharer in Power, which was for the present consented unto by *Theo-
dosius*, and he saluted Emperour by him, and his Image exhibited to the *Alexandrines*,
and set up in the publick Market-place.

Having

Having thus by Violence and Extortion graspt all into his possession, and filled his own Coffers with the spoil of the Common-wealth, he made the defence of Catholick Religion a cloak to cover his oppression and Tyranny. *Priscillian* and other Hereticks, convicted in the Councel of *Bordeaux*, and appealing (as their manner is) to his usurped Tribunal, he condemned to death, although dissuaded by *Martin* that good Bishop of *Towrs*, alleadging, *It was sufficient they were Excommunicated by the Church, to which in matters of Faith they were only amenable*; These were the first that (being Executed by the Civil Power for matters of Religion) left a foul and dangerous president to posterity.

Bede.

After this, he entred with his whole Army into *Italy*, which struck such terrour into *Valentinian*, that flying to *Theodosius*, he earnestly besought him to undertake his Quarrel, and to redress the Violence of *Maximus*. *Theodosius*, after much entreaty (for he upbraided *Valentinian*, because an *Arrian*) consented to his Suit, and with all his Forces marched against the Tyrant, who then lay secure at *Aquileia*, and in two Battles overthrew him, whom afterwards betrayed by his own Souldiers, he delivered to the Executioner; His Son *Victor* was vanquished and slain in *Gallia*, and *Andragathius* who had assassinated *Gratian* threw himself headlong into the Sea. The *British* Souldiers who had assisted *Maximus*, invaded (as saith *Bede*) that part of *France* called *Armorica*, from whence the *Britains* first arrived into this Island, but in this *Bede* is infinitely mistaken, or else we are altogether ignorant of his meaning.

This was the end of *Maximus* and his Empire, who is reasonably supposed to be that *Clemens Maximus*, who had under his Command the second Legion *Augusta*, which was removed from *Germany* by *Claudius* the Emperour, and lying long in Garrison at *Isca*, *Silurum*, or *Caerleon* in *Wales*, was afterwards translated to *Rhutupia*, or *Richborow*, for he is called by *Arfonus* the *Rhutupine Robber*, and that his name was *Clemens*, that Inscription of the *Bononians*, set up to his Honour, doth sufficiently witness:

DD. N.N. MAG. C. MAXIMO
ET FL. VICTORI PIIS FELICIBUS SEMPER AUGUSTIS
* B. R. NATIS.

* *Bono Rei-publica.*

But whether or no that part of the Inscription, MAG. doth sufficiently authorize *Basingstok* to say this is meant of *Magnentius* who slew *Constans* the Emperour, and was afterwards slain by *Constantius*, I will not determine, but leave to others to judge.

THE



T H E

British Account

O F

MAXIMUS,

And the state of

AFFAIRS

IN HIS DAIES.



MAXIMUS, whom we must now call *Maximian*, took to Wife (as hath been said before) the Daughter of *Octavian* a British Lord, but sore against the will of *Conan Meridoc* Duke of *Cornwal*, who hoped (by matching himself with that Lady) to obtain the Crown, wherefore after the Marriage concluded, spur'd on with the loss of a Kingdom, and the disgrace to see a Rival preferred before him, he passes into *Scotland*, raises Forces, and entering the Country on this side the *Humber*, wasted far and wide; On the other hand, *Maximian* arms, and encountering him in several Battles, the success was so equal, and the loss on both sides so great, that they were both content, upon the mediation of Friends, to come to an agreement: A Peace concluded, *Maximian* passed into *France* and invaded the Country *Armorica*, and in a Battle overcame and slew *Imball* the King of it, and then granted it to *Conan Meridoc*, to be held of him and the Kings of *Britain* for ever, changing the Ancient name *Armorica* into that of *Little Britain*.

Armorica;
now *Little*
Britain.

Conan possessed of the Country, expels the Ancient Inhabitants, plants *Britains* in their stead, who, it seems, grown exceeding squeemish, and disdaining to take the Women of *Gaul* to their Wives, *Conan* thought it necessary to supply them out of *Britain*; A Messenger therefore was dispatched to *Dionethus*, another Duke of *Cornwal* (for *Meridoc* must be supposed to have Resigned) and Governour of *Britain* under *Maximian*, to enjoin him forthwith to send over into *Little Britain* eleven thousand Virgins (a hard task) that is, eight thousand for the Commons, and three thousand for the Nobility; yet others, who thought not the raising so many a sufficient employment, make the number fifty one thousand, that is, eleven thousand of the better sort, and forty thousand of the Vulgar. The Count *Palatine* saies, eleven thousand of the one, and sixty thousand of the other. But however it is, *Dionethus* sent his Daughter *Ursula*, a Lady of excellent Beauty, whom *Conan* had desired in marriage.

X x

These

These Virgins taking Shipping together (a number never heard of before, or shall ever after in one Fleet) were not far from shoar, when the ill-manner'd Winds blowing rudely upon them, drowned many, and the rest dispersed, they who escaped the Tempest fell into the hands of *Guanus* King of the *Hunns*, and *Melga* King of the *Picts*, upon the Coast of *Germany*, set there by *Gratian* to watch the motions of *Maximian*.

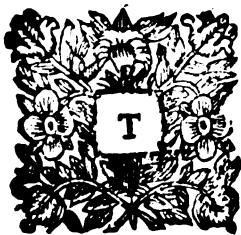
These Princes either surpriz'd with the exceeding Beauty of these Damosels, or disdaining to see so much Ugliness together (for different Passions often produce the same effect) slew them all, *Ursula* her self not escaping, and (as if they intended to destroy the Country whence they proceeded) they invaded the Island on the North, and proceeded on with great slaughter of the Inhabitants.

Maximian advertis'd thereof, sent *Gratianus* with three Legions to withstand them, who entering the Island, drove them back, and constrained them to refuge in *Ireland*.

This *Gratianus* is supposed, by *Mr. Hollinshead*, to be the same who afterwards usurped in the daies of *Honorius*.

Flav. Theodosius.

An. Dom. 379.



THEODOSIUS, after the death of *Maximus*, was in full possession of the whole Empire (for *Valentinian* was treacherously strangled in *Vienna* by *Eugenius*, first a Grammarian, then a Souldier, and *Arbogastes*, a base Commander) but he lived not long after, for having brought the Murderers of *Valentinian* to condign punishment, and settled the Empire on his Sons, he died, to the grief of all men, the Union of the whole Empire

in the Person of so worthy a Prince, raising no small expectations of a great and glorious Reign.

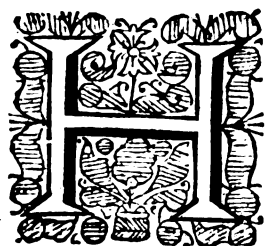
CHRYSAN
Vicar of Bri-
tain.

In his daies *Chrysan* was Vicar of *Britain*, of whom more in the following Emperour.

HONO-



HONORIUS.



HONORIUS, by the will of his Father *Theodosius*, succeeded An. Dom. 395. in the Western Empire. During his Minority *Stilico* was appointed his Governour, a man for a long time famous, having been an inward Companion of *Theodosius*, and employed in the *British* Wars against the inroads of the *Scots*, *Vandals*, *Picts*, and *Saxons*, and therein he behaved himself with great conduct and success, which *Claudian* implieth, where he introduceth *Britain*, thus speaking.

*Me quæque vicinis pereuntem gentibus; inquit,
Munivit Stilico, totam quum Scptus Hibernem
Movit, & infesto spumavit remige Thetis.
Illius effectum curis, ne bella timerem
Scotica, nec Pictum tremcerem, ne litoro toto
Prospicerem dubiis venientem Saxona ventis.*

Claudian:

*Me to ill Neighbours long a Prey expos'd,
With safety now hath Stilico inclos'd.
Whilest the false Scot the Irish shoar alarums,
And with those Vermin all the Ocean swarms.
'Tis through his care no longer Wars I fear;
The Scots and Picts alike now dreadless are.
No longer on the Coasts, I quivering stand,
Nor fear a Fleet of Saxons on the Strand.*

But his great Atchievements were attended with no less Ambition, for not content with the management of the whole Empire in the Minority of *Honorius*, nor satisfied with the honour of having his Daughter an Empreß, by matching her with his Ward, he flew up to so high a pitch, that in the end he ruined not only himself but the whole Empire; For by sowing the seeds of Sedition amongst the *Lieutenants* of Provinces, and raising factions at Court, he made so evil a fermentation through all the Government, which of it self was decaying, that the publick Enemy taking the advantage, grew daily upon it, and on all sides assaulted its now tottering Fabrick; That which in this nick of time most unluckily promoted its ruine, was, a Party of the *Goths*, who having served the *Romans* faithfully for twenty years, and now fallen into the displeasure of this great Favourite, being disgraced and cast out, to revenge their wrongs publickly Revolted, choosing *Alaricus* for their Captain, who not long after proved the Scourge of *Rome*.

In these daies *Chrysanthus*, the Son of *Marian* a Bishop, who had been made Vicar of *Britain* by *Theodosius*, deserved so much honour for the prudent management of the Common-wealth, that considering his Birth, the Son of a Church-man, and his great Integrity, he was thought the fitter man to oppose the Schisme of the *Cathari*, who stiffly maintained, *That men of Baptism, relapsing into mortal sin, could not renew their state of Salvation*. To withstand these, he was chosen, and installed at *Constantinople* much against his will) Bishop of the *Novatians*, and is the same Person whom we find in Ecclesiastical Histories so much commended for his great Temperance and Mortification.

Contemporary with him flourished *Fastidius* a *British* Bishop, and wrote Books of Divinity; yet notwithstanding that *Britain* was so well furnished with eminent Divines, *Pelagius*, a Native of this Island, brought up in the Monastery of *Bangor* in *Wales*, about this time found opportunity to introduce new Heresies into the Church. He having travelled *Italy* and *Egypt*, and insinuated himself into the company first of *Paulinus* Bishop of *Nola*, and afterwards of St. *Augustine*; finding that preferment came not so fast as he expected, and thinking his great Travels and Study not sufficiently, or not time enough rewarded, set up for new Opinions, and returning into *Britain*, with his Disciples, *Celestius* a *Scot*, and *Agricola*, spread them wide, poisoning the minds of the *Britains*, a Nation (saith *Gildas*) greedy of any Novelty.

By this time *ALARICUS*, King of the *Goths* laid siege unto *Rome* it self, and now that glorious Empire, like a Body departing, not able to defend its more noble parts, began to contract and draw in its succours from all sides, and such Forces which lay scattered for the defence of the outward Provinces, were summoned to relieve the very heart and Seat of its Empire: amongst the rest the *British* Legion, which in the *Marches* kept station against the *Barbarians*, was called away, which *Claudian* witnesseth in these words;

Claudian.

*Venit ex extremis Legio pratenta Britannis,
Que Scoto dat frana truci, ferroque notata
Perlegit exanimis Pictis moriente figuras.*

Hither the Legion too from *Britain* came,
Which curbs the *Scots*, and does fierce Nations tame.
Who, whilst the painted *Picts* expiring lie,
Beholds the breathless Figures how they die.

MARCUS,
chosen Empe-
rour by the
Britains.
GRATIAN
Emperour.

And now the *Britains* finding themselves deserted by the *Romans*, and the Barbarous Nations continually assaulting them, the *Scots* from the *Irish* Seas, the *Saxons* from the *German*, and the *Picts* from the North, beholding withal the desolations of the Continent, through the weakness of the *Roman* Empire and the power of its Enemies, the *Vandals* who had wasted *Belgia* even to those places whence is nearest passage into *Britain*, and fearing lest the heating-flame of their Neighbours fire might fly over to them also, thought it expedient to choose some General or Sovereign Commander to lead them. First they elected *Marcus*, who (it may seem) then was Deputy of the Island, but his carriage not agreeing with their giddy Courses, him they as suddenly slew, and in his stead set up *Gratian*, a Country-man of their own, whom they Crowned and arrayed in the Purple Robe, and adored as their Prince, but the favour of a heady Rout is as fatal as its fury, for upon some slight dislike taken to him after four Months end, they deprived him not only of life, but Empire also.

There was among them a Common Souldier whose name was *Constantine*, with him on a sudden so taken, they are upon the conceit of a luckiness in his name, as without any other visible Merit to create him Emperour.

CONSTANTINE a Souldier chosen Emperour.

CONSTANTINE making use of the opportunity, and gathering his Forces together whilst the heat lasted, putting to Sea from *Britain*, landed at *Bullen* in *France*, and what with the terror of his Name, and the numbers of his Followers, he easily brought over to his Party all the *Roman* Forces on this side the *Alpes*. *Valentia* in *France* he manfully defended against the puissance of *Honorius*, the *Rhine* which long time before had been neglected, he fortified with Garrisons. Upon the *Alpes* as well *Cottia* and *Pennina*, as those towards the Maritime Coasts where ever the passages lay open, he placed Garrisons, built Forts and Castles, and in *Spain* under the Conduct of his * Son, whom (of a Monk) he had made his *Cesar*, he warred with the like fortune and success.

* Constans.

And

And now grown high and proud by the constant current of so many Felicities, not content that *Honorius* had freely yielded to him a share in the Empire, and kindly accepted his excuse (wherein he alledged the force of the Souldiers in advancing him to that Authority) in hostile manner he passed the *Alpes*, and intended to march directly against *Rome*; But having information that *Alaricus* King of the *Goths* (whom lately he had made his Ally) was dead, he returned to *Arles*, where he planted his Imperial Seat, and commanded the City to be called *CONSTANTINA*, in imitation perhaps of *Constantine the Great*, who had done the like in the East, and whose Name he had found so lucky to him in all his concerns. Here he ordained, that the Assemblies of Assizes for seven Provinces should be held.

And now well seated in the Empire, he sent into *Spain* for his Son *Constans*, to the end that meeting together they might consult further concerning the establishment of the Empire. *Constans* receiving his Fathers Message, without any delay sets forward on his Journey to him, leaving his Wife, and the furniture of his Court at *Cesar Augusta*, or *Caragosa*, and trusting the management of all Affairs, during his absence, to the care and conduct of *Gerontius* a Brittain, whom a little while after, upon slight occasion he again displaced.

Constans being now come to his Father, seemed rather to be sent for to partake with him in his Vices than Counsels, for by this time grown heedless of any danger from *Italy*, he gave himself up to all Riot and Luxury, so that advising his Son to return into *Spain*, he was mindful of nothing more than the pleasing his Appetite alone, and providing of delicate Meats to satisfy his Gluttony.

Constans taking his leave of his Father, having sent his Forces and Retinue before, receives unwelcome News, that *Gerontius* having revolted from his Obedience, had set up *Maximus*, one of his Vassals and Followers, for Emperour, and having gathered together great Forces of *Barbarians* was upon his march against him and his Father.

Constans allarm'd with these Tidings, dispatcht immediately *Edobeccus* unto the German Nations, himself attended with *Decimius Rusticus*, who of the Master of the Offices was advanced to be *Præfekt*, and accompanied with his Army of *Franks* and *Almanes*, and other Military Forces, passeth into *France*, intending with all speed to return again to his Father *Constantine*, but intercepted by *Gerontius* in his way, at *Vienna* in *France* in a Combat lost his life.

Gerontius marching to meet *Constantine* found him at *Arles*, against which City he laid close siege, calling the *Vandals* to his assistance, who encouraged by him, as before by him they had been repress, breaking into *France*, overrun most part of the Province.

By this time *Honorius* had sent an Army out of *Italy*, under the Command of *Constantinus Comes* his General, at the arrival whereof in those parts, *Gerontius*, deserted by his own Forces, retired into *Spain*, where also growing into contempt and hatred with his Souldiers, his House in the night was beset by them, with a few of his Servants he manfully defended himself, slew above three hundred of them, and when his Darts and Weapons were spent, though he might have escaped at a back Door, as all his Servants had done, yet, out of kindness to *Alanus* and his Wife, he refused to do it. And first having cut off the head of his Friend *Alanus*, as was agreed, in the next place he dispatches, though with great reluctancy, his Wife also, being much intreated and importuned by her, refusing to out-live her Husband, and desiring to be freed from the Violence of an enraged Crew, for which her resolution, *Sozomenus*, an Ecclesiastical Writer gives her high praise and commendation; This done, he turns his Sword against himself, but that missing to perform the work, with his Ponyard he finisheth his resolution and dies.

Constantinus now streightned on all hands, and discouraged with some ill success of *Edobeccus*, after he had been besieged with his other Son *Julian* four Months, and Reigned four years, flings off his Purple Robe and turns Priest, and hoping under that shelter to secure himself, not long after surrenders the Town, but his habit proving no sanctuary to him, he was carried into *Italy*, and there beheaded together with his Son, to whom he had given the Title of *NOBILISSIMUS*, and a Brother named *Sebastian*.

Whilest

*Sofom. lib. 9.
Olympiader.
apud Photium*

Whilest these things were doing, the *Barbarians* taking advantage of the negligent Government of *Constantine*, who at *Arles* minded nothing but his Pleasures, brake into the Provinces, the *Scots* and *Picts* into *Britain*, and the *Vandals* into *Gaul*.

The *Britains* now destitute of aid, yet held under by them who had not power to protect them, forthwith took Arms, and resolving to stand on their own defence, freed their Cities and States. In like manner their Neighbours, the *Britains* of *Armorica*, and the rest of the *Gaulish* Provinces by their example did the same, casting out the *Roman* Presidents, and setting up for Liberty, ordained Common-wealths of their own.

But the *Roman* Power which had been called into *Italy*, when once the fear of *Alarick* was over, and *Constantine* dead, made return into the several Provinces; And it seemeth that *Victorinus* of *Tholosa* might be sent *Præfekt* of this Island, if it were not he whom *Stilico* sent hither. *Buchanan* and *Cambden*, whom I follow, assign the time of his being here after *Gratianus* *Municeps*, and *Constantine the Tyrant*, though others say it was before, however certain it is, that during his residence here he was very active against the *Scots* and *Picts*, and *Buchanan* writes, that endeavouring to reduce the *Picts* into a Province, he gave occasion of their calling back *Furgutius*, and the *Scots*, whom *Maximus* by their help had quite driven out of the Island.

He is highly commended by *Rutilius Claudius* the Poet, out of whose Verses his History is gathered; they are these,

Rutil. Claud.

*Conscius Oceanus virtutum, conscia Thule,
Et quæcunque ferox arva Britannus erat.
Quæ Præfectorum vicibus franata potestas,
Perpetuum magni fœnus amoris habet.
Extremum pars illa quidem discessit in orbem,
Sed tanquam mediorector in orbe fuit.
Plus palmæ est illos inter voluisse placere,
Inter quos minor est displicuisse pudor.*

The Seas, and Thule, with his Praise resound,
And wheresoe're fierce Britains tyll their ground.
That Power which others in their turns possess,
Him with increase of love, intirely blest.
Though from the World his Province too did stand,
Yet as by all o're seen he did command.
'Tis more renown good Actions to exprefs,
There, where to govern ill, the shame is less.

Seeing that this *Victorinus* (by most Authors) is placed after *Constantine the Tyrant*, I suppose he might be sent with that Legion whom *Honorius*, upon the second request of the *Britains*, granted to their assistance, or if it were before that he governed here, and was recalled against *Alaricus* then besieging *Rome*, certain it is, that the *Britains* exhausted of their Youth by *Maximus* first, who transplanted them into *Gallia* on the Coast of *Armorica*, and afterwards by *Constantine*, not having Power sufficient of their own to defend themselves from the Northern IncurSIONs, and wanting the assistance of the *Romans*, first having tried what they could do by freeing themselves from Foreign Yoak, grown as weary of their Liberty as they had been formerly of Bondage, sent unto *Honorius*, humbly craving his Protection, to which Message they received no other answer, but in Words, by which he exhorted them to stand upon their own Guard, and so quitted them of the *Roman* Jurisdiction.

Thus

Thus ended this famous Empire of the *Romans*, first in *Britain*, and not long after in *Italy* it self, having born chief sway in this Island, though never wholly conquered, nor at one time intirely posselt, for the space of four hundred sixty two years, if we account from the first arrival of *Julius Caesar* to the taking of *Rome* by *Alarick*, in which year *Honorius* wrote those Letters of Discharge.

Britain thus deserted by the *Romans*, was left unable to defend it self, having all the flower and choice of her Youth drawn out to serve in the *Roman* Garrisons abroad, whilst others had forsaken their Country to follow the Ambition of such Tyrants whom they had headily advanced to the Purple Robe, and having Possessions given them in *Gaul* never returned, so that before I proceed to set down the Calamities of the *Britains*, when left to themselves and their own Counsels, it will not be amiss to shew, how from time to time the *Romans* drew out their Youth, and what numbers attended the Tyrants, which were so frequently advanced in the latter daies of the Empire, when there was no end of their Levies out of *Britain*.

To begin with the *Romans* first, *Trebellius Maximus* transported into *Germany* a great number of *British* Souldiers to make good the Faction of *Vitellius* against *Otho*; *Honorius Flaccus* in the same cause sent out eight thousand chosen Souldiers, *Albinus* in the bloody Battle at *Lyons*, against *Severus* the Emperour, lost fifty thousand Men, most of which were of the *British* Cavalry.

This loss laid the Province naked, and left it open to the Insolence and Violence of Forreign Invaders, and *Constantine the Great* (as *Malmsbury* reporteth) carried out such numbers with him, that to their Assistance especially he owed his Victories, and the Empire of the whole World. Afterwards he planted them on the West-coast of *France*, called *Armorica*, next drawing out those Souldiers who lay for the defence of the *Marshes* and *Frontiers*, he seated them in other parts of the Continent, carried some into the East, and instead of those Living-strengths, he built Castles and Forts, which seized by the Enemy, proved continual annoyances to the *Britains*.

Maximus the Tyrant, who slew *Gratian* the Emperour, levied vast numbers of *Britains*, and transported them into *Gaul*, and *Ninnius* writeth, that he would not send them home again, but gave unto them many Countries even from the Pool, or Meer, which lieth above Mount *Jovis*, unto the City that is called *Cantguic*, and unto *Curcocchidient*.

And he that annexed brief Notes unto *Ninnius* reporteth, how truly I cannot tel, the *Armorican Britains* which are beyond Sea attending *Maximus* in his Expedition, when they could not return, wasted the Western-coasts of *Gaul*, and when they had married their Wives and Daughters, cut out all their Tongues; for fear lest the succeeding Progeny should learn their Mother Language, whereupon we call them in our Tongue *Lhet vydion*, that is, *Half-silent*, or *Tongue-ty'd*, because they speak confusedly.

Constantius who was elected only for his Name transported most of the flower and strength of the *Britains* into *Gallia* and *Spain*, where, in his Quarrel, many of them perished, and the rest never returned, having Seats allotted them in the West of *Gaul*, or else followed the Emperour in his Wars.

Hence it is that *Prosper Aquitanus* wrote thus; *At this instant of time, in respect of the decay of the Roman Forces, the power and strength also of the Britains was brought low, and unable to make resistance.* For which cause, and occasion, our Historiographer of *Malmsbury* speaks thus; *When the Tyrants had rid the Country of all, save half Barbarians, none were there, either in Towns or Cities, but who gave themselves up to Epicurism.*

Britain now forgetting the use and practice of good Arts, and wanting assistance of vigorous Youth, for a long time lay open to the Mercy of Ravening mouths that confin'd upon her, which was evidenced by the IncurSIONS of the *Picts* and *Scots*, many lost their lives, Cities were subverted, Villages fired, insomuch as all lay naked and low, to expresse the Rage and Fury of merciless Invaders.

The Islanders in this streight, after they had buried their Wealth, much of which hath been since found, chose rather to flie unto the Mountain-Country, than to stand the hazard of a set Battle, purposing after that to go to *Rome* to request assistance.

But

Nicephorus.
Gildas.

But to little purpose, for *Valentinian* the Third, as he was not able to recover either *Spain, France or Africk*, Provinces rent by violence from him, so could he not be able to answer their expectation. And *Gildas*, for this very cause, much pities the dejected case of the *Britains*. For (saith he) Britain was despoiled of all their Armed-men, her Military Forces, Governours (although cruel they were) and of a mighty number of her stout hard-hearted Youths.

For besides those whom the Tyrant and Usurper *Maximus*, and the last *Constantine* carried with them, it appeareth by ancient Inscriptions, and the Book called *Notitia Provinciarum*, that these Companies here-under written were employed by the *Romans* in War, dispersed in Parties over their Provinces, which exhausted very much the principal fighting men in *Britain* it self.

Ala Britannica Milliaria.

Ala quarta Britonum in Ægypto.

Cohors prima Ælia Britonum.

Cohors tertia Britonum.

Cohors septima Britonum.

Cohors 25 Britonum in Armenia.

Britanniciani sub Magistro peditum.

Invicti juniores Britanniciani, } *Inter Auxilia Palatina.*
Exculcatores Jun. Britan.

Britones cum Magistro Equitum Galliarum.

Invicti Juniores Britones intra Hispanias.

Britones Seniores in Illyrico.

So that it will be no wonder, when we shall read the following Calamities and downfall of the *Britains*, that being reduced to so small a number, and worn out with the continual IncurSIONS of their Enemies, the *Picts* and *Scots*, deserted by their Ancient Protectours the *Romans*, they were constrained to call in another Nation to their assistance, who quickly imposed a Yoak upon them, so much the more heavy and grievous than the former, inasmuch as the *Roman* Civility exceeded the Rudeness of the Primitive *Saxons*; But before we proceed to these Relations, let us see the *British* History in the daies of this *Honorius*.

T H E



T H E

British History,

In the Daies of

H O N O R I U S,

U N T O

V O R T I G E R N

Who brought in the

S A X O N S.



HE *Britains* upon dislike to *Honorius* for that he had slain *Stilico*, who, by the report of our Histories, did great Service for them, chose *Marcus* for their King, but him (not found agreeable to their humour) they slew, and set up *Gratianus Municipis* in his stead, a *Britain* born but a great Tyrant, so that not enduring him above four months, they kill'd him likewise, in which circumstances our stories agree with the *Romans*, but in the election of *Constantine* they vary; For he whom the *Romans* call a *Common Souldier*, and had the Empire for his Name only, by them is derived of Noble lineage, and made the Brother of *Aldroenus* King of *Armorica*, and the fourth from *Conan Meridoc*, Duke of *Cornwal*, and first King of *Armorica*.

Upon the earnest request of *Vitelinus* Bishop of *London*, he was sent by his Brother *Aldroenus* into *Britain*, and landed at the same Port that *Brute* had formerly done, namely, *Totness*. Having subdued the Enemies of the *Britains*, and Reigned to the commendation of all People the space of ten years, he was slain by a *Pict*, his especial Confident.

He left Issue by his Wife (a Woman of Noble extraction, and bred up by *Vitelinus*) three Sons, *Constantius* (whom the *Roman* Histories call *Constans*) *Aurelius Ambrosius*, and *Uther*, surnamed *Pen-Dragon*.

Constantius being a Man of weak parts in his Father's time, had been made a Monk, and placed in the Abbey of *Amphibalus* in *Winchester*, and now, after his death, by the cunning of *Vortigern* a powerful *Britain*, who desired to draw the management of Affairs to himself, was taken out of the Abbey and made King, and not long after slain by his Guards of *Picts* and *Scots*, who for that intent were placed about him,

Y y

and

and suborned by *Vortigern* upon hopes of Reward, but the Deed done, *Vortigern* caused them all immediately to be strangled, by which means he not only prevented their discovering him, but gained such reputation for Justice and Integrity that he was chosen King.

The other Sons of *Constantine* fled into *Armorica*, where they continued until the alteration of Affairs called them back.

The *Count Palatine*, better to bring the *British* History to the *Roman*, writes, That *Constantine* left behind him four Sons, whereof *Julian*, mentioned in the *Roman* History, was one, but the Relations of the *British* and *Roman* Records have been all along so different in circumstances, and so disagreeing in setting down even matter of Fact it self, that the hopes of reconciling them would be fruitless. All therefore that is left in this place, is, to bewail, that at the fall of the *Roman* Empire in these parts, that which was truly *Roman* decayed also, namely, *Learning*, *Eloquence*, and *History*, so that for the future we must steer our course by other Guides, and in many places shall often want such clear and impartial Authors, by whom hitherto we have been directed.

THE



T H E
A F F A I R S
O F
BRITAIN,
From the decay of the
ROMAN State,
To the Entrance of the
S A X O N S.



THE *Britains*, as we heard, being acquitted of the Roman Jurisdiction by *Honorius*, in the year of Christ 410, and of the coming of *Julius Caesar* 462, the Right of Government falling into their own hands, began to bestir themselves at first in their new Freedom, living after their own Laws, and standing on their own Defence; But as People more fond of the name of *Liberty*, than apprehensive of the weight of *Governing well*, they grew heady and violent in their new Affairs, and eager in what they understood not. None more stout and daring in Counsels, but in Action none so fearful and

and relenting, all pretending to know what ought to be done, yet all drawing back in the performance.

Thus in a short time, when the heat of Liberty was once spent, and the Enemy daily increased, they quickly found their old temper returning upon them, a slavishness of Mind, and slothfulness of Body, then they perceived it was not stomach, or a hot and sudden love of Licence could protect them, but that diligence, wisdom, and labour was wanting, so that their Spirits drooping continually, they shrunk by degrees into their former tameness of mind, and grew as weary of their new tried Liberty, as they had been of their old Subjection. For being no longer able to

Y y 2

support

support themselves against the continual Incurfions of the *Picts* and *Scots*, they again ſent Letters to *Honorius*, humbly begging his protection, and vowing Obedience to *Rome*, if their Enemies were once removed.

Honorius out of compaſſion to their Miſeries, rather than deſire of Rule, ſent them a Legion, who coming over made great ſlaughter of the *Picts*, ſoon drove them beyond the *Marches*, and having cleared the Frontiers, cauſed a Wall or Rampire to be built croſs the Iſland, from Sea to Sea, where *Agricola* had formerly built one, namely, between the Friths of *Edinburgh* to the City *Alcluith* on *Dunbritton*, but it being caſt up with Turf only, and that ſlightly, as ſoon as the *Romans* were departed to the defence of *France*, the Barbarous Nations ſoon broke down and overrun it, and pouring into the *Province* like a Torrent, made great devaſtations, killing, burning, and deſtroying whereſoever they came.

Gildas.

The *Scots*, on the other hand, out of their Carroughs, or Leather-Veſſels, wherein they uſed to paſs the *Scitick* Vale, land in whole ſwarms, and with no leſs fury, out-rage and cruelty, carry, harry, and make havock of all; thus bandied between two mercileſs and insolent Enemies, both ſtriving which ſhould out-do the other in Spoil and Rapine.

An. Dom. 418.

The *Britains* once again ſend their Embaſſadours to *Rome*, in mournful manner, with their Garments rent, and ſand on their heads, humbly imploring that they would not permit ſo Ancient a Province, and ſo ſerviceable to the *Romans*, to become a prey and ſcorn to Barbarians.

Valentinian the Third; then Emperour, pitying their Complaints, ſends certain Regiments to their aſſiſtance, who coming upon theſe greedy Spoilers, who were intent only on Plunder, made great ſlaughter of them, reſcued the *Britains*, and cleared the whole Province. Then, partly at the publick Charges of the State, and partly at the Contributions of private Men, they built another Wall, not of Turf as the former, but of Stone, twelve foot high and eight broad, traſverſing the Iſland in a direct line from Eaſt to Weſt, where *Severus* had walled before, namely, from *Newcaſtle* on *Tine* to *Solway-Friſh* on the *Iriſh* Sea, between certain Cities placed as Frontiers to ſtave-off the Enemy. On the South-coaſt alſo, being an open Shoar, and not free from their Inroads, they built Towers, caſt-up Forts and Block-houſes at convenient diſtances, and on certain heights.

An. Dom. 423.

Having thus ſecured the Iſland on both ſides, they exhorted the *Britains* now to ſtand in their own defence, and manfully to maintain their Country againſt rude and barbarous People, not ſtronger than themſelves, if their own Fears had not made them ſo, to which end they inſtructed them in the Art of War, and left patterns of their Arms and Weapons behind them, and with many encouraging words, and lectures of Valour to a Hen-hearted Auditory, gave them a final farewel, without intention to return again.

Buchanan.

This laſt friendly Expedition of the *Romans*, was under the Conduſt of *Gallio* of *Ravenna*, *Buchanan* names him *Maximianus*, and writes, That *Fergus*, firſt King of the *Scots*, after their ſecond coming into *Scotland*, and *Durſus* King of the *Picts*, were both ſlain in fight againſt him, and that *Dioneth*, a ſuppoſed King of *Britain*, or Duke of *Cornwal*, who aſſiſted them, hardly eſcaped the Battle. But of any ſuch perſon as *Dioneth* ruling in this Iſland our Hiſtories make no mention, and very unlikely it is, that they who but juſt now ſued ſo earneſtly to *Rome* for ſuccour againſt the Common Enemy, the *Picts* and *Scots*, ſhould now enter into League with them, and oppoſe their Friends, who came ſo far and kindly to relieve them.

As for *Durſus* and *Fergus*, Kings of the *Scots* and *Picts*, the ſuppoſed Leaders of all theſe Incurſions into *Britain*, as it is not my buſineſs to gain-ſay their Hiſtory, ſo neither will I relate their Actions in particular, although ſet down in the *Scottiſh* Hiſtories with exactneſs of Circumſtances, namely, their order of Battle, and manner of Fight, their different Entrenchings, Marches, Sieges, Numbers of ſlain, and Articles of Peace, things whereof *Gildas* and *Bede* make not the leaſt mention, Authors of far greater Credit and Antiquity than any produced by the *Scottiſh* Writers.

But thus much may be noted in this place, that it ſeemeth not to accord with the truth of Hiſtory, that thoſe Nations that at this time infeſted the Iſland, rather with wild and licentious Inroads, than a juſt and regular War, and are deſcribed

(by

(by *Gildas*) like ravenous Wolves, or Tories, issuing from their hollow Caves, Dens, and lurking Holes, and alwaies taking advantage of the *Romans* absence, should be supposed to be under Order and Discipline, in a steady course of Invasion, especially if we consider with what ease they were repulsed at the appearance of one Legion only, and how, without the least molestation, they suffered the Wall to be built, a thing they would never have permitted, had they been as well linked together in great Bodies, and under good Government, as their minds were unanimous in Plunder and Rapine. No more therefore are the *Scottish* Writers to be heeded in such Relations, than *Jeoffery of Monmouth*, when he varies most from Authentick story.

Gildas.

As soon as the *Romans* were finally departed, and their Resolution of not returning known, the *Scots* and *Picts* differing in Manners, yet agreeing in the desires of Spoil and Blood-shed, with more confidence than ever, like dusky Vermin, in the heat of day and full Noon, in whole swarms issued out of their narrow Holes and Caves, and all the Country north, even unto the Wall, immediately seize, and, as Natural Inhabitants, not fearing any more to be dispossessed, plant and manure it. In the mean time, they who kept Garrison on the Wall like idle Spectatours, and more dreading to be assaulted, than daring to oppose the growing Enemy, stood trembling and quaking upon the Battlements, like Men placed rather to view their Losses than to revenge them; whilst day and night they kept ward in their Stations, by continual beholding their Foe, they conceived the more dreadful apprehensions of them, and by doing nothing spent their Spirits and grew idle.

Gildas:
An. Dom. 430.

Thus standing with Weapons in their hands, and esteeming it Manhood sufficient if they did but face the Invader, they tamely suffered the half-naked *Picts* to come under the Battlements, and with their Engines and Hooks to pull them down headlong, the rest, quitting the Wall, betook themselves to flight, and left the Enemy in possession of the Fronteir-Cities, who having with such ease broke into the Province, followed their success with like vigour, pursuing the *Britains* into the Inland-Countries, and making havock and destruction wheresoever they came.

To the heap of these Calamities without were added no less from within, for the *Britains* employed in the Guard of the Fronteirs had neglected the Tylling Ground, upon which so great dearth and scarcity ensued, that they were constrained, for want of Provisions, to rob and pillage each other. They who came from the North, as may probably be supposed, and had fled from the Enemy, being not able to buy when they came to the Southern parts, seized what they could find, upon which rose Discords and Animosities, Civil dissensions and Wars. For this Nation (as *Gildas* observeth) though feeble in repressing an Enemy, yet in homebred-quarrels was alwaies obstinate and hardy.

Gildas.

And now whilst they wore themselves out with continual acts of Hostility, the Famine grew general upon all, the whole Country was exhaust of Bread, the staff and strength of life, and those miserable People that remained were forced to maintain their lives by Hunting, and such like Prey as the wild Forrest would afford. Notwithstanding these great calamities and troubles in the State, there happened new divisions in the Church, for Heresie groweth fastest in distracted times.

Agricola the Son of *Severianus*, a Disciple of *Pelagius*, had spread his Doctrine wide among the *Britains*, but the sounder part disliking his Opinions, but not able to confute them, beg'd assistance from the Churches in *France*, who sent them *Germanus* Bishop of *Auxere*, and *Lupus* of *Trois*; These coming into *Britain*, by assiduous preaching in Churches, Fields and Streets, and, as some write, by doing Miracles, confirmed many in the Faith, regained others, and in a publick Disputation at *Verulam* confuted the chief of the Hereticks.

The time of *Germanus* his Arrival is uncertainly guessed at, most probably in the year 430. *Matthew of Westminster* placeth him under the year 446, not long before the entrance of the *Saxons*, and indeed, certain it is that he had to do with that Nation here, as shall be shewn in the sequel; But that it was after they were called into this Island under the Leading of *Hengist* and *Horsus*, and not before, cannot be collected. For the Incursions of the *Saxons* into *Britain* were no new thing before their publick Arrival, wherefore I shall follow on the course of *Germanus* his Actions in these troubled times, not breaking them into parts and parcels,

Mat. Westm.

Constantius
vii. Germ.
Gildas.

parcels, according to the confused computations of this Age; take them out of *Constantius*, the Writer of his Life, who lived in the next Age.

The *Picts* and *Saxons*, with joynt Force, making daily inroads from the North, those *Britains* who for fear or hunger had not yielded themselves to the Enemy, but stood daily upon their defence, gathering into a Body from out of Mountains, Caves and thick Woods, full of bushes, Bryers and Brambles, began to march with all their strength against the Enemy, but jealous of their own Power, and it may be now, as *Gildas* writeth, trusting more on the assistance of God than Man, they sent for *Germanus*, and his Colleague, in the strength of whose prayers they had more confidence than in the numbers of their Men; Being come, their presence in the Camp was no less than if a whole Army were joynted to their assistance. It was in the time of *Lent*, when the People, instructed by the daily Sermons of these Pastors, came flocking to receive Baptism. There was a place in the Camp set apart for Divine Service, and dressed up with Boughs on Easter-day.

The Enemy having intelligence of this, and thinking that the *Britains* were more intent upon Religion than the War, advance, after the Paschal Feast, as to a certain Victory.

German, who had notice of their approach, undertakes the conduct of that day, and riding out with some selected Troops to discover a place fit for Ambush, finds a Vally, encompassed with many risings, through which the Enemy was to pass. Here he placeth his Men, and orders them that what word they heard him pronounce, the same they should repeat with an universal Shout.

The Enemy goeth on secretly, and *German* thrice aloud cries *Hallelujah*, which answered by the Souldiers, with a sudden noise and clamour is doubly echoed from the Hills and Vallies. The *Saxons* and *Picts* startled hereat, and supposing it the noise of a huge Host, flung down their Arms and fled, and for half many of them were drowned in the River which newly they had passed.

The Victory thus obtained without hands, gave to the *Britains* plenty of Spoil, and procured to the Person and Preaching of *German* greater Authority and Reputation than before.

The place of this Victory is reported to have been in *Flintshire*, by a Town called *Gnid-eruc*, and the River is supposed *Allen*, where a Field retains the name of *Maes German* unto this day.

Some have called into question that part of the Relation which maketh mention of the People flocking to be Baptized by *German*, seeing that *Pelagianism* was never Re-baptized, and the Heathenish Religion, for a long time before, is not so much as heard of in *Britain*? But, I think, this cannot take away from the truth of this story, seeing 'tis writ by a Man living so near the times, for it is not to be meant of the whole Army of *Britains*, but of some part only, and those perhaps Friends and Allies to them; For in a mixture of Nations which in War, either the taking of Prisoners, or the Revolt of disaffected persons, naturally causeth, what wonder is it if there might be *Scots*, *Picts* or *Saxons* in *German's* Camp, especially if we consider what intelligence he had of the approach of the Enemy, and the exact time of their coming, which could be given him by none but such who fled over to them, and that many of the *Scots* and *Picts* were desirous to embrace the Christian Faith, and wanted only opportunity to do it, may be gathered, in that *Palladius* a Deacon, about this time was ordained, and sent by *Celestine* the Pope to be Bishop over them. No marvel therefore, if many of the *Picts* entering into *Britain*, and beholding the Lives and Conversations of the Christians here, might be converted from their savage Customes and Religions, and desire to be Baptized by that Man, of whose miraculous Life and Doctrine they had heard such wondrous Relations.

These Actions happened about the year 430, when *German* departing the Land, the *Scots* and *Picts* taking advantage of his absence, prepared again for a new Invasion. The *Britains* wearied out with continual Wars, and not expecting any more Miracles for their deliverance, send to *Rome* for assistance about the 39th. year of *Theodosius*, and of our Lord 446. Their Letters were directed to *Aetius*, or *Asitius*, then President of *Gallia*, with this Inscription:

TO

TO *ÆTIUS*, THRICE CONSUL, THE GROANS
OF THE BRITAINS.

The Barbarians drive us to the Sea, and the Sea drives us back to the Barbarians, Bede
thus between two kinds of death we are either slaughtered or drowned.

And the more to express their Miseries, and to move Compassion, thus they further urge; *We the poor Remnant of the Britains, and your Vassals, besides the Enemy, are afflicted by Famine and Mortality, which at this time extremely rageth in our Land.*

Withal they beg him to consider, how nearly it concerned the Honour of the Roman Empire to protect and succour a Province, which for five hundred years almost, had constantly adhered to their Interest, that if they were now weakened, and in a condition rather to *take* than *give* assistance, they desire him to call to mind, that it was *Their* occasions, not their own, that had reduced them to those necessities; the strength of the *British* Youth were exhausted in the *Roman* Service, and the Land left naked to uphold the grandure of the Empire. And, besides the loss of their Youth, their wealth had been wasted and consumed in maintaining so many Legions in foreign Service, and their stores of Corn spent in supplying the *Roman* Provinces abroad.

To these their urgent Requests they receive no Answer at all, for the Empire sorely infested and overspread with *Huns* and *Vandals*, was not in any condition to give them assistance, insomuch that wearied out with continual Complaining in vain, and the Famine daily increasing upon them, like Men in a desperate condition, their comfort lying only between the choice of two Evils, some meerly to get sustenance, yield themselves to the disposal of the Enemy, whilst others, more hardy and resolute, maintain their lives with what the Woods and Forests afford them, oftentimes, as their Necessities urged, or Advantage invited them, would they make sallies upon the Enemy, and that with good success, led on (as may be guessed) by some worthy Commander, who advised them not to trust in their own Power but the Divine assistance; And perhaps, if computation would permit, which in these times is very much confused, by the *Divine assistance* nothing more is here meant, than the fore-said miraculous Victory obtained by *German*, near the River *Allen*; But however I shall follow the series of *Gildas* in setting down the History of these Times.

The *Scots*, or *Irish* Robbers (for so are they indifferently called) finding such stout resistance where they least suspected it, for the present depart home with intention to return upon the next fair occasion inviting them.

The *Picts* also, who not long before, as hath been mentioned, had seated themselves in the utmost part of the Island, even unto the Wall, now retired to their new Habitations, and, saving a few Inroads, which now and then they made upon the Borderers, lived without any great molestation, so that the *Britains* eased from their Enemies began anew to till the Ground, which after long discontinuance yielded her fruit in such abundance, as the like in no Age before had ever been remembered.

But the Sore of Famine being healed and skinned, others more virulent broke out, *Riot*, *Luxury* and *Wantonness*, the usual attendants of Fulness and Plenty, and with them all Vices incident to Humane nature. For, besides *Fornication*, *Adultery*, *Uncleanness*, *Rapes*, *Incest*, the necessary Companions of Intemperance, *Contentions*, *Strifes*, *Civil discords* arose among them, and they who had been feeble and weak in repressing a foreign Enemy, in vindicating their private Animosities were eager and obstinate.

But that which *Gildas* saith most especially conduced to the corrupting of Affairs, and the overturning the state of all goodness in the Land, and so continued in his daies, was, the hatred of Truth, and the Maintainers of it, the love of Lies, with the Forgers thereof. Evil they called good, and good evil. To be wicked and lewd was honourable, but to be vertuous poor and disgraceful; blind themselves they became haters of the Light, and the measures of their Actions was what was

most pleasing to themselves. No other differences of good or evil were admitted, all weighed alike, saving that the worst was most an end the weightier. All things were done directly contrary to the Publick welfare and safety, not by the Laity only, but the Clergy also, and they who should have been Examples of Vertue often proved the Ring-leaders to Vice. Many of them lovers of Wine and Drunkenness, wallowing in that sin grew benumm'd and senseless, others swoln with Pride and Wilfulness became contentious, envious, indiscreet in their Judgments, incapable to distinguish what was good, what evil, what lawful, or unlawful.

Gildas.

An. Dom. 446,
or 447.

Thus qualified, both Priests and People, they resolve (saith *Gildas*) to choose several Kings of their own (for that they had not all one Monarch, appears not by the custome of the past Ages only, but the succeeding also) the particular time of their election, as by the confused computations of those troublesome daies, may be most probably guessed was in the year 446, or 447, which was the year of *Ætius* his Consulship, as appeareth out of the Kalendar of the Consuls, when having sued to *Rome* for Assistance they were absolutely rejected, and so forced to stand upon their own safeguard.

And who would not think but that a People thus left to themselves, and bereaft of so potent Allies as the *Romans*, would have behaved themselves cautiously and warily in so great a concern. But hear what *Gildas* saith of their heady and rash proceedings in this weighty Affair: *Kings* (saith he) *were Anointed not according to Divine approbation, but the Voices and Suffrages of such as were more Cruel than others, and again as suddenly deposed and murdered by their Advancers, without examining the truth, to make room for others more Insolent and Cruel. If any of their Princes seemed more mild, and inclinable to good Counsel, upon him, as the Subverter of Britain, without respect to his Person, the open hatred and malice of all was levelled.*

Thus Affairs proceeded in the State, and in the Church no less Commotions ensued, for *Pelagianisme* again getting head, through the means of a few, the *British* Clergy not able to withstand it, intreat the second time *German* to their assistance; He with *Severus* a Disciple of *Lupus*, his former Associate, coming into the Island, stand not now to dispute as formerly (for the generality were not infected with the Heresie) but discovering the Heads and teachers of the new Doctrine, adjudge them to Exile, who being by the Secular Power delivered to him, were by him conveyed beyond Sea, where he disposed of them in such places as they could neither infect others, and were themselves under cure, by better Instruction; *Germanus* the same year died in *Italy*.

After his departure the *Britains* receive News, that their old Enemies, the *Scots* and *Picts*, were returning with greater preparations than ever, that they threatned the destruction of the whole Land, and intended no less than to plant themselves from one end thereof to the other. But before their Arrival, as if the Instruments of Divine Vengeance were at strife, which should first destroy a wicked Nation, the residue that the Sword and Famine left alive, were now swept away with a sore Pestilence, insomuch that the living scarce sufficed to bury the dead.

But for the present, as one Evil drives off another, the destroying Plague preserved the Land from the more Barbarous spoylers, which, for fear of the Contagion durst not engage too far in the Inland Countries; But as soon as the Infection ceased the Enemy began to advance, and were entred as far as *Stamford* on the River *Welland*.

VORTIGERN, then King of the *Britains*, newly elected to the Crown, hearing of their approach, was then meditating how best he might secure himself, and had resolved to flie into those parts of the Island now called *Wales* (of the Original of this *Vortigern*, and his advancement to the Crown, I have spoken before in the *British* History, under the Emperour *Honorius*) he is described by the truest Historians, an insolent and haughty Tyrant, neither wise in Counsel, nor experienced in War, yet doted on by the People for his Vices so well suiting with their own, heedless of the Common danger, and esteeming the Publick Treasure as a Fund only, to satisfy his Lusts and Extravagance. Nevertheless, awakened with the Clamours of the People, he summons a General Council to provide some better means than hitherto had been found, to put an end to these IncurSIONS from the North, where it was concluded, that the *Saxons* should be called into *Britain*, and Embas-

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ladours sent with great Presents to invite them. *Witichindus*, a Saxon Writer, reports, that the Embassadors at their Audience spake as followeth;

Most Worthy Saxons, The distressed & Britains, tired out with the continual Incurfions of their Enemies, hearing the fame of their Valour, have sent us to implore your Assistance, the Land they possess large and spacious and abounding with all things, they wholly leave to your devotion and disposal. Hitherto we have lived with freedom under the Protection of the Romans, next to them we know none worthier than your selves, and therefore to your Valour we flee for refuge. Leave us not below our present Enemies, and we shall be ready to perform whatsoever by you shall be imposed.

Thus writes an Author of their own, yet *Ethelwerd* saies, that they promised no Subjection, but League and Amity only.

The Saxons thus invited to what they willingly would have sued for, made no delay, but returned this short and speedy Answer: *Be assured that the Saxons will be true Friends to the Britains, and not only stick close by them in their Adversity, but be at all times ready to procure their wealth and prosperity.*

The Embassadors return joyful with these Tidings, but how the Saxons performed their Promise you may read in *Gildas*, and shall be declared in their following History.

At what time these things happened in *Britain*, according to the diversity of Computations, in this most confused Age, can be but uncertainly guessed at. For by the several accounts of Authors there are at least twenty years difference, whilst some measure the time from the *Aera*, others from another, amidst so great variety I have thought fittest to follow the most received Opinion, which makes the Entrance of the Saxons to be about the year of our Lord 448, or 449, and the Actions of *German* in this Island, in the year 431 to 447, in which time both his Expeditions are included. Neither let any wonder, that being the Saxons came not before the year 448, and *German* is reported to have defeated that Nation before the year 447, how this can possibly be reconciled, since I have said before, that it was no new thing for the Saxons to make Incurfions into this Island long before they were invited hither by publick Authority. Yet that the Reader may not be ignorant of the diversity of Actions, which (as I said) proceeded from diversities of *Aera's*, I will set them down distinctly according to the most Authentick Historians.

Saxons, *An. Dom.* 448, or 449. *German, An.* 431, to 447.

Bede and his Followers reckon the years thus: *In the thirty first year of Theodosius the Younger, and of Christ 430, the Britains craved assistance, but in vain, of Aetius the third time Consul. Thus Bede.*

But here may be enquired which is the principal *Aera* by which this account is made. If it be the year of Christ 430, then the difference will be whether *Theodosius* began his Reign in the year 399, or 407, which are eight years difference; The *Aera* therefore must be brought from *Theodosius* his Reign, for *Bede* supposeth him to have begun his Reign in the year 399, and in some Copies of *Ninnius* there is a note of Computation adjoyned, which *Mr. Camden* saith taketh away all scruples, and clears all doubts, which maketh the beginning of his Reign to have been *Anno 407*.

Again, if you make the chief *Aera* of this Computation to be *Aetius third time Consul*, the difference is greater, and we must now seek out the time from the Kalendars of the Councils, and we shall find that the third Consulship of *Aetius* fell out to be in the thirty ninth year of the said *Theodosius*, which should be (according to *Bede*) in the year 439, and yet in that account is made after the Birth of Christ 446, and supposeth *Theodosius* to begin his Reign (according to the Computation in *Ninnius*) in the year 407, whereas, according to *Bede*, it should be in the year 399.

Thus much as to *Bede's* first Account, next he saith, *Under Valentinian the Third, German once or twice came into Britain, and led an Army of Britains against the Picts and Scots.*

Here the Computations must be made of *Valentinian* the Emperour, and *German*. The time of *Valentinian* after *Theodosius* is uncertain, yet of necessity must be after the year 446, according to *Bede*, and yet *German* by approved Authors (as *Mr. Camden* relates) died in the year of Grace 435.

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Ninnius

Ninnius writeth, that *German* returned into his own Country after the death of *Vortigern*. Now considering that *Vortigern* called in the *Saxons*, and *Bede* saith, That in the first year of *Martianus*, and the year of our Lord 449, the Nation of the English *Saxons* arrived in Britain; how is it possible, that *German* dying in the year 435, could return into his Country after the death of *Vortigern*, who called in the *Saxons* in the year 449, and lived many years after.

Prosper. Tyro: In the year of Christ 433, *Prosper Tyro*, who then lived, writeth, That *Britain*, after sundry overthrows, was brought in subjection to the *Saxons*.

Thus we see one Computation draweth us back whilest another setteth us forward, whilest some reckon from *Christ*, some from *Theodosius*, some from *Aëtius*, some from *Valentinian* and *Martianus*, and others from *German*. But it will not be here amiss, among the rest of the Computations, to set down that which is adjoyned in some Copies in *Ninnius*.

* Rufus in the Copy.

From the Consulship of the two *Gemini*, * *Fusus* and *Rubellius*, unto *Stilico* the Consul, are reckoned 373 years.

From *Stilico* unto *Valentinian* the Son of *Placidia*, and to the Reign of *Vortigern*, 28 years.

From the Reign of *Vortigern* to the discord of *Gintoline* and *Ambrose* are 12 years, which Battle is *Guoloppum*, that is, *Cathquoloph*.

Vortigern held the Kingdom when *Theodosius* and *Valentinian* were Consuls, and in the fourth year of his Reign the *Saxons* came into *Britain*, and were entertained by *Vortigern* when *Felix* and *Taurus* were Consuls.

† Elsewhere Decius Paulinus.

From the year wherein the *Saxons* came into *Britain*, and were received by *Vortigern*, unto † *Decius Valerianus*, are 69 years.

By this Account, the coming of the *Saxons* into *Britain* was in the twenty first year of *Theodosius* the Younger, in the year of our Lord 428, and this (saith *Mr. Camden*) cometh nearest to the Computation of *Bede*. But I have rather followed the received Opinion, calculated from the Consulship of *Aëtius*, who (in *Gildas*) is called *Aegitius*, and in another Copy *Aquitius*, than by so far setting back the time, upon too much nicety, to differ from all other Historians.

† A Pagan Prince.

Having shewn the manner, occasion, and time how the *Saxons* first entred this Nation, it will now be necessary to relate, by what craft and policy † *HENGIST* their General at last attained to be King, and Governour of *Kent*, which place at first was (intentionally) assigned him in Trust, and for his more honourable Reception, or at least better encouragement in using his utmost endeavour to carry on the War against *Vortigern's* Enemies.

* First Duke of the Britons, and Earl of Cornwall, then King of Britain.

But during the time, his Souldiers had so Couragiously acted in his absence as to deserve Reputation, he secretly managed his Interest at home, providing them greater supplies as occasion should offer, and gathering a greater Body together upon notice given him, speedily embarked with his Brother *Horfus*, and observe the luck of it, that no sooner they appeared in *BRITAIN*, but were received with great joy by King * *Vortigern*, who at that time was much infested with the Inroads of the *Picts* and *Scots*.

After his Reception, the King gave him little or no rest (for the present) in his new Territories, till he had received further proofs of his Valour and Conduct, in quelling the rage and fury of his inveterate Enemies.

The Battles with these *Picts* the *Saxons* maintained to their great honour and reputation, yet some Historians will not believe that ever King *Vortigern* was a Man of so weak a Judgment, so earnestly to urge so crafty and powerful a Nation, as the *Saxons* then were, to his assistance, but that at first they came by chance into the Island, according to an ancient Custome among the English *Saxons*, a People in *Germany*, as it was also at first among other Nations, that when in multitudes a People so increased that their own Country was not able to contain them, by an especial Edict of their Prince a set number was chosen out to cast Lots, how many for that year were to depart the Land, and seek out new employments in the Wars of other Nations; For so hath it been conjectured of these, that they came out of their own Country into *Britain*, to offer themselves to serve in their Wars for meer want of employment and sufficient maintenance at home, which was the first occasion given for their Arrival into this Land.

Hengist,

Hengist, by this time, having gained a considerable Interest among the *Britains*, and more especially perceiving, that the King wholly depended upon his Valour and Conduct, takes his advantage in considering the best and surest means how he might speedily advance his greater Promotion, not only during his own life, but his Heirs and Successors after him, in order to which *Polidore Virgil* saith, *That he fenced a Country round about, with which he was only entrusted, afterwards planted Garrisons in such places as seemed best to him for his advantage.* Polidore. Virg.

The King not yet perceiving the shower of Misfortune with black Clouds threatening him, takes *Hengist's* further Advice in hastning speedy Orders for a greater supply of German Forces, in pretence of securing the Land more firmly from the rage and power of his Enemies, which, in truth, at last proved but to promote and strengthen his own Greatness, which so long he had fore-cast in his head to accomplish, esteeming it also to be a great Honour to his Name and Family, that he should approve himself to be the only Man that first laid the foundation of a *Saxon Monarchy* in so Great and Renowned a Kingdom as *BRITAIN*, which was not only so esteemed in those daies, but by the *Phœnicians, Greeks, and Romans*, their Predecessors. And we have just cause to believe his Affairs were managed with more than ordinary prudence and policy, when in one of his Armies was conveyed hither the comely and most beautiful † *Romena*, on purpose to entice and steal away the Kings heart, that her Father might take the better advantage in compleating his Imperial designs. † The Daughter of Hengist.

The King no sooner saw this Beautiful Virgin at a Banquet, unto which he was invited by *Hengist*, but so infinitely admired her Person, Beauty, and Noble Behaviour, that nothing would divert his resolution, or quench the heat of so sudden a passion, but the deserting his own Queen to obtain *Romena* in Marriage, but *Hengist* craftily managing his designs, modestly complements the King with humble and submissive Excuses, much after this manner; *That neither his Daughters degree, Person, or Fortune was suitable to Majesty, or the Greatness of his Dominions and Empire*; yet at last, through the earnestness of the Kings Importunities, he gave his consent for his speedy Marriage.

By this *Hengist* was not only honoured in being Related to a *British* Prince, but firmly received a confirmation of the Kings Gratitude, the Kingdom of *Kent* for his Recompence, which formerly had been governed by one *Guorogus*, a Vice-Roy to manage State Affairs in that Province.

This German Alliance with King *Vortigern*, in a short time made the *Saxon* Confederates more burthensome to the State than their late Enemies, which at first a little startled the King, nevertheless the crafty and fortunate inventions of *Hengist*, strengthened by the power of that beloved *Romena*, so eclipsed the Kings sight, yea so weakned his Power, that he gained further leave to send into *Germany* for his Brother *Occa*, and his Son *Ebusa*. The pretence was, that the Enemy grew too heady and strong for him, and that by such aids and assistance he could better undertake the defence of the South parts, when at the same time, They, if here, might preserve the North. Some report, although not without contradiction to others, that this *Occa* was the Son of *Hengist*, and *Ebusa* his Uncles Son, but the difference in Opinions in this point is not much material: sufficient that the story is true that such Persons by name, were called hither by the advice and procurement of *Hengist*, to promote the power of a *Saxon* Interest.

The Nobility of the *British* Nation now sensible of their destruction, knew it was too late to reclaim a Luxurious and careless Prince, and as to little purpose to endeavour the recalling of a neglected opportunity, wherein once they might have stopt the current of such dangerous Events and Accidents; For their Consultations, now, with the King, how to prevent *Occa* and *Ebusa* from entering the *British* shoars were wholly rejected, through the inseparable affection he bore to the content and happiness of his new Associate. The manner of *Occa* and *Ebusa's* behaviour after their Arrival, is briefly thus:

After the King had given his consent for the landing of a powerful Army of *Germans*, there came with them, as their Generals, *Occa* and *Ebusa*, and coasting towards *Britain*, they struck Sail for the *Orkney* Isles, after whose arrival the Inhabitants received great and unspeakable damages, and not long after the *Scots* and *Picts* bore an equal share in affliction, for after they had sufficiently executed their Tyranny

upon the *Britains*, they proceeded to *Northumberland*, where, for some time at their first entrance intended only to make a short stay, but in process of time, too well approving the accommodation of that Country, they esteemed it a place worthy of longer residence, yet not so fully and absolutely possessing it as to govern it under the title of *KINGS*, but Subjects of *Kent*, till ninety nine years after their first possession.

† Deposed af-
ter six years
Government.

Now it is that again we hear, how infinitely afflicted and moved the Subjects of King *Vortigern* were at the increasing Power of the *Saxons*, and because (as I said before) they could not persuade him into the belief of such great dangers likely to happen, they universally agreed in Counsel among themselves to bereave him of his Regal † Power and Dignity, and in whose stead they placed his Son *Vortimer*, which, for the present, put the Nation into no small confusion and hubbub, besides gave new occasions to the *Saxons* to revive Insurrections, and commit upon the distressed Inhabitants most deplorable spoil and havock.

Bede, and others, are silent of *Vortimers* taking possession of the Crown about this time, and consequently that there happened no such feud and heart-burning between King *Vortigern* and his Nobility, upon the account of the *Saxons* Arrival into this Land. For they say, that when the *Saxons* came into the Land, they were received as Friends, Aiders, and Assisters of the disturbed *Britains*, against their Enemies. But I conceive, *Bede*, and others, might mistake the true Timing of Transactions in that State, forgetting the time of the breach of Covenant between them, and so might easily mistake one time for another, as I find the *British* History in several other cases, are worthy of too great blame and reprehension.

What Courage the *Britains* took after all these discouragements, in the daies of *Aurelius Ambrosius*, shall be shewn in a following Treatise relating to the transactions in that Princes Reign.

Hengist, by Birth, however he dissembled his Quality in that modest behaviour of his, in behalf of his Daughter, to King *Vortigern*, was of the Princely Blood of the *Saxon* Race, born in *Angria* in *Westphalia*, the Son of *Uht-Gisl*, of the Line of Prince *Wooden*. The Kingdom of *Kent* he obtained by his power and policy, not Right, which in the daies of *Julius Caesar* was never known to be an intire Province, as it was alwaies governed by four Petty Kings of the *British* Race. And although he obtained not the Kingdom by right of Inheritance, yet was he to be commended for his Policy, Valour, and Conduct; He possessed not the Kingdom above seven years, but laid the foundation of the *Saxon* Government, and approved himself an Example, yea the first Rule and direction to *Egbert*, afterwards a K. of the *West Saxons*, how to reduce the whole Kingdom into one happy and entire state of Monarchy; So that before we proceed to the History and Chronicle of his Successours, who, after their Arrival, bore the greatest sway in this Kingdom, and by success of Arms, and vast supplies received from the Continent, easily overcame and mastered the distressed Natives, a People at that time reduced to a small number, laden with Distresses, yea worn out with continual Calamities, it will not be amiss first to set down their Original and progress through most parts of the World ere they arrived into this Island, their Religion, some Customes, annexing other memorable things relating to their Arts and Polity, that having at once before our eyes the Vertues and Vices of our Ancestours, we may know the better what to follow, what to avoid, and may the better be enabled how to discern the methods and means whereby to preserve that Empire intire and inviolable, the Foundations whereof have been by them laid so firm, solid, and lasting.

But before we proceed to the Antiquity and History of the *Saxons*, it will be necessary to treat briefly of the Original and Antiquity of the *Romans*, a People so renowned for their ancient Conquests, and so well esteemed for their good Government in this Nation.

T H E



THE
ANTIQUITY
AND
ORIGINAL
OF THE
ROMANS,

THEIR

Religion, government in State Affairs, discipline in War,
with several of their Rules and Methods relating to
their Polity;

Unto which is added

Some Observations upon what relates more particularly to the Greek
Idolatry, omitted in a former Treatise.



LUTARCH reckons up many supposed Founders of
ROME, *Herodotus*, *Marsyas*, and some others, will
have them descended from the *Gracians*, and *Cavilius*
a Roman Historiographer, in *Strabo*, proves that Rome
was built by the *Gracians*, because the Romans, after
the manner of the *Greeks*, by ancient Institution and
Custom did sacrifice to *Hercules*, and that the Romans
also worshipt the Mother of *Evander*; Yet the most
vulgar received Opinion, is, that Rome was the work
of ROMULUS from the Foundation, and that the
Romans were a Eddy aggregate, and compounded of

*Strabo, lib. 5.
p. 159.*

Sabines and *Latins*, and others are of Opinion, which I have shewn in another
place, that they were a conflux of the worst of the Neighbouring People of that
State; For *Romulus*, after the deposing and murdering his Uncle *Amulius*,
and

and re-instating his Grandfather *Namitor* in the *Albane* Throne (having got together Shepherds and some Malefactours, that had fled for of Justice from their natural Princes) soon left *Alba* to the quiet enjoyment of his Grandfather, he himself not being willing to live under any other Laws than his own, or else the nobleness of his Ambition dehorting him from injuring one, whom lately he had so generously restored, resolves to contrive the model and platform of his future Government, yea lay himself the foundation of his own Greatness; For being made KING by the general consent of his ragged Associates, and that consent confirmed, ratified, and established by lucky signs and tokens from the Gods; after several contrivances and designs pitches upon Mount *Palatine*, where he himself, and his Brother, had been exposed by their Uncle *Amulius*, as a fortunate place for their erecting a New City, hoping that as the Gods (from a poor, miserable, and abandoned Infant) had made him a glorious King, so by the same power they might, in time, of this little Village make a considerable Kingdom.

Moreover he looked upon this Mountain as the fittest place for defence, if any Enemy should dare to oppose him, and a place very inconvenient for the approaches and assaults of all Besiegers, nevertheless secured it with a Ditch and Wall. But lest the three adjoining Mountains, viz. *Capitoline*, *Capian*, and *Quirinal*, might rather serve (as they lay then) for Forts and Bulwarks, from whence the Enemy might storm and molest his New City, he fortified them with a Ditch and a Wall also, and placing therein Garrisons, they served instead of Castles for the security of the City; But after he had subdued *T. Tatius* King of the *Sabines*, he gave to him and his People the *Tarpeian*, or *Capitoline* Mountain to inhabit, bringing it also within the Walls and compass of the City. *L. Tarquinius Priscus* mended and repaired the Walls with Stone, which before were cast up with Mud and ordinary Rubbish, but *Servius Tullius* was the first that encompassed *Rome* with a Stone-wall, adding to the City three other Hills also, both Kings and People being as ambitious in augmenting their City, as they were in propagating and increasing the largeness of their Dominion and Empire.

Lastly, It was so enlarged and admirably beautified with the Spoils and Ornaments of the Chiefest places of *EUROPE*, that *Rome* (which was first scarce a Mile in compass) was afterwards esteemed as one of the Wonders of the Earth. And without question 'twas a pleasing spectacle, which could make *St. Augustine* (otherwise a Person of great gravity and self-denial) to his other two pious wishes, annexed this, *Of seeing ROME in its full Glory.*

Of the distinction and division of the People.

WHEN *Romulus* had secured his City, he began to think on convenient waies of Policy whereby he might the better attain to a certain method of Government, that might be best suitable to the genius of his rude and disorderly Subjects, who therefore ranged them into three National Tribes or Wards.

1. The first Ward was of the *SABINES*, called *Tatienses*.
2. The second of the *ALBANS*, viz. *Ramenfes*.
3. The third was of the *LUGERES*, named so from the Grove where the *Aplum* or Sanctuary stood, whither the People of all conditions daily repaired for defence and protection, and every Ward was divided into ten Parishes.

Then he distinguished them according to their Degrees and Offices, calling the Oldest, best, and ablest of his Citizens (if they had Children) *Patricii*, and the Meaner sort *Placii*, enacting Laws containing the duty, negotiation, and obligation of both.

The *Patricii* were to superintend Religion, bear City Offices, administer Justice to the Common people. The *Commons* were to look to their Cattle, till the Ground, exercise all Handicrafts.

Our

Out of all those Seniors he chose an hundred, whom he called *Senators* from their Age, who for distinctions sake wore a half-Moon upon their Shooes after this manner, ∞ , the letter standing for one hundred.

With these he consulted in things more particularly concerning the Commonwealth; but lest puffed up with Pride, these *Patricii* should contemn and trample upon the Commonalty, and the Meaner sort envy the happiness of the Great ones, which in time might prove the seeds of *Sedition*, to prevent such Inconveniences he so effected the matter, that each should be mutually obliged, and absolutely depend one upon another, making it lawful for any of the Commons to choose (according to an old Custome of the *Thessali* and *Athenians*) whom he pleased out of the *Patricii* for his Patron.

The *Patron* was bound, by Office, to appear and answer for his Client in all Law-suits, to manage his business to the best advantage, whether absent or present. In a word, to endeavour as much as he could his ease and quiet.

The *Client* was to pay all due respects to his Patron, assist him with his Purse in raising Portions for his Daughters, to redeem him and his Sons (if taken Prisoners by the Enemy) into Liberty, to contribute largely, when their Patron sued for any honourable Office of State, to pay all pecuniary Mulcts arising from private Quarrels, never expecting again either Use or Principal, and to present, on the Kalends of *January*, their Patrons with *New-years-gifts*.

It was not lawful for them to give their Votes for any of the contrary Party, if they did, they were guilty of the breach of Statute made against Traytors, and fell under the Curse of their *Decemviral-Law*, viz. *Patronus si Clienti, Clientisve Patrono fraudem faxit, sacer esto*. By vertue of which Law, they were mutually obliged to be faithful one to another.

The *Roman* Gentry took great pride in vying with one another, who had in his Retinue most of these Clients, nay, many Provinces and Nations too, had one of the Great ones at *Rome* for their Patron, to plead for them in their absence, the Senate many times referring their Causes to be decided by the Patron they had chosen, resting satisfied in his determination.

This Custome kept them so entirely united, that it preserved the City free from slaughter, and those inhuman Civil Wars, which (through neglect) afterwards followed (though there were several Quarrels between the Commons and Gentry but soon compos'd) for the space of 630 years.

After the Expulsion of *Tarquin* they were divided into Senatours, Knights, and People.

A *Senatour* was he which at first was chosen by the Kings, next by the Consuls, afterwards by the Censors into that great Council of State called the *Senate*, whether Noble-Man, Knight, or Plebeian. The value of a *Senatours* Estate, until the time of *Augustus*, was *Octingenta Sestertia*, 6000 l.

A *Knight* (a Name of great esteem and honour among the *Romans*) was an Order betwixt the Senatour and Commonalty, they were chosen into that Society by the Censors, who at the time of their Election delivered them a Ring for distinction, to the Commonalty a Horse, to be maintained in Peace and War at the Publick charge, so that the Commonalty were not allowed the use of Rings. The estimation of a Knights Estate was, *Quadringenta Sestertia*, viz. 3000 l. which sum, if any waies imbezelled, or they had committed any notorious Crime, those Ornaments were taken from them, and themselves degraded from the reputation of that Order. Their Robes were little different from the Senatours, only the purple Studs, or Tufts of the Senatours Garment were somewhat larger. They degraded for unseemly Gestures, and irreverent Responsals, or for having lean and poor Horses, which seems to prove that their Horses were kept at their own charges, and not at the publick expence of the State.

The *Commonalty*, whom *Livy* calls *Ignota Capita*, Men of little or no account, were the same there as in other Countries, yet if any of them had attained to a Knights Estate, and Procured from the Censors a Horse and Ring, he was accounted a Knight, and might be capable of being chosen into the Senate, yet those Senatours that were chosen from among the Plebeians, were, for any notorious fault, liable to be degraded, and have their Names enrowled in the *Cerites Tabula*, or Censors Tables,

Tables, whereby they were deprived of giving their Votes, as did other Citizens.

The next division of the People, was, into *Nobiles*, *Novi*, and *Ignobiles*.

Their *Noble-Men* were those that could produce the Images of their Ancestors, which were equivalent to our Coats of Arms; Their *Novi* were those that had only their own, and were beholding more to their Vertues, than their Ancestors, for their Nobility. *Ignobiles* were those that had none of their own, or of their Predecessors.

Now an *Image* was the Effigies or representation of any Person of their Family, whose glorious Actions had formerly preferred him to any of the great Offices of State, which Images were used carefully to be kept in Wooden Presses, in the best part of their Houses; For, to none but those who had born the Curule Magistracy was the use of Images lawful, but after the Commons, by an Act of Senate, were made capable of obtaining those places as well as the Gentry (without doubt) they also might have the priviledges of using Images also.

These Images were sometimes placed over the Gates of their Houses, with Inscriptions, *UT EORUM VIRTUTES POSTERI NON SOLUM LEGERENT, SED ETIAM IMITARENTUR*. Upon daies of Feasting and Rejoycing these Figures were spruck't up with Garlands and Flowers, but on daies of Mourning they were deprived of all their Jovial Ornaments, seeming to sympathize and partake with their sorrow. They were represented commonly but from the shoulders upwards, the matter whereof they were made being Wax; But when any of the Household died they were carried before the Corps (as I have shewn more fully in the Ceremonies of Deifying their Emperours) with a Body or Trunck annexed to them, *Addito ut magnitudine quàm simillime apparerent reliquo corporis trunco*, that they might seem proportionable in length to the Person deceased, they were dressed up in the Robes peculiar to the quality of the Person, the Ensigns of his Office being alwaies carried before him.

The Citizens of *Rome* were distinguished by the difference of Freedoms in the City of *Rome*, and were termed either *Liberti*, *Libertini*, aut *Ingenai*.

Suetonius.

Libertus was he that had been formerly a Slave or Servant, and afterwards was made free. The Son of any Person thus made free was called *Libertinus*, and the Son of two that were born free, or of two Libertines, was termed *Ingenuus*. These were capable of the Order of Knight-hood, but not of being elected into the Senate, which we may gather from *Suetonius* his own words, who saies, *That, anciently, the dignity and honour of being a Senatour, was conferred not upon the Pronepotes Civium Romanorum, but upon the Abnepotes, viz. such as were removed four degrees from a Libertus*.

† The Ceremony
of the Roman
Freedom.

The usual way of their making them Free was after this manner, † The Master bringing his Servant, whom he desired should be made free, took the Servant by the Head, or any other part, saying to the Prætor, *I will that this Man be made Free*, and then he let him go. Some say, They used to take the Servant a box on the Ear, turn him round, and then let him go out of their hands. Then the Prætor laying a certain Rod, called *Vindicta*, upon the head of the Servant, said, *I pronounce this Man free after the manner of the Romans*, his Head at the same time being shaved, received of the Prætor a Cap in token of his Liberty.

of

Of their Civil Government.

AFTER Romulus his death, his Successors, till the Reign of Tarquin, surnamed *the Proud*, thought it not only their greatest security to govern their People with great Justice and Moderation, but the highest point of Glory also, to admit them into a share and participation of the Government, that it might be said, *They Ruled over Princes rather than Slaves*. And although most Writers agree, that the Polity of Rome was *Monarchical*, it seems rather to have been a mixture of Monarchy, Aristocracy, and Democracy, therefore they were divided, accordingly, under the Government of a King, Senate, and Commonalty, the power and prerogative of their KING, was,

First, *Jus rerum Sacrarum*, a Right over all Ecclesiastical Affairs, to constitute what Religious Orders he pleased, and to see that all Sacrifices and their Ceremonies were rightly performed, and to offer up in his own Person, as being their *Pontifex Maximus*; in case their Wars did not call him aside, all Propitiatory Oblations for the appeasing and averting the Anger of the Gods.

Secondly, *Legum morumque Patriarum custodiam*, the preservation and interpretation of all Laws and Customes whatsoever, the determining of all Controversies of weight, referring all business of smaller consequence to the decision of the Senate; yet in case of wrong Judgment, reserved to himself a power of otherwise adjudging the Matter as the cause required.

Thirdly, *Jus Senatus & Comitiorum*, a power of assembling Senate and People, propounding what he thought convenient, but first giving his Opinion of it again, yet that constantly took place, and prevailed most, which was confirmed by the Suffrages of the greatest number.

In the dispose of the Senate, or Great Council of the City, was the Publick Treasury, and consequently the ordering of the Revenues and Expences of the State, the Treasurers themselves having no power (unless for the use of the Kings, and that of the Consuls afterwards) to expend upon any Publick account whatsoever, without an especial Order and Decree of Senate; Under their cognizance also fell enormous and heinous Crimes, committed within the Confines of *Italy*, likewise of protecting and taking into favour any private Person, or City of *Italy*, that implored the favour of their assistance.

Fourthly, That Great and Royal Prerogative of sending Embassadors, and giving Audience to those of Forreign Princes, was solely in the Power of the Senate.

These Senatours (at the sacking of Rome by the Gauls) were singly taken for Gods, and together, by Pyrrhus his Embassadors, for so many Kings at an interview. Tarquin, surnamed the Elder, was so tender of displeasing them, that being presented by the *Hetrurians* with a Golden Crown, and an Ivory Scepter with an Eagle on the top, he refused to appear in publick with those Ensigns of Majesty, till he had leave from the Senate and People, which Custome the succeeding Kings afterwards retained.

Dion. lib. 3.
Livy, lib. 9.

The Election of their Kings, and afterwards of the chief Ministers of State, the making of Laws, concluding on War or Peace, was altogether in the Jurisdiction of the People.

By such Polity these Kings secured themselves from danger of the suspicion of Tyranny, and consequently assured and confirmed themselves in the love of their Subjects. Neither could the People reasonably desire innovation or change, where they were governed by no other Magistrates than of their own choosing, where they were obliged to live under no other Laws than of their own making, or forced to be engaged to any other Wars than of their own concluding.

By this kind of *Equilibrium* of Power was Rome peaceably and happily governed by its first Kings, the Royal Prerogative seldom interfering with the Peoples privilege. But Tarquin, surnamed *the Proud*, overstraining his Prerogative, spoiled the

A a a

harmony

harmony and concord of the whole Government, the King and People being before like a *fifth* and *eighth* that are Unisons, strike one and the other shakes, that is, they were highly concerned in the honour of their King, and the King in the loss and sufferings of his People; But *Tarquin*, who had seized on the Throne by Violence and Usurpation, was resolved to defend it by Rapine and Murther, and justify them too by Insolence, though as insupportable as both; At his receiving the Title of *MAJESTY* he seemed to have laid down all his Humanity, for after the murdering his Father-in-law (over whose dead Corps *Tarquinius* his Wife commanded her Coach-man to drive, at her return from proclaiming her Husband *KING*) he trampled on both Priviledges and People; Some he banisht by his Cruelty, others through the insupportableness of his Behaviour, he committed continual Massacres and Butcheries on the Senate and People. So that while this Feaver lasted, *Rome* was like the Torrid Zone (supposed by the Ancients) too hot to be inhabited.

But the People, by the disposition and vertue of their Primitive Laws, being too well acquainted with *Majesty* to be made any longer Slaves, finding the Kings resoluteness and violent Nature not at all to be moved by their Complaints, which were constantly blasted with the odious Name of *Rebellion* and *Treason*, upon the ravishing the beautiful *Lucretia* by *Tarquin's* Son, *Sextus*, being animated and headed by *Brutus* and *Collatinus*, were intraged to that degree of Courage, that they began to expostulate their Liberty with their Swords in their hands, driving the Tyrant (taught by his own Example) from the Throne into perpetual banishment, teaching Governours what it is to out-live the Affections of their well-meaning Subjects.

After this they stood up so stiffly for Liberty, that though *Porfenna* King of *Hetruria* (commiserating *Tarquin's* condition) came with a puissant Army to re-instate him in the *Roman* Throne, yet they maintained their cause so gallantly, and gave so many signal Testimonies, nay miracles of their Valour, witness the Actions of *Horatius Cocles*, *Mutius Scaevola*, that *Porfenna* of a terrible Enemy became a generous Friend, and chose rather to make Peace with them (although the Victory was well nigh assuredly his own) than unjustly oppress so much an injured Vertue.

That they might the better hereafter stop the Precipice of their future ruine, and free themselves from the like jealousies and Fears, they first made it their business to render the word *KING* as detestable and odious as the power of a Tyrant; And the People taking a solemn Oath never to admit *Monarchy* among them for the future, they erected a Government consisting of two Officers chosen out of the *Patricii*, whom they called *CONSULS*, named so from their Duty, not their Power. They were *two*, that one might be a stop and check to the Ambition of the other; Their Government was Annual, that through shortness of time, and multiplicity of business, they might not have leisure enough to fall in love with the Majesty and Grandeur of their Office, supposing they would govern the better, when they knew, that afterwards they were to live private Men under the Commands of others.

But *Brutus* and *Collatinus*, who had been the chief Authors and sticklers in expelling *Tarquin*, were chosen *Consuls* by the People, yet they fearing Tyranny might run in a Blood, deposed *Collatinus* in a short time after, for being a kin to *Tarquinius Superbus*, though he was Husband to *Lucretia* who had been so lately ravished, substituting *Valerius Publicola* in his place, who (to oblige and secure the Fears of the People) caused his own House to be pulled down, because it looked so like a Castle and place of Defence; *Brute* on the other side, hearing that there was a plot on foot, among the young Gentry of *Rome*, of restoring the *Tarquin's*, and that his own Sons had a hand in it, he brought them to the Market-place, where they were publicly whipt, and afterwards to the Block, where they lost their Heads.

It was not lawful for any Person to sue for the Consulship till he had first past through, successively, the Offices of *Quaestor*, *Aedile*, and *Prator*, and arrived to the forty third year of his Age, that is, past the extravagances of Youth, and free from the infirmities of Old Age, the greatest concerns of Peace and War depending solely on their management.

The

The *Romans* had alwaies so great a respect and honour for this place of Dignity, by vertue of which their Empire was enlarged, their Liberties strongly upheld, that to encrease the *Majesty* of it, changed the Ancient date of things which before was *ab Urbe condita* (in favour of them) into *L. Æ. T. V. Consulibus*, viz. *John Anocks*, and *John Astiles* being Consuls.

The Ensigns of their Office was the *Sella Eburnea*, the *Ivory Chair*, which was carried about in a Charriot, where the *Consul* sat administering Justice. The great Gown of State called *Trabea*, was worn, first by their Kings, afterwards by the Consuls. Lastly, twelve *Lictors* or *Serjeants*, which went before one Consul one Month, the second another, with bundles of Rods in their hands, and Axes bound up in the middle, the one gently to correct small offenders, the other to lop off (from Humane society) those that were otherwise incurable.

These Consuls had power of stopping any proceedings in the Senate, as may be seen by Ambitious *Lentulus*, who passionately desired *Africa*, then the seat of the War and of Glory, for his Province, threatening the Senate, that unless he had his will he would have nothing to pass in the House.

In the time of Sedition, or any sudden danger from abroad, they chose a *Dictator*, to whom was committed an Arbitrary Power, and different in nothing from a KING, but in Name, and the continuance of six months in the Office. From him lay no appeal to the People, twenty four *Lictors* went before him, as if they intended (by the greatness and Majesty of his Authority) he should affright the Seditious into their wonted Obedience, and having no equal to dispute his Commands, (the consequence of equality in Arms may be learnt from the fate of *Paulus Æmilius* and *Ter. Varro*, at the Battle of *Canna*) might, by the suddenness of his directions, prevent the Storm before it grew too blustering and violent, or, if it did, he might be in a better capacity of opposing it, the strength of an Army consisting in the Union of their Forces under one Commander; Besides, the opinions of a Senate, or an Assembly, commonly are very inconstant, great diversity and mutability arising from such numbers, or from the wranglings of two adverse Factions, we seldom finding any such irresolutions in a single Person.

From hence, and from their sending single Persons as Governours of their Provinces (however the Senate, and wiser sort of the People, dissembled) we may conclude on their approbation of *Monarchy*, as the fittest form of Government to expel danger, and enlarge their Dominions, although their Judgments were perverted and blinded by Ambition (Passion being most commonly stronger than Reason) for in *Aristocratical* and *Democratical* Common-wealths, most Men are capable of a share in the Government, which under *Monarchy* was impossible for them to attain to; And we may easily see how much they esteemed Monarchy in the latter Ages, viz. their Government of *Great Britain* by *Vice-Roy's*, not in the Name of the Senate, but Emperours in possession.

From the root of the Consulship sprung those two great branches of the *Censorship*, and *Prætorship*, the Consuls, in whose Power they were formerly included, being for the most part employed in the Wars, were forced to confer them on other persons, for the regulation of Manners, and distribution of Justice at home.

The *Censors* took cognizance of all Ill-manners, they had power to degrade both Senatour and *Roman-Knight* from the Honour of their constituted Order, and remove the People, in case they deserved it, from a more honourable Tribe to a less, from whence they were called the *Masters of Manners*.

Besides these things, they also took care of all Publick-works, as, mending Highwaies, Bridges, and Water-courses, the reparations of Temples, and several other Buildings. If any man encroached upon the Streets, High-waies, or other places that were in use for the Publick good, the *Censors* compell'd him to make satisfaction for the injury committed.

They had also the letting-out of Lands, Customes, and other Publick Revenues to Farm, so that most of the Citizens of *Rome* were beholding to this Office, as maintaining themselves by some of the Trades thereunto belonging; and this was no small help to preserve the Dignity of the Senate, the Commonalty being obnoxious to the *Censors*, which were alwaies of that Order, and careful to uphold the Reputation thereof.

They also took notice of those that mis behaved themselves in the Wars, or went about to discourage any of the Souldiers, after any notable defeat. Thus we see *Marcus Atilius Regulus*, and *P. Furius Philus*, called *L. Caelius Metellus* to an account, for that, after the Battle of *Canna*, he held discourse with some of his Companions about flying beyond the Seas, as if *Rome* and all *Italy* had been no better than lost.

They also pronounced Infamous, those, that having brought to *Rome* the Message of their Fellows made Prisoners at *Canna*, returned not back to *Hannibal*, as they were bound by Oath, but thought themselves thereof sufficiently discharged in that they had stepped back once into his Camp, with pretence of taking better notice of the Captives Names, as also, all those that had not served in the Wars after the term the Law appoints.

In their keeping was the *Censual-Roll*, or *Doomsday-Book*, wherein was the true Estate and value of what every Man was worth, that the People might be the better Governed, and the easier distinguisht.

They continued in their Office five years, and yet if one of them died, his place was lookt upon as ominous, yea dangerous to the Common-wealth, one of the *Censors* dying that very year that *Rome* was sackt, and almost destroyed by the fury of the *Gauls*.

There were two *Prators*, or Lord Chief Justices, the one for judging and examining matters between Citizen and Citizen, whom they called *Prator Urbanus*, the other for adjusting the Controversies of Strangers, and was termed *Prator Peregrinus*, and *Prator Minor*, but afterwards, Law-suits increasing, there were many more added to the former, who were to sit in the Court of Life and Death.

The two Chief *Prators* took notice of all matters concerning Equity and Wrong, between Man and Man, and under them the *Centum Viri*, but especially all Crimes Capital, as Treason, Murther, buying of Voices for the obtaining of Magistracy, &c. which were at first heard by the *Kings* and *Consuls*, and afterwards by certain Persons appointed by the People for that purpose, who were called *Quaestores Parricidii*; But in time, the hearing of these Publick, or Capital Causes, was confirmed and transferred unto certain Magistrates, who continued in their Office a whole year. Others had their Office no longer than they sat in Judgment, which were, for distinctions sake, called *Pratores Quaestores*, and their Causes *Quaestiones perpetuae*, because in their Causes there was one set form of giving Judgment constantly used, whereas, in Private and Civil causes, the *Prator* yearly changed the form, by hanging up new Edicts and Laws, by which he intended to administer Justice, that year, to the People; for as the Causes were different, so were the signs and distinctions of their Courts, a Spear erected denoting the *Nisi Prius* Court, and a Sword hung out in token of that which related to the sentence of Life and Death.

The *Prator Urbanus* was wont, at the entrance into his Office, to collect a set form of Administration of Justice, out of the former Laws and Edicts of other *Prators*, according to which he would distribute Justice all the year following; And lest the People might be ignorant of the contents thereof, he caused it to be hung up in publick view. This form of Justice was termed *Edictum*, because he did thereby forbid, or command something to be done.

This *Edict* being delivered out, the administration of Justice consisted in the use of one of these three words, *Do, Dico, Addico*, he is said *Dare actionem*, when he grants an Action or Writ against any man, *Dicere jus*, when he passeth Judgment on him, *Addicere res aut personas*, as when he in the Court doth see and allow the delivery of the thing, or the Person, on which Judgment is passed. The form of Addition was thus; After Judgment had been pronounced in Court, the Party which prevailed, laid his hand on the thing or person against which Sentence was pronounced, using this form of words: *Hanc ego hominem, sive hanc rem ex jure Quiritium meum esse dico*, then did the Lord Chief Justice *Addicere*, i. e. approve the challenge, and grant a present possession.

But these forms and waies of proceeding being uncertain, and the Law it self unknown to most of the *Roman* Commonalty, as lying for the most part in the Breast of the *Prator*, to avoid this incontrollable power, and the infinite disadvantages that

that daily ensued, Three men were deputed by the Senate to go to *Athens*, and other *Greek Cities*, to make a collection of what Laws they thought convenient, by which they were resolved the City should be governed.

At their return the *Consuls* were deposed, and the Government of the Commonwealth put into the hands of Ten Men, all of Consular dignity, to whose wisdom and Integrity was referr'd the new modelling of the Laws contained in the Ten Tables, having power of curailing what was superfluous and unnecessary, and of interpreting any thing that was dark or obscure, and of adding any thing where they found a necessity or occasion; From the addition of two Tables, they were called the Laws of the twelve Tables, the Fountain from whence the Civil Law proceeded.

These Men were allowed the same Ensigns of Majesty, and the same power and Authority as the *Consuls* formerly had, as of calling together the Senate, ratifying and confirming their Decrees, and managing the chief business of State; Nevertheless but one at a time took this Power upon him, the others in the mean while differing little from private Men.

The People at first were so in love with this *Decem-Viral* way of Governing, that they willingly diminished and abated their own Priviledges, to advance the Credit and Honour of their new-laid Greatness; These *Ten* abrogated the Statute of *Appeal*, made by *Valerius Publicola*, to the Judgment of the People, and they not much grumbling at it, expected that the Greatness they allowed them in *Majesty*, would be sufficiently recompenced by the happiness and infinite advantages they should receive from the Justice and Moderation of their Government; But they, now they had gotten the Reins in their hands, began to contrive how to make that Government perpetual, which before was but Annual; They agreed among themselves, that every one should take upon him the grandeur and Authority of a *Consul*, intending, by Cruelty and Oppression, to force the People into a certain fear and dread of their Authority, rather than by Mild usage, to let them fall (gently, and by degrees) in love with their own Slavery, and bondage.

'Tis strange, that they having all formerly proved good *Consuls*, should, when they came to be good Lawyers, prove such ill Governours; For they instead of Instructing the People by their Laws, by their insolent Oppression and Incontinency, gave occasion daily of their Complaint and Murmur, making the Law rather a snare, than a help or ease to the People (as hath often appeared to the grief of other Nations in successive Ages) punishing the faults of the Commonalty (which, for the most part, proceeded from Necessity) by the same Laws they defended the extravagances of their own Passions.

These Oppressions and Injuries were patiently endured by the People, but *Appius Claudius*, a Man of a bolder and wickeder Nature than the rest, lusting after the fair, but vertuous *Verginia*, whom (according to the Law) 'twas below him to marry, and purposing to leave no kind of means unattempted for the enjoyment of his Love, and the more speedier easing of his tormented mind, resolved (not reflecting upon *Tarquinus* his fate) to have recourse to strength and Authority, where the interposition of Love was ineffectual, hoping by the Law to justify his Rape, as well as his other Brethren had formerly their Oppressions and Wrongs. This his project proved very unsuccessful, for the Father of the Lady, though of a low Degree, yet of a great and generous Spirit, killed his Daughter in an open assembly to secure her Honour.

This last fault of *Appius* was so unparallel'd an Indignity, that 'twas like a great spot of Oyl upon Cloth, which seems to have diffused and spread it self abroad to that degree of inhumanity and ugliness, that they lookt upon the Ravisher rather, as a Monster, than a Man; *Appius* was forced, through shame and fear of the fury and anger of the Multitude, to be his own Executioner in Person, his Companions in the Government, on the same account, quitting their Offices also.

This was the second time, that, in the Honour of the Female Sex, they changed the form and manner of their Polity.

The *Consuls*, after this, were restored to Sovereignty again, and although the storm seemed to have ceased, yet the Waters kept on rowling still, for notwithstanding the People had fully satisfied themselves for the affront put upon *Verginia*, and the deposing

posing the rest, yet now as their Courage was elevated, and their Party strong, they were resolved to petition the Fathers to lay aside all distinctions of Marriage, making it lawful for the Nobility and Commonalty to marry with one another, if the Parties could agree about the Bargain, alledging that the impossibility of *Appius* his marrying with *Verginia* (the one a Peer, the other a Plebeian) was the chiefest Cause, that put him upon so horrid a piece of Villany.

The *Senate* graciously condescended to a grant of their requests, but the People finding, that the Nobles scarce would match themselves with the Plebeians, and no great probability of the Plebeians mixing their Blood with the Nobles, unless by a Decree of *Senate*, they were in as great a possibility of obtaining the great Offices of State, as the Nobles, thought it convenient, now their hand was in, to prefer a Bill of being made capable of the Consulship also. The *Senate* at first look'd upon the Demands, as too saucy and confident; yet found the Denial to be altogether as dangerous (fearing lest they would have recourse to their old refuge, of forsaking the City, leaving the *Senate* to be Princes without Subjects) by the advice of *Claudius*, took a middle course, enacting, that there should be six persons appointed to steer the Commonwealth; three to be chosen out of the Nobility, and three out of the Commonalty, whom they termed *Tribuni militum Consularis Potestatis*, allowing them the power of Consuls; but at the same time, checking their Insolence, by denying them the *Majesty* and *Greatness* of the Title.

This form of Government lasted not above seventy eight years, the *Senate* at last decreeing, that one Consul should be chosen out of the Nobility, another out of the People; nay, a Citizen, whose Vertues could entitle him to it, should obtain the Dictatorship, making Merits equal with Nobility.

Note,
Titles of Honour originally
were conferred
for the sake of
virtue, not of
state; witness
Sir Walter
Rawleighs
Hist. of the
World.

The People thus sharing, with the Nobility, in the Government, now was the time for busy Heads to lay their ambitious designs, and shew the utmost of their skill in feeding the humours of the People: Now the *Tribunes* (who at first were chosen as Protectors of the People, to preserve their Liberties free from Encroachments and Insolencies of the Nobility) did not only justify their Affronts and Indignities towards the *Senate*, under the notion of upholding the Privileges of the People, but turned the Government quite into a perfect Democracy.

The affections of the Common People were sway'd now more by flattery and corruption than desert, and the Commonwealth lay like a Vessel, driven too and fro by the wind of Ambition; all good men fearing, and the bad wishing, when it would split it self on the Rock of a Civil War, having nothing to loose, expecting to be gainers by the wreck.

In this juncture, up-start *Marius* and *Sylla* contending for the management; *non aliud discordantis Patrie remedium est quam ut ab uno regetur*, there was no other way of saving a male-contented and seditious Commonwealth, than by the committing the Government of it to the unlimited Power of one Person; But these men, as they were extraordinary valiant, so were they beyond all measure cruel, delighting rather in blood than in War; yet neither (it seems) thought fit to be Rulers of so large an Empire, who took more pleasure in the slaughter and banishment of their fellow-Citizens, than in their security, unity and welfare at home.

Marius soon after submitted himself to the forces of *Sylla*, and Fate, leaving the world in as great obscurity as he came into it; for although afterwards *Sylla* by decree of *Senate* was made perpetual Dictator, yet of his own accord, mildly and weakly resigned it, which was the occasion of *Cæsar*'s expression, *Sylla dictare nesciit* — That *Sylla* did not understand, what it was to be a Dictator.

The two next that appeared on the Stage, were the two greatest Captains in the world, *i.e.* *POMPEY* and *CÆSAR*, who, as they had formerly been of the above-said Factions, so they now began to take up the same Pretences. The ground of their Quarrel (as is reported) was, that *POMPEY* would endure no equal, nor *CÆSAR* allow of any superiour: (*i.e.*) The one would brook no Co-partner in the Government, the other none to leap into the Saddle before himself.

Pompey

Pompey was the Favourite of the Nobility, *Cæsar* the peoples Darling, the one valued himself by the number of his Conquests, the other by the difficulties of his Victories. In fine, they were Men whom Courage never failed, or Fortune frown'd on or deserted; They began now to be jealous of one anothers Actions, endeavouring the suppression of the contrary Faction, as an increase and accomplishment of their happiness.

Pompey, and his Faction, made it their business (whilest *Cæsar* was employed in the conquest of *Transalpine Gaul*, and *Britain*) to cross all his designs and projects at *Rome*, reflecting on the Counsel given by his Kinsman *Sulla*. He began now vigorously to oppose and obviate the daily increasing Greatness of *Cæsar*, who proved too great a Politician, and of too resolute a nature to let pass Opportunities, which of themselves were apt enough to slip away; therefore marching with his Army into *Italy*, he resolved to set his own Forces against *Pompey's* Power, where, by his old Success and good Conduct, confirming his Reputation, *Pompey* was forced to leave *Italy*, and pass over with his Army into *Greece*.

Cæsar, after he had settled his Affairs in *Italy*, soon after followed him, thinking that the shortness of time he allowed him to reinforce his Army would be the surest way of facilitating his Conquest; But had *Pompey* continued his first Resolution of playing the *Fabius Cunctator*, and forbore longer engaging with him, *Cæsars* good Fortune could scarce have preserved him and his Army from an absolute Overthrow.

But *Pompey* being perswaded more by the importunities and rash Counsels of some of his Followers, than by his own Judgment, to a resolution of fighting, not at all becoming the Age and Wisdom of so great a Captain, was totally routed at the Battle of *Pharsalia* in *Thessaly*, from thence *Pompey* escaped into *Egypt*, to his old Friend *Ptolomy*, who instead of repairing his Fortune (for some private Reasons of State) struck off his Head, preferring the favour of the Conquerour before either Generosity or Friendship.

Cæsar, as a reward of his Valour, seized on the Empire, being made, by Decree of Senate, perpetual Dictator, yet at last he was paid home for his bold Attempt, receiving in the Senate-house no less than twenty three wounds, as a reward of his five years Usurpation. For it seems, the Romans had enjoyed their Liberty over long, and lost it too late to forget it so soon.

'Tis to be admired that Great Men, although they are sometimes fore-told of their destruction, by previous signs, yet think it a great weakness to credit it, and a signal injury to be put in mind of their own Mortality.

Alexander was forbidden entering *Babylon*, and *Cæsar* fore-warned of coming to the Senate, yet the Admonishers, by both, thought frivolous and vain; for having been so long above Fortune, in the frequent successes in their Wars, they verily thought themselves beyond the reach and malice of Fate. But Fortune who had been his good Friend in his life time, made him sufficient amends for the unkindness she had shewn him at his death;

First, By fixing the Empire afterwards in his Family.

Secondly, Leaving his Name to his Successors, as the greatest title of Honour Majesty it self was capable of.

Thirdly and lastly, By the appearance of a Star after his death, which the Common people thought to be his Soul, placed there by the especial favour of the Gods, to upbraid the Senate of Ingratitude, and Inhumane actions.

After the death of *Julius*, young *Octavius*, whom *Cæsar* made his Heir, came to *Rome*, to demand of *Antony* his Inheritance left him by his Father *Julius*, but finding by *Antonies* Delaies that there was little good to be done, he told the People, He intended it not for himself, but as a Donative to be distributed amongst Them, which procured Him the Love, and *Antony* the Curses and Hatred of the People.

Antony, after the defeat given him by *Hirtius* and *Pansa*, repaired to *Lepidus*, perswading the good natur'd General to march with his Army into *Italy*, proposing to him the Empire as the ends of his labour, but *Octavius* understanding their intentions, thought it his best way to bring himself into the League also, meaning, under this pretended Friendship, only to stay till time should present him with a fitter

fitter opportunity of ruining both, which very soon happened, for *Antony*, after he had overthrown *Brutus* and *Cassius*, makes over with what haste he could into *Egypt*, to assure his dearest *Cleopatra* of the truth and constancy of both his Love and good Fortunes; *Octavius* soon catcht hold of the opportunity this their separation offered him, for having lately found by experience what advantages *Antony* had over him by joyning with *Lepidus*, was resolved for the future to allow them no such odds over him, wherefore for some private Reasons, best known to himself, suddenly seizes *Lepidus* in his Camp, deposes him from a share in the Government, and confines him to *Rome* as a single Person.

Once again the Empire was laid at stake, but *Antony* proved the unfortunate Gambler, for consulting more his Love (than his Reason) *Cleopatra*, than his old Captains, determined to venture All in a Sea-battle, wherein he was overthrown by the good Fortune and Conduct of *Octavius*.

Thus being acquitted of all Competitors, he enters *Rome* in a Triumphant manner, where, by his Vigilancy, Wisdom and Gentleness, he firmly established (though against the grain and humour of the *Roman* People) the greatest Empire that ever was.

Of their Religion, some of their GODS, and manner of Worship.

WHAT GODS were worshipped in *Rome*, or what publick forms of Adoration were used there before the death of *Romulus*, few or no Authors have delivered unto us, most referring the establishment of Religion, and its Ceremonies, to *Numa Pompilius*, who is called by *Arnobius*, *In Religionibus comminiscendis Artifex*, ingenious in coyning or devising Religions.

But suppose we should grant, that the *Romans*, as a Savage multitude of Thieves and Out-Laws, had but few or no notions of a Deity before the death of *Romulus*, yet that then Religion took root amongst them, which was something before *Numa*'s coming to the Crown, may be gathered from the words of *Plutarch* in *Romulo*, to this purpose:

Plutarch in Romulo.

When the People began to Muriny, and cry out that the Fathers had murdered *Romulus*, and seemed resolved to take Revenge upon them for so Inhumane an action, *Salus Proculus*, a man eminent amongst the Fathers, Kinsman, and of unsuspected Loyalty to *Romulus*, coming out into the Market-place, the Multitude there present, swore solemnly, That in his Journey he met *Romulus*, whose Countenance seemed more divine and glorious than ever, and his Armour more glittering than formerly; Whereupon he began thus to Reason the case with him. *What Injury, O King! or what was it in your mind, that first moved you to expose us to the fury, clamour, and accusations of our Adversaries, and leave your poor Orphans City in a General mourning and confusion; To which the King answered, O Proculus! 'Tis the pleasure of the GODS that I am sent from Heaven (understanding the prosperous Fate of my City) and their will that I return thither again, therefore be of good cheer and comfort, and charge the Romans that they worship Valour and Prudence, and by so doing they shall propagate their Dominion, and become a potent People, and I, QUIRINUS, will be their Indulgent and propitious God; Moved by these words, and the Authority of the person, the People were suddenly appeased, and from that time forward called upon ROMULUS as their God, in which words are comprehended the very definition and nature of Religion it self, viz.*

First, The Duty of the People.

Secondly, The benefit resulting from it.

Thirdly, The promise of being their God.

Fourthly, The general belief of the People, with their Obedience to the Civil Magistrate immediately ensuing the same.

Thus

Thus at first was the foundation of Politick *Theology* laid at *Rome*, on which *NUMA* (who succeeded next in the Government) built so large and happy a superstructure; For he, more out of a deep reflection on the death of *Romulus*, than any inbred or natural inclination to Peace or Religion, made it his business to instruct the People rather in Sacred Matters, than encourage them to enlarge their Territories, by Warring on their Neighbours, for having arrived to the same height of Glory, was exposed to the like Envy, and consequently to the same Fate also, unless he could lay greater Ties and Obligations on the Consciences of his boisterous Subjects than his Royal Prerogative; For finding, by late experience, that no Earthly power was so sacred or secure, but Ambition (when opportunity presented) would strike at, nor any Government permanent or successful without some established Religion, which makes deeper impressions in mens minds than the Civil Power can, by proposing, after death, such large Rewards, and such severe Punishments, he made it his business to alienate their minds from their Wars, and accustom them (a thing easily done, considering it was new and strange unto them) to Religious exercise, giving out withal to the People (understanding the easiness of their Nature by the reception of *Proculus* his story) That the Laws which he delivered them, were made by the Nymph *Egeria*, moreover telling them, That all success imaginable should attend them, if they religiously observed those Institutions, and, Losses, and strange Calamities, ensue upon violation and neglect of the same.

† *Plato*, it seems, approves of such pretensions as mighty necessary for all Legislators, and therefore laies it down as a Rule, 'Εκ Δελφῶν δ' ἔχει τὸν νόμον καὶ τὰ θεῖα κοινὰ, *fol. 759.* That all Laws (about Divine Matters) must be fetched from the Delphick Oracle, which Opinion being thoroughly confirmed in them, by the continual success they had in the Wars under their succeeding Kings, they grew at last not only Religious, but extremely Superstitious, which may be seen from the tedious Catalogue of the Gods they worshipped, exceeding (as *Varro* reporteth) in number thirty thousand. *Varro Ant.*

With what zeal did they Deifie the extravagant Passions and phrenzies of their own minds, with what care did they make Gods of Diseases and Corruptions, and how diligently did they feign (out of their own brains) particular Gods to preside over particular Matters. When they sat down before a City with their Army, they first, by Enchantments and Spells, conjured the Gods of the place to desert their Enemies, and the *Roman* Priest (in the face of the whole Army) invited them to *Rome*, promising them better accommodations, and statelier Temples than their Native Countries could afford them; And lest other Nations should serve them the same trick, they constantly concealed the true name of their City, that the name of their Tutelar Gods might not be discovered.

The *Athenians* had Altars erected to the *Unknown Gods*, lest by leaving any out of the Catalogue they might incur their displeasure. The *Athenians* (but especially the *Romans*) had such an opinion of the certainty and infallibility of *Sooth-saying*, that the last are said scarce ever to have undertaken any Action of importance, either within their City or without, before they had first consulted their *Augures*, and if at any time they had been beaten by their Enemies, they commonly attributed their Mischance to the omission of some Rite or Ceremony or other, when the defeat plainly proceeded from the ill management of their Affairs by their Commanders.

of SOOTH-SAYING there are four kinds.

First, *AUSPICIUM*, in Greek *Οἰωνισμὸν*, is a way of Sooth-saying or divining by Birds, when such or such Birds flie before or behind, on the right or the left, to shew what it doth prognosticate, sometimes from the number of them, whence *Romulus* had promised to him the Empire before his Brother, because he had seen a double number of *Vultures*, and lastly from the nature of them.

Note,
* This Custom
was much in
use among the
Britains.

Secondly, *ARUSPICIUM* (under which is comprehended what by the *Greeks* is termed *Ἡεπικὸν* and *Θυπικὸν*) was an observing, whether the Beast to be sacrificed came to the Altar willingly, or no, or whether he died without struggling or bellowing; In the next place they made an * inspection into his Bowels, to see whether they were of a natural Colour, whether they were corrupted or exulcerated, whether any parts were wanting, this is that part of it which is called *Ἡεπικὸν*, by the Latins *Extispicium*.

Cicero de
Divin. lib. 2.
Ovid Met.
lib. 15.

The next thing presented to their consideration at these Sacrifices was the Flame, observing whether it presently consumed the Sacrifice, whether it were of a pure bright and lively colour, whether thick or smoaky, whether it burnt without crackling, noise, or ejaculation of its sparkles; This the *Greeks* call *Θυπικὸν*, the signs by which they foretold events are termed by *Æschylus* *θελογονὰ σημάτια*, the *Latins* learnt this Art from the *Hetrurians*, and they were instructed in it by one *Tages*, who appearing to certain Plough-men out of a furrow, gave them many good and wholesome instructions concerning this kind of *Sooth-saying*.

Thirdly, *TRIPUDIUM*, was a conjecture of Future success by the dancing or rebounding of Crums cast unto *Chickens*, which was performed after this manner; Silence being commanded, and the Coop, where the Fowls were, opened, they cast down crumbs of Bread, if the *Chicken* came slowly, or not at all, or walked up and down carelessly without minding the Bread, then should the business fall out unsuccessful, but if they hastily leapt out of the Coop, and fed greedily, as if some crumbs should fall out of their mouths again, it betokened happiness and great success.

Fourthly, *AUGURIUM*, was a fore-telling things from the chattering of Birds, or from any sudden or surprizing sounds or voices, of which we can give no cause or reason.

After the destruction and sacking of *Rome* by the *Gauls*, it was disputed by the Fathers, whether they should remove to *Veii*, but a noise of a Centurion being heard, told them, 'Twas best tarrying where they were, so that immediately they gave over all thoughts of a Removal. And the death of *CÆSAR* was divined from the clattering of Armour in his house.

The *Athenians* and *Romans* very much agreed in superstitiously observing good daies and bad, making several conjectures from the Weather, from the crossing of their way by a *Hare*, or *Cat*, from a *Hens* crowing, from the entring of a *black Dog* into their Houses, &c.

Rev. 17. 15.

That which was first adored in the World instead of its Creatour, is supposed, by some, to be the *Sun*, which was occasioned by some broken Traditions, conveyed by the Patriarchs to their Children, touching the dominion of the *Sun* by day, and by the constant wondring of the Heathens themselves, at the glorious constitution and admirable course of that Cœlestial body, with the infinite advantages it daily bestowed on Mankind; Upon the same account, soon after, came the *Moon* to be worshipped, the chief place from whence this poyson dispersed it self over the East, is thought, by *Meade*, to have been *Babylon*, from *Revelations* 17. 15. where *Babylon* is called the *Mother-Harlot*, that is (saith he) the First parent of Idols, for as *Babel* was the first seat of *Temporal Monarchy*, so was it of *Idolatry*, which is more probable than the Opinion of *Diodorus Siculus*, which makes the *Egyptians* the first Inventers of this Superstitious worship.

This

This kind of Idolatry was very early brought into Greece, if we will give any credit to *Plato*, who in his *Cratylus* speaks thus; *Θαίνομαι μὲν οἱ πρότεροι τῶν ἀνθρώπων πρὸς τὴν ἑκάστην τέττα μὲν οὐκ ἔχοντες οὐδὲν ἄλλο πλὴν τοῦ ἡλίου καὶ τοῦ σελήνης.* *Plat. in Crat.*
It seems to me, that the Ancient Inhabitants of Greece had the same Gods the Barbarians have now, viz. the Sun and Moon; And *Plutarch* affirms, in the *Life of Pericles*, *That they worshipt the Sun, punishing the neglect thereof with death,* and that this kind of *Sun-worship* was known to the *Romans*, also in its very Infancy, may be proved from the Testimonies of *Ter. Varro*, and *Dio Halicarnassæus*, who affirm, That *Tatius*, King of the *Sabines*, was the first at *Rome* that consecrated Houses to the Honour of the *Sun and Moon*. *Plutarch in the Life of Pericles. Ter. Varro: Dio. Halicarn.*

Now this, as it was the most ancient Theology of the Heathens, so was it in itself more reasonable and natural than that which was taught the People by the Poets, called *Poetick*, or *fabulous Theology*; For they lighting on some imperfect Relations concerning the Creation, and some broken Traditions touching GOD, and the Wonders he wrought in the behalf of his People, have so strangely inveloped the Truth, by delivering it in a dark and mystical sense, and by mixing it with divers trumperies and figments of their own brains, that the lustre of *Moses's* Writings could scarce be discovered; For they made their Verses and Songs, more to please and wheedle the weak Multitude into an opinion of their Wisdom, and veneration of their Persons, than (by any solid reason) to satisfy the minds of their Auditors concerning those new-fangled Deities.

What an infinite number of *Gods*, and strange *Legends* concerning them, did they invent and hammer out from the Attributes and Miracles of the Great and True GOD, and from the confused stories of *Adam*, *Cain*, *Noah*, and his Sons, *Joseph*, and others, &c. so that at last they were forced, for distinctions sake, to divide them into Degrees and Orders, namely, *Dii Consentes seu Majorum Gentium*, *Seleciti*, *Patricii*, *Infiores*, *Dii Medii*, *Dii Infimi*; At last, not only every Nation, but every City, nay private Families had their peculiar Tutelar Gods, and every Wood and Fountain had certain *Nymphs* assigned unto it.

The truth of which may plainly be seen from the Oath and Covenants between *Hannibal*, General of the *Carthaginians*, and *Xenophanes*, Embassadour of *Philip* King of *Macedon*. 'This the League ratified by Oath with *Hannibal* the General, and with him *Mago Myrcal* and *Barmocal*, as also the Senatours of *Carthage* that are present, and all the *Carthaginians* that are in his Army, have made with *Xenophanes* Son of *Gleomachus* the *Athenian*, whom King *Philip*, Son of *Demetrius*, hath sent unto us for himself, and the *Macedonians*, and his Associates, before *Jupiter*, *Juno*, and *Apollo*, before the God of the *Carthaginians*, *Hercules*, and *Tolau*, before *Mars*, *Triton*, *Neptune*, before the Gods accompanying Arms, the *Sun*, the *Moon*, and the *Earth*, before *Rivers*, *Meadows*, and *Waters*, before all the Gods that have power over *Carthage*, before all the Gods that Rule over *Macedon*, and the rest of *Greece*, before all the Gods that are Presidents of *War*, and present at making this League.

Out of this vast multitude, the *Athenians* had twelve Gods, for whom they had a more particular honour and veneration. For this reason was erected in *Athens*, *Βασιλεὺς τῶν δώδεκα θεῶν*, and in their Common discourse they were wont to swear, *κατὰ τοὺς δώδεκα θεούς*, these, *Herodotus* saith, they received from the *Egyptians*, *Duodecim Deorum nomina, primos Ægyptios in usu habuisse, atque Græcos ab illis cepisse mutuatos, eosque prius Aras, & Imagines, & Tempia Diis sibi erexisse*; The *Egyptians* first invented the Names of the twelve Gods, which the *Greeks* borrowed or received from them, for they first erected to themselves *Altars*, *Images*, and *Temples* for their Gods; For the *Græcians* worshipped their Gods a long time without any distinct Names or Titles, only under the common name of *Θεοί*, as the same Author assures us.

As the *Græcians* had twelve *θεοὶ μέγιστοι*, or principal Gods, so the *Romans* had twelve *Dii Consentes*, who were supposed to be of *Jupiter's* Privy-Council, and as the *Greek* Gods had their Pictures drawn out in a Gallery in *Ceramicus*, so these had erected in the Market-place twelve guilt Images, their Names are comprehended in this distick of *Ennius*:

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
 Mercurius, Jovis, Neptunus, Vulcanus, Apollo.*

B b b 2

But

But for the conveniency of a speedier dispatch of this matter, we will treat only of two of these, as also of *Pan* and *Janus*, who more particularly belonged to the *Romans*, and may serve to type out the nature and manner of the rest, and first of

J A N U S.

The God
J A N U S.

Who this *JANUS* was, Authors extreamly disagree among themselves, some affirming him to be the *Sun*, others the *World*, the *Year*, *Noah*, *Japhet*, and others, *Javan*; That the Ancients, by *Janus*, designed the last of these is probable, first from the nearness of their Names, secondly from the Fable of *Janus* it self; *JANUS* is made to be the first King of *Italy*, and *JAVAN* supposed to be the first person that brought Colonies into *Italy*.

The Image of *JANUS* had two Faces looking East and West, as *Greece* and *Italy* lay, and was stamped on Coyns with a *Ship* on the reverse, all which may be referred to *Javan* Father of the *Greeks* and *Latins*, who sayling over the *Ionian* Sea, that lies between *Ætolia*, and the Western parts of *Greece* and *Italy*, planted Colonies in both; Others make him the same with *Noah*, drawing their Argument from the similitude of his Name with the Hebrew *יין* *Jain*, *Wine*, whereof *Noah* was the first Inventer, but although 'tis uncertain who, really, he was, yet without question, he was honoured by the Age he lived in as a great Benefactor to Mankind, and afterwards, for the usefulness of his Inventions, was lookt upon, by fond Posterity, as a God.

He is said first of all to have taught the *Italians*, That *Bread* and *Wine* was fitter for Religious *Asses*, than eating and drinking; He also introduced Altars among them, and taught several Rites and Ceremonies used in Sacrifices. Upon this account, at all their Oblations, their first Applications and Invocations were made to *JANUS* by way of Introduction and Preface, the *Wine* and *Bread* being offered up to him, as the First-fruits due to him; He found out *Shipping*, the Invention of *Coining*, *Keys* and *Locks* for the security of Houses.

He was called more particularly *Father*, though that appellation grew afterwards common to most of the Gods, his *Effigies* in the Capitol of *Rome* was very much admired, for the artificial placing of the Fingers. His *Right-hand* represented three hundred daies, and his *Left* sixty five, which makes up the daies of the year, signifying thereby that he was *God of Time*.

He had at *Rome* three Temples sacred unto him, but I shall only speak of that which was built by *Romulus*, upon the Peace made between him and *Tatius*, in which was the Image of *Janus* looking two waies, an Emblem of the *Romans* and *Sabines*, who upon this Peace became one People.

This is that Temple (so much talkt of in Authors) that was alwaies shut in the time of Peace, and open in times of War, from whence *Janus* is called, *Patulcius* and *Clusius*.

This Temple, from the time of *Numa* to *Augustus*, was never shut but thrice, first by *Numa*, secondly, after the first *Punick* War, by *T. Manlius Torquatus*, and lastly by *Augustus*, after the Battle of *Actium*.

JUPITER.

J U P I T E R.

JU P I T E R was the Son of *Saturn* and *Rhea*, or *Ops*, but how he came afterwards to be Deified, we must learn from *Diodorus Siculus*.

The God
JUPITER.

Some are of Opinion (saies he) *that after Saturn took his place among the Gods, that Jupiter, justly and lawfully (and not by force) succeeded in the Kingdom, although others say, Saturn being foretold by an Oracle, at the Birth of his Son, that he should be expelled the Kingdom by Jupiter, was moved by Interest of State, for his own security, to destroy all his Sons, hoping by that means to prevent and nip Rebellion in the bud; But Ops resenting this his Inhumanity, and seeing no hopes of appeasing her incensed Husband, privately sent him to be brought up by the Curetes that lived about Mount Ida, these recommended the bringing up of the Infant to the care of certain Nymphs that inhabited a Den thereabouts, who fed him with Goats-milk and Honey. After he came to mans estate he built a City on Ida, the relicks of whose Ruines remain to this day.*

This God exceeded all men in Valour, and all other Vertues whatever; for possessing himself of the Kingdom after *Saturn*, he contributed very much to the ease and comfort of Mans life.

He first taught that *Justice* was to be observed, and *Force* and *Injury* to be avoided, all *Strife* and *Controversies* he determined by the acuteness of his Judgment, making the peace and Happiness of Mankind his great business. The *Good*, by perswasions, he invited to proceed in Vertue, and the Insolencies of the *Wicked* he restrained by fear of punishment.

He Travelled through most parts of the World, publicly denouncing War against all Robbers and Irreligious Persons, commending and introducing Equity and Laws; About the same time is reported his Victory over the *Giants*, who depending upon their strength, unjustly oppressed and brought into slavery the rest of their Neighbours; In few words, for all these benefits he was accounted a God, and sett Sacrifices appointed for him, but as he grew up to this height of Glory, so we have good reason to believe (if good Authors, but especially the Poets, have not belyed him) that he soon fell from his wonted Vertue; nay, by their relations; he was so far from a Divinity, that he is made altogether a Monster in humanity. What Woman, but of ordinary Beauty, near him, could escape the fury and violence of this lecherous, hot-backt Deity. The Oblations he most delighted in were Maiden-heads of his own sacrificing, wherefore he translated more Whores to Heaven, for their kindness and Beauty, than Religious Persons for their Piety and Vertue, many of the *Stars* being supposed to have been either his Concubines or Bastards, and that he might be wicked and debauched enough for a Heathen-God, he is reported to have married his own Sister, and to have offended in the sin of *Sodom* with his little *Ganimedes*, but perhaps many of those stories were put upon him by some *Heathens*, who thought the Essence of a Deity consisted rather in the largeness of its Power, than in the universality of its Goodness.

He was painted (according to *Albrius*) sitting in his Majesty in an Ivory Throne, having in his Left hand a Royal Scepter, with the other casting Thunderbolts to Hell, and trampling under his feet the *Giants* overthrown with the same, near him was an Eagle, which flying between his legs, carried away by force a beautiful Boy named *Ganimedes*, having in his hand a Bolt, or Beaker-Cup, ready as it were to present it to *Jupiter*.

C E R E S.

C E R E S.

The Goddess
C E R E S.

C E R E S was the Daughter of *Saturn* and *Ops*, and had in great estimation both by the *Greeks* and *Latins*, She was respected as the Goddess of *Husbandry*, and supposed to have been the first that taught Men the Art of *Sowing*, She is also reported to have given out good Laws, to make the life of Man more easie and pleasant.

The Ceremonies and Sacrifices which were performed to her, were brought (into *Rome*) out of *Greece*, by *Evander*.

She was painted in a Matrons habit, adorned with a Garland of Corn, sometimes sad with a Torch in her hand, as if she were seeking out her Daughter *Proserpina*, ravish'd by *Pluto* the God of Hell, at other times with an handful of Corn and Poppey, as may be seen in Ancient Coyns.

P A N.

The God
P A N.

P A N was the Son of *Mercury*, and superintendent both of *Sheep* and *Shepherds*, He was an ancient Deity of the *Arcadians*, and translated by them from *Arcadia* into *Italy*, where, according to the command of *Themis* they built him a Temple in the place where *Romulus* was nursed by a *Wolf*, called by the *Romans* *Lupercal*, afterwards was much respected at *Rome*, several Games and Sacrifices being set up and instituted in his Honour. The Ceremonies used were these;

Two *Goats* being sacrificed, two Noble mens Sons stood by, whose foreheads some stained with their bloody Knives, and others presently dried it up with Wool dipped in Milk, it being necessary for the young Men to turn round about, and whilst their foreheads were drying to laugh. After this the *Goat-skins* being cut into Thongs, they run about almost naked, having only their private parts covered, striking with those Thongs whomsoever they met; neither would the younger sort of Women endeavour the avoiding those stroaks, because they thought they very much furthered Conception, and facilitated their Delivery.

At the same time was sacrificed a *Dog*, as an irreconcilable enemy to a *Wolf*.

He was pictured Naked, having Horns in likeness to the Sun-beams, a long Beard, his Face red, his Breast shining with Stars, the nether part of his Body rough, his Feet like a *Goat*, having in one hand a Pipe, in the other a Shepherds-Crook, and was always imagined to laugh.

But we should very much injure the wisdom of the Ancients, if we should suppose that the Learned sort also believed in such senseless Deities, and ridiculous stories concerning them, or that they could really entertain any good opinion of such odd and antick forms of Worships as were used at their Sacrifices. Many of their Writings assure us sufficiently to the contrary, and many of the Philosophers understood *G O D* to be, the first, Eternal, Infinite, and most Unchangable Being.

Plato, in his *Metaphysicks*, stoutly asserted the Unity, Simplicity, and Immutability of *G O D*, he also demonstrated his All-sufficiency, Incomprehensibility, and Omnipresence also.

Socrates asserted the spiritual, infinite and eternal Nature of God, and his unity, which was the great Reason, why he suffered death, and dyed a Martyr for the true God; He affirmed likewise, that vertue was the effect of neither Nature nor Art, but the product of Divine Inspiration.

Antisthenes, *Socrates* his Schollar taught, That Vertue was the chiefest Good, and that God cannot be resembled to any thing upon Earth, and not elsewhere known, but only in that everlasting Country, of which we have no *Idea* or Image at all.

Plato

Plato terms his own divine Philosophy τῷ ἑνὶ γινώσκῃ, the knowledg of the first Being, and proves, that it is most conversant about God, thus. Τὸ μὲν πάντως ὅτι πάντως γινώσκῃ, that which always is, is always most to be known.

St. Augustine says, that this *Plato mirificè iis delectatus est, quæ de uno Deo tradita fuerant*, that he was strangely taken with those things, which were delivered concerning one God, and although they were forced (sometimes to please the Civil Magistrate) to intermix their own *Grecian* Trumperies and Fooleries with serious truths, and for fear of the superstitious humour of the rabble, to deliver many of their notions concerning God under those common and more conceived Appellations of *Jupiter*, and *Apollo*, yet the Sentiments and Apprehensions, they really had of the Deity, were far more noble and refined than those of the Vulgar, though they were many times shrouded in cryptick and ænigmatical Expressions.

Justin Martyr boldly affirms, that *Plato* never spoke any thing of *Moses* for fear of the times, his words are these; *Plato Mosi mentionem facere ob id, quod unum solumque Deum docuerat, sibi apud Athenienses tutum non putavit, veritus Areopagum.* *Plato* for fear of the Judgment and inquisition of the *Areopagites* thought it not safe to make any mention of *Moses* to the *Athenians* in that he affirmed there is but one God. Justin Mart.

And *Pythagoras* condemned *Homer* and *Hesiod* to Hell, to be there stung and bitten by Serpents, for delivering such impertinent, senseless and improper stuff concerning the Gods, by which we may guess what opinion the wiser sort of *Greeks* entertained of the Deity.

The *Romans* likewise at first had far modester conceptions, and more proportionable to the nature of God than those in the time of *Tarquinius Priscus*, who was the first that introduced Images and Pictures of their Gods into their Temples, a thing absolutely forbidden the *Romans* by *Numa*, who taught them to believe, that God had neither form or likeness of Man or Beast; which was very consonant to the doctrine of the *Pythagoreans*, who taught the Gods were invisible, incorruptible, and only intelligible.

St. Augustine (out of *Varro*) affirms, that the *Romans* for above 170 years worshipped the Gods without Images, which custom (said *Varro*) if it had still continued, the Gods had been more purely worshipped.

The *Persians* could allow of no Temple, deeming it a piece of Impiety and Irreligion, to pen up and circumscribe with walls the Majesty of their God, the Sun, who fill'd the World with its Glory; And *Tully* saith in his second Book *De Legibus*, *Non esse parietibus includendos Deos quibus omnia deberent esse patentia, ac libera, quorumque hic mundus omnis Templum esset, ac Domus.* Tully, lib. 2.
de Legibus

Numa (as it appeared afterwards) by his Books that were found at the digging up of his Grave, condemned the Superstition that he had established, as altogether vain and delusive. It seems that he (saith Sr. Walter Raleigh) did intend to acquit himself to wiser Ages, which he thought would follow, as one that had not been so foolish as to believe the Doctrine wherein he instructed his own barbarous times; And now, we have good reason to believe, that he lookt upon what he laid down to the *Romans* concerning Religion, rather as a fit way of Policy whereby he might reduce a savage Multitude of Thieves and Outlaws to Civility, and direct them into a better course of life, than as the true and proper sentiments he had of the Deity.

Nevertheless the *Prætor* of the City (though *Numa* cried out of the Grave, and gave testimony against himself, that the Religion he had instructed them in was false and erroneous) was so far satisfied in the truth and reasonableness of it, that though he strongly credited *Numa* in one point, yet strangely distrusted him in the other, therefore with a great deal of zeal and vehemency of Spirit acquainted the Senate whither this Opinion tended; The Books were commanded immediately to be burnt, as contrary to the Religion then in use among them. The truth is, they had good reason of State for it, having prospered better under this than any Nation did before or after them, for although their Religion in it self was but a meer Politick-cheat, yet the constant Belief, and strong Opinion they had of the readiness of their Gods in assisting them (if their Sacrifices were rightly performed) was the chief thing that rendred them incapable of irresolution and despair.

This

This boy'd up their spirits in the unhappiest storms of ill accidents, and made the *Roman* Valour be so highly extoll'd and talkt of beyond that of any other Nation, and had not too much prosperity (the effect of their valour which brings along with it a Triumvirate of pride, luxury, and licentiousness, fatal and destructive to all kind of Government) infected the innocency and ingenuity of their natures, and unmannered and dispirited their wonted Courage, had not Justice been banisht the Commonwealth, by which for so many years, it had been preserved, had not the Introduction of so many Gods, which at last jostled out of mens minds both Religion, and themselves (the Commonwealth not having Faith, either publick or private to suffice so many) made the Commonalty head-strong and saucy, and the Governours more intent upon their own pleasure than the good of the Republique; this well and stately erected Empire might not only endured far longer than it did, but might have been capable of greater enlargements and accessions also.

Their Order of Sacrificing was after this manner.

WHEN the Priest had brought the Sacrifice to the Altar, he standing laid his hands upon it and pray'd: In the beginning of his prayers, he made his first addressees to *Janus* and *Vesta*, believing them to be the chiefeſt Deities at all Sacrifices, and that the first applications of their Vows ought to be made to them, if they intended thereby to receive favourable Access to any of their other Gods: their Prayer being ended, the Priest laid the Corn, Meal and Salt, with some *Frankincense*, on the head of the Sacrifice. This was called *Immolation*, then he poured upon it Wine, but before that was performed, he took a little earthen Chalice or Ewer, out of which he tasted of the Liquor, then giving it to the People that stood about him to do the like. This Ceremony was called *Libation*, this being effected, the Priest pluckt off the Hair that grew between the Horns of the Sacrifice, and committed it to the flames as his first Offering, then turning towards the East, he drew a crooked Knife along the Beasts back, from his forehead to his tayl, commanding his Attendants to cut the throat of the Sacrifice so presented and dedicated to the Gods, called by some *Cultrarii*, and *Victimarii*, by others, *Pope*, or *Agones*, some made haste to catch the Blood in Vessels, others, to skin the Beast and wash it, others, to kindle the fire, then the *South-sayer* or *Priest*, with an Iron-knife made diligent inquiry, by turning the Entrails, whether the Gods were pleased with the Sacrifice, not daring to touch them with his hands, fearing that if the Sacrifice was polluted, his hands would presently rot off.

After they had made a sufficient inspection, those Sub-Officers cut from every bowel and part certain pieces, which they wrapped up in Meal, presenting them in Baskets to the Priest, who immediately laid them on the Altar, and burnt them, which they called *litare*, or *reddere*, that is, *to please*, or *satisfie*, by Sacrifice.

It was not lawful to light this fire with any of the *Olive* or *Lawrel* Tree, nor with the thick or gross Bark or rotten Root of an *Oak*, being things esteemed to carry mischief and ill Omens in them.

When that part of the Sacrifice which belonged to the Gods was consumed by the fire, then did the People return to their Feastings and Junkettings, singing, whilst they were at meat, songs in praise of their Gods, Revelling, and dancing to Cymbals about the Altars of their Gods, intending that every part of their bodies should be serviceable, in its kind, to their Religion, &c.

Of their Religious places for Worship.

THE chiefest of which they called a *TEMPLE*, which word, though it has other significations, shall be considered by us only as it imports a Church, or Building consecrated to the Honour of some God. And this differed from the *Aedes sacra*, or *Religious house*, not only as it was sacred to some God, but because it was consecrated by the *Augures*, for without their Consecration it had been no Temple, therefore it was, they were called *Sancta & Augusta*, i.e. *Augurio consecrata*; yet many Nations have thought it not fit to honour their Gods, but it was more to their glory to build them none.

The *Sicyonians* erected neither Temple nor Statue to their Goddess *CORONIS*, and the *Athenians* following their example, suffered no effigies or representation to be made of their Goddess *Clementia*.

*Nulla autem Effigies, nulli commissa metallo
Forma Dea, mentes habitare ac pectora gaudet.*

Stat. lib. 12.
Thebaidos.

Neither had the *Persians* any *Fanes* or *Temples*, lest they should prophanely seem to limit and pen up the Majesty of the *SUN* within the narrow limits of a Temple, or, as *Cicero* speaks in his second Book *De Legibus*, *Non esse parietibus includendos Deos, quibus omnia deberent esse patentia ac libera; quorumque hic mundus omnis Templum esset ac Domus* (as I have shewn in another place) and this is consonant to the Doctrine of their *Magi*.

Cicero, lib. 2.
de Legib.

Neither were there among the *Romans* themselves, for the space of the first one hundred and seventy years, any *Temples* or *Images* of their Gods, if we may believe *Varro*, cited by *St. Augustine*, in his fourth Book *De Civitate Dei*, but the usual places of Devotion were, *Groves*, *Woods*, or *Mountains*, and the Rites or *Opus* of *Bacchus* are derived from the *Mountains* on which they were performed.

August. lib. 4.
de Civ. Dei,
cap. 36.

But although these Temples were so sacred, yet, by the right of War, they were liable to the same Violence, and in the power of the Conquerour, though many persons out of respect and reverence to Religion have spared them, as *Alexander* at the taking of *Thebes*, and *Agésilas*, when his Enemies secured themselves in the Temple of *Minerva Itonia*, he is said by *Xenophon*, in his fourth Book of the History of *Greece*, *Ὁ δὲ καὶ πρὸς πολλὰ θανάματα ἔχων, ἐκ ἐμπάθων τὴν θεῶν. Who, though he had many wounds then upon him, yet forgot not his respect to the Deity.* But *Tacitus* saies, *Romanorum primus Cneius Pompeius Judæ domuit, templumque jure victoria ingressus est, That Pompey was the first Roman that subdued the Jews, and entred their Temple, not as a Suppliant but Conquerour; Cum loca capta sunt ab hostibus omnia desinunt religiosa, vel sacra esse.*

Xenoph. lib. 4.
hist. Græc.
Tacit. lib. 5.
Histor.

To these Temples they had also adjoyning their *Area's*, which as one has learnedly observed, was, *Spatium illud ante Deorum Aedes, quod in privatorum edificiis vestibulum vocatur, in Templis Area solet nuncupari.* Now in this *Area*, or *Vestibulum*, was a *Pentxo* consisting of four * *Pillars*, under which any body might walk that pleased, likewise they had certain Walks on each side of the body of the Church, which they called *Porticus*, and in these places it was lawful for them to Merchandize, make Bargains, or confer about any Worldly business, as likewise in the *Basilica*, or Body it self.

+ Called Te-
trastyum.

Their *Chorus* or *Quire*, was, an holy place set apart for their Divine Service, the other part was called *Adytum*, because it was only lawful for the Priests to come into it. An Old Grammarian saies, that *Adytum est quod adiri non potest*, expressing the meaning, though not the true derivation, which must be fetcht from the *Greek*.

Penetræ was also a part of the Temple, which *Servius Manlius* expounds, *Secreta Templorum*, here were the Bodies of Great Persons and Princes buried, here

Serv. Manl.
lib. 2. c.
6. An.

C c c

were

were the preciousst things of the Temple hid, on purpose to deter Sacriledgers from stealing for fear of the present Deity; For here were placed the Images and Statues of their Gods, so that if that derivation be true, *Sicut locum in quo figerent candelam, candelabrum, appellatum, ita in quo Deum ponerent, nominatum delubrum*, then are *Penetræ* and *Delubrum* in this respect the same, as *Adytum* and *Penetræ* also, for *Claudian* likewise doth write,

————— *Penetralibus amens*
Exilit & Adytis gavisæ Cybelle profilit,

Although this last, by some, is interpreted otherwise, and in this *Delubrum* which some interpret, a place, where before they Sacrificed they used to wash and cleanse themselves, they used to lay themselves down upon the skins of the Sacrifices to take a nap, expecting to have a full account in their Dreams, from their Deities, of what should happen hereafter.

Pliny Nat. hist. This has been an Ancient way of Divining, and *Pliny* imputes it to *Amphyction*, the Son of *Deucalion*, *Pausanias* in his *Atticks* to *Amphiaraus*, *Philo*, to *Abraham*, but most to *Joseph*, especially the Epitomator of *Trogus Pompeius*, who speaking how *Joseph* came to be sold, and of the excellency of his parts, adds, *Et somniorum primus intelligentiam condidit.*

The causes of these Dreams are excellently described by *Petronius* in his *Fragments*, or some body else for him,

————— *nam cum prostrata sopore*
Urget membra quies, & mens sine pondere ludit,
Quicquid luce facit tenebris agit, &c.

And so goes on, imputing the cause of Dreams to the nature of every mans business, yet 'tis made more plain and satisfactory by Mr. *Hobbs* in his *Leviathan* *cap. 2.*

As *Hope* and *Fear* made many of the *Roman* Gods, so likewise they caused the erecting many of their Temples for divers of them, either desiring their Hopes might succeed, or their Fears cleared, promised their Gods, if it happened as they wished, a Temple, on the same account was it that their Temples were so well stored with all kinds of Riches and Ornaments, which they called *Donaria*, the *Greeks* ἀνὰθήματα, so that these Donaries were Arguments and signs of past dangers.

Liv. 1 Dec. lib. 1.

The Old Souldier dedicated his Arms for the Battles he had escaped, and the Shipwreck, a Picture, or wherein were painted his Rags he got to shoar with, others for thanks of Victory, as *Livy* relates, namely, *Jovis Feretri*, inquit, *hec tibi victor Romulus, Rex regia arma fero*, others, if they returned from a dangerous Expedition, as we may read in *Ovids* Epistles,

Epist. 13.

Et sua dat reduci vir meus arma Jovi.

And *Hector* vows if he could but kill *Ajax*;

Τόλχεα συλήζας ὄισω ποτὶ Ἴλιον ἱελαῖ
Καὶ κρεμνῶ ποτὶ νηὸν Ἀπόλλωνος.

And this Phrase, *κρεμνῶσι ὀνείδω*, is used when the War is done, and Peace concluded.

They did not make choice of any place indifferently to build the Temples of their Gods, but some were within the City, some without, some upon the Mountains, some in the Market-place, &c. Neither had they all the same form, some round, some square, some open a top.

The Temples of the Heavenly Gods were commonly something from ground, those of the Infernal were under ground, and these of the Terrestrial on the ground. Also according to the degrees of their Gods, they had three kinds of different Altars.

The

The first was *Altare*, which was proper to the Cœlestial Gods, and called so, being built higher from the ground than the rest, or, from holding up their hands when they offered Sacrifice.

The next was *Ara*, not very high from the ground, and this was for the Terrestrial Gods, and Cœlestial also, the *Altare* only to the Cœlestial, and these were commonly placed near the Tombs and Sepulchres of the deceased :

—stant manibus Ara.

Virg. lib. 3.
Æneid,

When they acted their Comedies, they also erected two *Ara's*, that on the right hand being sacred to *Apollo*, that on the left to some Hero, or one God or other in whose honour the Play was celebrated; in a Tragedy, that on the right was consecrated to *Bacchus*; They used when they Sacrificed, or solemnly Swore to any thing, to hold by those Altars, whosoever also, on what account soever made his escape hither, could not without great impiety be drag'd thence, but if it was any great Villany, it was lawful to apply fire, and so to make him voluntarily to depart, or else by shutting the Doors starve him to death, and this priviledge was allowed to the Statues of their Princes also.

Scrobiculum, was, a furrow or ditch containing an Altar sacred to the Infernal Gods, in which they poured the blood of the Beast, together with Milk, Hony, and Wine.

Of their Military Discipline.

THE Romans were ever backward (or else would fain seem so) in bringing an unjust War upon any of their Neighbours, many of their Writers affirming, all Wars whatsoever, if not justly and upon good grounds undertaken, to be unlawful; By *Numa Pompilius* therefore were certain Priests constituted, whom they called *Feciales*, whose duty it was, to put the Senate in mind (before they made War with any Confederate Nation) seriously to consider, Ambition and Interest being laid aside, whether the cause of their Quarrel was founded upon Justice and Reason; Neither would the Romans, although the Injuries they suffered were great, and the affronts insupportable, do, as the French lately in *Flanders*, appear in an hostile manner in the Enemies Country, before they had given out some Reason concerning the grounds and occasion of the War, they esteeming it neither Honourable, nor Just, to bring a War with all its sad consequences on a sudden into an Enemies Country, before they had tried milder waies for obtaining satisfaction; Therefore upon any wrong done them, they sent their *Feciales*, or Spiritual Embassadors, to the Country of their Oppressours, who, when they arrived, invoked *Jupiter*, and all the Gods, to be witness of the Justice of their Cause, cursing both themselves and the People of *Rome*, if they came to desire any thing but their Right. Whomsoever they met in the Fields, or at the Gate of the City, they called them as witnesses of the justness of their Complaints, then going to the Market-place, they declared to the Magistrates the Cause of their Embassie, demanding, in the name of the Senate and People, restitution for Wrongs and Injuries offered to the People of *Rome*, or else a delivery of the Persons that had been the cause of them, shewing the unwillingness of the Roman People, though for regaining their own, to enter into a War with any Nation, allowing them thirty three daies to consider the Proposals, to which, if they received no satisfactory Answer, they returned to the Senate, telling how they had duly performed their office, and their Adversaries obstinately refusing to deliver up their Right, then, if they pleased, they might lawfully engage themselves in a War against a People that were detested by Mankind for their Insolence, and odious for their Perjury to the Gods.

If the Senate consented to it, they returned with a Dart to the borders of their Enemies, where, in the presence of Three at the least, naming the name of the People

C c c 2

they

they were sent against, declared in what manner they had exasperated and offended the *Romans*, and therefore the Senate and People of *Rome* had commanded them to proclaim War against them, which here they did: having so said, they flung a Dart into their Territories, which was a sign that War was denounced. Peace alwaies was proclaimed by the usual form and Ceremony that followeth;

One of the Embassadors, commissioned by the Senate (both sides having concluded on Peace) took up a Stone, using this form of words, *If uprightly, and without any Mental reservation and deceit I enter into this League, let all things prove prosperous and successful to me, but if I do, or think otherwise, I wish I may, where-soever I am (all other being safe) fall down dead as this Stone falls out of my hand, and thereupon he cast out of his hand the Stone.* This manner of Swearing was termed *Jurare Jovem lapidem*.

War being proclaimed, they generally appointed a sett day, place, and time for a Muster, whither all the *Romans* (that were by reason of their Age fit to bear Arms) punctually repaired, all above seventeen, and under forty six, being liable to an Impress.

The General, the better to secure himself of the fidelity, Allegiance, and love of his Souldiers, obliged them singly to an Oath, whereby they solemnly swore, *That in the greatest dangers they would never forsake their Captain, or in time of distress desert their Country.* They swore likewise, *That they would readily obey and put in execution the Command of their General, if the performance of it was not impossible.* This Oath was termed *Sacramentum Militare*.

This publick Muster of the *Roman* Citizens was yearly appointed, and the Souldiers were elected by the Military Tribunes, under the Consuls.

If any Souldier for fear had withdrawn himself, and did not appear at the day appointed by the Consul, they either imprisoned him, or confiscated his Goods, or sold him for a Slave, intending to deprive him of the Name and privileges of a *Roman*, for as he had not Courage, so was he not accounted worthy to be owned of the *Roman* Blood.

If any sudden Uproar or Confusion happened in *Italy* or *Gaul*, the chief Leader of the Army went to the *Capitol*, bringing from thence two Banners, one Red, to which the Footmen repaired, the other Sea-colour, which the Horsemen followed; and that the remedy might be as sudden as the disease, the Expedition at the uprising, one of the eminentest Souldiers in a whole Legion, took the Oath as large, the rest crying out in order, one by one, *Kadame i p̄tō*, that he swore the same with the first; These were called *Milites Subitarii*, or *per conjurationem*, yet if the Tribune suspected the Fidelity of his Souldiers, he swore them severally, notwithstanding the nearness of the danger and hazard was like to befall them.

Their Army consisted of *Legionary* Souldiers, and *Auxiliaries*. It was lawful for none to fight in these Legions unless they were *Roman* Citizens born, free by Father and Mother, and was inrolled in one of their five Classes. Slaves, Libertines, Old men, Boyes, and Stage-players, &c. were never suffered to fight, unless some urgent necessity required, as for want of number, and more speedy expedition.

At first they received no pay, but every one at his own Charges, moved thereunto by the love of his Country served the Common-wealth. *Anno* 347, at the sacking of *Anxur*, a Town of the *Volsci*, the Footmen entred into pay, and three years after the Horsemen, a Footmans pay being but three *Asses*, the least piece of Mony currant amongst them, an Horsemens pay was about seven pence, being to find themselves necessary Rayment and Provisions out of it; *Julius Caesar* raised it to six or seven of these *Asses* a day, *Augustus* (after the settlement of the Common-wealth) settled the Souldiers pay, allowing them ten *Asses* a day, so that this pay, Monthly, amounted to the value of a *Roman* Crown, which was the double value of the *French* Crown.

Thus was the Art Military, which at first was an honourable Calling, by the Ambition of some Princes, and the necessity of others, made a Mercenary trade, and way of livelyhood, and which afterwards proved one of the causes of the ruine of the Empire.

What number a *Legion* consisted of is uncertain, the difference arising from the diversity of times. At first it consisted of 3000 Foot, and 300 Horse, but afterwards increased to four or five thousand, and *Caius Marius* made it up of his own accord

accord (without any Decree of Senate) to 6200 which number it seldom exceeded.

Now, as of what Number a Legion consisted was uncertain, so was the number of Legions afterwards themselves. At first they were but four, each Consul had two under his command, afterwards, according as the necessity and circumstance of time required, they came to be X, XIV, XIX, XX, and in process of time more.

Every Legion had a peculiar Name by which it was distinguished from the rest, which it commonly took either from the order of the Muster or Inrollment, as *first, second, third, and ninth Legion*, or from the place of the Warfare, as *Macedonica, Britannica*, or from their General, as *Augusta, Vitelliana*, or from some Accident, as *Vindex Fulminatrix*.

A Legion consisted of ten Companies or Cohorts, and every Cohort consisted of three small Companies or Maniples, *viz.* a Maniple of the *Hastati*, a Maniple of the *Principes*, and another of the *Triarii*. These three sorts of Souldiers were separated by distance of place from front to back, so was every Battle divided into his *Maniples*, and these were divided by little allies and waies one from another, that the *Hastati* (who ever in front began the Battle) if they found themselves unable to sustain the shock of the Enemy, might retreat, and withdraw themselves through those Allies, into the distances which were between the *Principes* and *Triarii*, where they rested themselves, while the *Principes* charged the Enemy; But if the Officers thought it convenient, they clapt them both into one Body, and so charged the Enemy in gross, and in case this did not take effect to their minds, they retired again into the distances between the *Triarii*, and so they gave the last onset, all three Bodies being united together. This way of fighting was commonly used by *Caesar*, who never was known to have used the former, but only in a case of great necessity in his Wars against the *Britains*.

These three several sorts of Souldiers, made three several sorts of Battles. The *Hastati*, who were alwaies placed in the Front, were called *Acies prima*, behind these in convenient distance stood the *Principes*, termed *Acies secunda*, and behind them in like manner the *Triarii*, and made *Acies tertiam*. The *Velites* are omitted, as being no part of their standing Battles, and the other three sorts of Souldiers to be distinguished from these, were termed *Milites subsignati*, for these *Velites* being not divided into Bands, had consequently no Ensigns of their own, but were distributed amongst other Companies, so that every Maniple had forty *Velites* attending upon it.

When the Consuls had pitcht upon the number of Souldiers, they gave the Oath, the Tribunes pickt out the poorest and weakest sort, and called them *Velites*, who sustained the same place as our forlorn hope, but those that promised in the aspect better Valour, and besides Persons of more considerable Fortunes, were termed *Hastati*, the strongest and lustiest body'd Men, from the prime of their Age, were termed *Principes*, and the eldest and best experienced, *Triarii*.

As a Maniple contained two Centuries or Orders, so a Century consisted of an hundred Men, and was the least Company in a Legion, but when a Legion was ready to joyn Battle with the Enemy, the least Body it contained was a Maniple. The two Orders being joyned together, in every Order was a Centurion or Captain, and a Lieutenant also, whom they termed *Optio*, or *Turpiductor*. Those that had Command over a thousand Footmen, were called *Tribuni militum*, he that was *Generalissimo*, and had the Command of the whole Army, was called *Imperator*, and his Lord Lieutenant, *Legatus*.

The chiefest Weapon used by them was the Pile, which is described thus by *Polybius*; To be a casting-Dart, the staff whereof is almost three Cubits long, and had an hands breadth in thickness, the Staves were armed with an head of Iron, equal in length to the Staff it self, but in that sort half the head was fastned up to the middle of the Staff, with plates of Iron, like the head of an Halbert, and the other half stuck out of the end of the Staff like a Pike, containing about one fingers breadth in thickness, and so decreasing less and less unto the point which was barbed. This Head was so slender, that the weight of the Staff would bend it as it stuck. *Lipsius* saith an hands breadth, for the Staff in thickness was too unweildy to be managed by any mans hand, therefore he interprets it to be four Inches in circuit, if the Staff were either round or square. But *Patricius*, in his Parallel, maketh the

the Staff to have an hands breadth in the Butt end, but the rest of the Staff he maketh to decrease Taper-wise unto the head of the Iron; where it hath the thickness of a mans finger, and so it answereth both in form and weight to a Pestle, from whence it had its name (as *Varro* noteth) *Quod hostes feriret ut Pileum*.

The Legionary Souldiers had no other offensive Weapon than one or two *Piles* at most, and their Swords, by which it may be gathered, all their Victories came by buckling at hand-blows, for they came alwaies so near before they cast their Pile; that they left themselves no more time than might conveniently serve to draw their Swords. Neither would their Arms of defence, which were compleat, besides a large Target which they carried on their left Arm, suffer them to make any long pursuit, or continued chase, whensoever a light armed Enemy did make any speedy Retreat.

This Target (according to *Polybius*) contained two foot and a half in breadth, and four foot in length, of what form or fashion soever they were of.

There were two sort of Targets in use amongst the Legionaries, the one oval, the other of equal latitude, and resembled the fashion of a Gutter-tyle, and was called *Scutum imbricatum*. The substance of this Target was a double Board, one fastned upon another with Lint and Bulls-glew, and was covered with an Oxes-Hide, or other stiff Leather, the upper and lower part of it was bound about with a plate of Iron or Brass, which they called *Umbo*; *Romulus* brought them up first among the *Romans*, taking the use of them from the *Sabines*.

The *Auxiliaries* were such Forces as were sent to the *Romans* by the *Præfects* of the Neighbour and Confederate Countries, at the command of Consul or General. Their Horsemen were divided into Troops, called *Turma*, containing thirty Horsemen, every *Turma* was again divided into three less Companies, called *Decuria*, containing ten Horsemen, whence their Captain was called *Decurio*; But those to whom the several wings of Horsemen were committed, were stiled *Equitum præfecti*.

The *Roman* Horsemen (saith *Polybius*) at the first carried but a weak, limber Pole or Staff, and a little round Buckler, but afterwards they used the furniture of the *Græcians*, which *Josephus* affirms to be a strong Launce or Staff, and three or four Darts in a Quiver with a Buckler, and a long Sword by the Right side. Upon any sudden Expedition, out of the whole Army were taken the choicest Young-men, both for strength and agility, to them were given little round Bucklers, and seven Darts apiece. These Souldiers practised to ride behind the Horsemen, and speedily to alight from their backs at a Watch-word given, and so to charge the Enemy on foot. This custome was first used at the Siege of *Capua*, and first brought into practice by one *Q. Navius* a Centurion, and he was honourably rewarded for it by *Q. Fulvius* the Consul, and from hence (saith *Livy*) grew the institution of the *Velites*.

The *Romans* had four forms of the front of a Battle, the first was called *Acies recta*, when neither the Wings, nor the Battle advanced one before another, but were all carried in a right line, and made a strait Front.

The second form was called *Obliqua*, when one of the Wings was advanced nearer the Enemy than the rest, to begin the Battle, and this was commonly called (as *Vegetius* noteth) the Right wing, as having great advantage against the Left of the Enemy.

The third form was called *Simulata*, when both the Wings were advanced forward, and the Battle stood backwards off from the Enemy, after the fashion of a half Moon.

The last form was *Gibbosa*, or *Gibbera acies*, when the Battle is advanced, and the two Wings lagg behind.

Cæsar's custome in Marching, was, to send his Cavalry and light armed Footmen before the body of his Army, both to discover and impeach the Enemy. For these Troops were nimble in motion, and fit for such services, but if the danger were greater in the Reer than Front, they marched in the tail of the Army, giving security where was most cause of fear; But if they were found unfit to make good that Service in that place, as it often fell out in *Africa* against the *Numidians*, he then removed them as he found it most convenient, and brought his Legionary Souldiers (which were the strength of the War) to march at the back of the Army, to make good that which the Horsemen were not able to perform.

The manner of their Encamping.

THE Centurion that went before to choose a convenient place, and having found a fit situation for their Camp, first assigned a station for the Generals pavilion, which was commonly in the most eminent place of the Camp, from whence he might easily overview all the other parts, or any Alarm or sign of Battle from thence might be discovered from all parts; This Pavilion was known by the name of *Pratorium*, the General of the Army being formerly called *Prator*.

In this place they stuck up a white Flag, from which they measured every way an hundred foot. The *Area* or content thereof was almost an Acre, the form of the *Pratorium* was round and high, in this *Pratorium* was the Tribunal, or Chair of State, and the place of Divination, which they called *Augurale*, with other appendices of Majesty and Authority.

The Generals Tent being thus placed, they considered which side of the Pavilion lay most convenient for Water and Forrage, and on that side they lodged the Legions, they being divided one from another by a Street or Lane fifty foot in breadth, according to the degree of Honour that every Legion had in the Army. So were they lodged in the Camp, either in the midst, which was accounted most honourable, or towards the sides, a place of meaner reputation.

Between the Tents of the first Maniples in every Legion, and the *Pratorium*, there went a Way of one hundred foot in breadth throughout the whole Camp, which was called *Principia*. In this place the Tribunes sat to hear matters of Justice, the Souldiers exercised themselves, and the Leaders and chief Commanders frequented it as a place of Publick meeting, on either side the Emperours Pavilion, in a direct line, to make even and streight the upper side of the *Principia*.

The *Tribunes* had their Tents, every Tribune confronting the head of his Legion. Above them, towards the head of the Camp, were the Legates and Treasures, the upper part of the Camp was strengthened with some select Cohorts and Troops of Horse, according to the number of Legions that were in the Army. *Polybius* describing the Camping used in his time, when they most commonly had but two Legions in the Army, with as many Associates, placeth the *Ablesti* and *Extraordinarii*, which were select Bands and Companies, in the upper part of the Camp, and the Associates on the outside of the Legions.

The Ditch and Rampier that encompassed the whole Camp about, was two hundred foot distant from any Tent, whereof *Polybius* giveth these Reasons;

First, That the Souldiers marching into the Camp in Battle array, might dissolve themselves into *Maniples*, *Centuries*, and *Decuries*, without tumult and confusion, and again, if occasion were offered to sally out upon the Enemy, they might very conveniently (in that place) put themselves into Companies and Troops, and if they were assaulted by night, that the Darts and Fire-works (which the Enemy might cast) should do them no harm.

This *Ditch* and *Rampier* was made by the Legions, every Maniple having his part measured out, and every Centurion overseeing his Century; The approbation of the whole work belonged to the Tribunes, and their manner of Intrenching was thus.

The Souldiers being girt with their Swords and Daggers, digged the Ditch about their Camp, which was alwaies eight foot in breadth at the least, and as much in depth, casting the Earth thereof inwards. But if the Enemy were not far off, the Ditch was eleven, fifteen, or eighteen, in latitude and altitude, according to the discretion of the General, the Ditch being as broad at bottom as at top. The Rampier from the brim of the Ditch was three foot high, and sometimes four, made after the manner of a Wall with green Turfs cut all to one measure, half a foot in thickness, a foot in breadth, and a foot and a half in length, but if the place wherein they were encamped would afford no such Turf, then they strengthened the loose earth with Boughs and Faggots.

The

The Rampier they properly called *Agger*, the outside whereof that hung over the Ditch, they used to stick with thick and sharp Stakes, fastned deep in the Mound for their better security.

The Camp had four Gates, the first was called *Porta pratoria*, which was alwaies behind the Emperours Tent, and this Gate did usually look towards the East, or to the Enemy, or that way the Army was to march. The Gate opposite to this was called *Porta decumana*, a *decimis Cohortibus*, for the tenth or last Cohort in every Legion was lodged to confront this Gate. By this Gate the Souldiers went out to fetch their Wood, Water and Forrage, and this way their Offenders were carried to Execution. The two other Gates were called *Porta principales*, for as much as they stood opposite to both ends of that so much respected place which they called *Principia*, on'y distinguish'd by these Titles of, *Lava principalis & dextra*, the left, and right hand principal Gate.

All these Gates were shut with Doors, and in standing Camps, fortified with Turrets, upon which were planted Engines of defence. Their Tents were made of Skins and Hides, held up with props, and fastned with Ropes, eleven Souldiers being contained in a Tent, which society was called *Contubernium*, the chieft of whose company was named *Caput Contubernii*.

The Romans never suffered their Souldiers to lodge one night without the Camp, where they were enclosed with Ditch and Rampier, and for the greater security of every Member, every one, both Free and Servile, were sworn by the Tribunes, not only, not to take away any thing by stealth, but also if they found any thing, to bring it to the Tribunes.

The Romans divided the whole night into four Watches, every Watch containing three hours; The first began at six of the Clock at night, and ended at six in the Morning, and these Watches were distinguished by several notes, and sounds of Cornets or Trumpets, that by distinction and diversity it might easily be known what Watch was sounded.

The Charge and Office of sounding Watches belonged to the chief Centurion of a Legion, whom they called *primus Pilus*, or *primus Centurio*, at whose Pavilion the Trumpeters attended, to be directed by his Hour-glass.

We must take notice, that the chief Ensigns (of the Romans) of every Legion, was an Eagle, which alwaies attended upon the principal or chief Centurion of the said Legion. The Ensign of a *Maniple* was either an Hand, Dragon, Wolf, or Sphinx, as it appeareth (beside the testimony of History) by the Column of Trajan at Rome, wherein the Ensigns are figured with such portraitures, so that these resembling the proportions of living Creatures, had their fore-parts alwaies carried that way which the Legions were to march, or where they were to fight.

When the General had determined to fight, he hung upon the top of his Tent a scarlet Coat or Flag, that thereby the Souldiers might be warned to prepare for Battle.

The second warning was, the proclaiming Battle by sound of Trumpet, and this was a noise of many Trumpets at once, which they termed by the name of *Classicum à Calando*, which signifieth *Calling*.

The third was the encouraging of Souldiers with an Oration, and confirming their Valour by the strong motives of Reason.

The Roman way of Victualling was far more advantagious than ours, which was performed by Sutlers, for 'tis impossible that they should follow an Army, upon Service in the Enemies Country, twenty or thirty daies together, with sufficient provision for such a multitude of Men, whereby a General is often forced to hazard the whole upon unequal terms, or to sound an unwilling Retreat; But the Roman Camp was either furnisht with Corn from the Provinces and next Confederate Nations, or when they were in an Enemies Country in the time of Harvest, by the Souldiers themselves, who reaped and gathered Corn, and delivered it threshed and cleansed to the Treasurer, that it might be kept till the day of payment, upon which was delivered out so much Corn to every Souldier, for a certain time (which the nature of our Victuals will not admit) by which measure they very well knew the next day of payment. Every Foot-man received after the rate of a bushel a Week, which was thought sufficient for him and his Man, for if they had paid them in Money, it might

might have been wasted in unnecessary expences. This Corn they ground with Hand-Mills, which they alwaies carried with them for that purpose; making it into hasty Cakes for themselves and their Servants; To sell or exchange this Corn for Bread was accounted a great Crime, insomuch that *Salust* reckons it up amongst other dishonours of the Discipline corrupted.

In their assaulting or taking Towns they used several defensive Engines, after they had encompassed the Town with a broad and deep Ditch; they raised a Rampier or Mount called *Agger*, made of Earth and other substance, which by little and little was raised forward, until it approacht near the place against which it was built, that upon it they might erect Fortresses and Turrets, and so fight with advantage of height.

The sides of this Mount were of Timber, to keep in the loose matter, the fore-parts which were towards the place of Service, were open, without any Timber-work, for on that part they still raised it, and brought it nearer the Walls.

The *Romans* often raised these Mounts in the mouth of an Haven, to over-top the Town.

They used also moveable Turrets with wheels, driving them to the Walls of a Town, these were of two sorts, *great* and *little*, the lesser sort are described by *Vitruvius* to be sixty Cubits high, and the square side seventeen Cubits, the breadth at the top, was a fifth part of the breadth at the Base, and so they stood sure without danger of falling.

There were commonly ten stories in these little Turrets, and Windows in every story, in every one of these stories were Souldiers, Engines, Ladders, Casting-Bridges, by which they got upon the Walls, and so entered the Town. The fore-part of these Turrets were covered with Iron and Welt-coverings, to save themselves from fire.

They had another Engine termed *Vinea*, which was a little House or Hovel, made of light Wood, that it might be removed with greater ease, the roof was supported by divers Pillars of a foot square, whereof the foremost was eight foot high, and the hindmost six, and between every one of these Pillars was five foot in distance; It was alwaies made with a double Roof, the first or lower Roof was of thick Planks, the upper of Hurdles to break the force of any weight cast upon it, without destroying the building; The sides were of Hurdles to defend the Souldiers, the upper Roof commonly covered with raw Hides to keep it from burning.

Many of these Hovels were joyned together in rank and order, when they went to undermine a Wall, the higher end was put next the Wall, that all the weights that were thrown upon it might tumble down without much damage to the Engine. It was driven (from place to place) upon four wheels as occasion required.

Another was the *Testudo*, of which I have treated and described in another place.

Their offensive Weapons were *Balista*, or the *Sling*, which is thus described by *Marcellinus*, translated by *Goarwyn*; *Between two Planks there is set a frame, and fast joyned a strong and big Iron, reaching out in length after the manner of a good great Rule; Out of the round body whereof, which is artificially wrought, there lieth forth farther out a four-square Beam, made hollow, with a direct passage in manner of a narrow Trough, tyed fast with many Cords, or Sinews twisted one within the other, and thereunto are joyned two wooden Screws, near unto one of which standeth the cunning Balister, or Engineer, and subtilly putteth into the hollow passage of the Beam a Wooden-shaft, with a big head glewed fast unto it, this done, on both sides, two lusty young men do bend the Engine, by turning about certain Wheels, when the top of the head is drawn to the uttermost end of the Cords, the shaft being carried forth by the Balista, by the inward force thereof, flyeth out of sight.*

The Battering Ram was a great Tree or Beam like unto the Mast of a Ship, having a piece of Iron in manner of a Rams head fastned at the end thereof, with which they did demolish the Walls of a City, it was hung unto a Beam which lay cross over a couple of Pillars, and hanging thus equally ballanced, it was by force of Men pulled backward, and then recoyled upon the Walls.

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Malleoli

Malleoli (saith the same Author) were certain Darts fashioned in this manner; There was an Arrow made of a Cane, betwixt the head and the neck whercof was fastned an Iron full of clefts, which Arrow, like unto a Womans distaff, was finely made hollow within the belly, yet open in many places; In the belly it received fire, with fuel to feed on, and thus being gently discharged out of a weak Bow (for with an over strong shooting, the fire was extinguished) if it took fast hold on any place, it burned the same, and water being cast thereon the fire increased, neither was there any means to quench it, but by casting Dust upon it.

They had other Engines for under-mining the Walls of a City, but the Relation being too tedious, we shall make no further mention of them at this time.

The *Romans*, after a Victory, are observed to have been less Cruel and Insolent than any other People whatsoever, yet they had punishments among them, but such as were suitable to the obstinacy and malice of the Enemy. Some they punished with death, some they exposed to sale in the Market-place, some they enforced to pay them Tribute, others they banisht their own Country, giving those forsaken Territories as a reward to their Old Souldiers, which place ever after was accounted a *Roman* Colony, to others, sometimes, they were content to allow them a peaceable possession of their Country, upon condition they would tender due respect and allegiance to whatsoever Government the Senate should think fit to place over them, who was commonly called *Proconsul*, and his Power, in his own Province, was little less than absolute; For he did not only rule and dispose of all things as he thought best, and most advantageous to the safety of his Province, but also without leave from the Senate, or People, might undertake a War with any Neighbouring Nation.

The absolute disposition of the whole course of it, whether it were to Treat, Capitulate, Compound, or what else they thought convenient, for the advancement of the Common-wealth, did also wholly rest upon his direction.

Touching the security (which the *Romans* required) of the Loyalty of such People as they had conquered, their manner was to take Hostages, a sufficient number of Male-children of the chiefeest Men of that Nation, whose lives depended upon their Parents fidelity, and ended with the first suspicion of Rebellion, which Custome, besides the present good, promised the like, or better Security, to the next Age, when as those Children, by Conversation and Acquaintance, should be so affected to the *Roman* Empire, that returning to their own Country, their Actions might tend to the advancement, rather than any way to the prejudice of the same.

And lest the love of Liberty and Freedom should prevail more with them, than that affectionate Nature had enjoyned to bear to their Children, they did what they could to take away the Instruments of Rebellion, by causing them to deliver up such Arms and Weapons as were there present, and so became suitable to that Petition of Peace which they had presented to them.

of

Of their Habits.

THE GOWN was the particular Habit of the Ancient Romans in time of Peace, they being as easily distinguished from all other Nations by that expression of *Gens Togata*, as they were by that of *Populus Romanus*; This Gown, according to some, was open before, according to others, sowed down to the bottom, and close, it came down to the Ankles, and was made without Sleeves, so that it was to be taken up and cast behind their backs, before they could make use of their Arms. But this liberty of casting back their Gowns, for the use of their Arms, was not allowed the first year to those that wore the *Toga Virilis*, as favouring too much of sauciness and immodesty, according to that of Cicero, in *Orat. Pro Calio nobis annus erat unus ad cohibendum brachium, Toga constitutus*. The matter of which it was commonly made, was Wool, more for use than ornament, the wearing of Silks not being in use among the Romans till good Manners were out of fashion.

The just measure or quantity of Cloth a true Roman Gown took up, was six Ells, yet it was made sometimes larger or straighter, of coarser Wool or finer, according to the estate of the Person that was to wear it.

That this Gown was to be girded or tuckt up, Sigonius affirms out of *Macrobius* his second Book, and saies, that this Cincture or Girding was three-fold. Sigonius ex lib. 2. Macrobi.

The first was the loose kind of cincture, notwithstanding which the tayl or gard of the Gown swept the ground.

The close kind of girding, was, when the bosom of the Gown was so tucked up before that it could not reach the feet.

The last was called *Cinctus Gabinus*, which was a Warlike-girding, not so that the whole Gown should be tucked up about the middle, but that it being cast quite backwards, the Person should gird himself with one skirt thereof.

This manner of Girding the Consul used, when he was going to proclaim War, which Custome he received from a City of *Campania*, called *Gabii*, for the Citizens of this place being suddenly set upon by their Enemies, as they were at Sacrifice, girded one skirt of their Gowns about them, and so went to the Wars, where they obtained a memorable Victory, but *Aldus Manutius* stoutly opposes this Opinion, and proves it out of *Suetonius*, that they girded their *Tunicks*, not their Gowns, suspecting that place of *Macrobius* (which *Sigonius* quoted as advantageous to his own purpose) of error and corruption, for *Suetonius* speaking of the same thing, saies, That *Cæsars* Tunick, not his Gown, was loosely and effeminately girded. Aldus Manut. ex Suet.

There were several sorts of Gowns used by the Romans.

First, *Toga pretexta*, so called, because 'twas edged about with Purple, the Greeks termed it *Περικέρυς*; This Gown was worn at first only by the Roman Priests, and chief Magistrates, next it was allowed to Noble-men and their Children, but afterwards it grew the habit of all the Roman Children, both Male and Female, in general.

The Boys used this Gown till they came to be seventeen years of Age, and Maidens till they were married, so that this word *Prætextati* signified both young Children, and Magistrates.

Secondly, *Toga pura*, so called from the whiteness of its Colour, in Greek *ἀλβανὴ*, and *ἀπὸ πύρου*, because it was free from all admixtures of Purple. It was termed also *Virilis*, as being the general wear of all private Men, at the going out of the sixteenth year of their Age, and also of all new married Women.

It was called also *Libera*, because at that time they were free from the over-seeings and chidings of their Tutors, and capable of all Freedom as other Citizens were.

And the day of laying down the *Prætexta*, and taking up this, was called in their Kalender, *Liberia*, at which time, they, or their Relations, put into the Treasury (which was in the Temple of *Youth*) a *Roman Penny*, whereby they knew the true number of those that came to Mans estate that year.

Thirdly, *Toga Candida*, which was worn by those that sued for publick Offices, called *Candida*, because, besides the natural Whiteness of its colour, it was artificially made more intensively white and conspicuous with Chalk, from hence those that stood for such Offices were termed, *Candidati*.

Fourthly, *Toga pulla*, this Gown (whilest the Common-weal flourisht) was only used by Mourners, but under the Emperours, when the *Toga alba*, or *Virilis*, grew out of fashion, these black Gowns were the ordinary wear of the Common people.

Hence grew that distinction, unknown to former Ages; of *Pullati*, which signified the Commonalty, and *Candidati*, the better sort of Citizens, and not those (as formerly it signified) which sued for Magistracies. With such Gowns, in most parts of *Italy*, they wrapped up their dead, from whence *Juvenal* takes occasion to write thus,

Juvenal.

*Pars magna Italiæ (si verum admittimus) in quâ
Nemo togam sumit nisi mortuus——.*

*Such Gowns in Italy (if truth wee'l hear)
The dead instead of Winding-sheets did wear.*

The *Sordida Toga*, which was also the wear of the Poorer sort, was not of a Coal-black colour, as *Sigonius* falsely imagined, but was a Gown which at first was White, but afterwards, by long usage and constant wearing, became dirty and sullied, for the Richer and neater sort of People alwaies went abroad in White garments, and if by walking they had contracted any filth, there were Fullers at *Rome* on purpose, who would take out those spots with *Sulphur* and *Chalk*, and restore them to their pristine colour.

But on the daies of publick and private Rejoycing, they appeared in fresh Gowns more particularly, the Meaner sort also, who could not change so often, were wont, on daies of Publick Games (that they might seem finer, and gentiler than ordinary) to Chalk their Gowns all over, but the Nobility, who alwaies appeared in White, if they were supposed Guilty, during the time of their Arraignment, both they, and their Relations, wore this *Toga Sordida*, their Hair, and their Beards, long, neglecting on purpose all kind of Ornaments, that they might the easier incline the People to pity and favour.

Not only the *Romans*, but the *Jewish* Nobility also affected this colour of White, thereby distinguishing in like manner their People from their Noble-men, and those of the better Rank they termed חורים, *Chorim*, *Albatos*, Men in White, and on the contrary, the ordinary sort חשוכים, *Chaschucim*, *Sordidatos*, Men clad in foul Garments.

Toga picta was an *Hetrurian* Garment, of a Purple colour, embroidered and richly wrought with Gold, worn generally by those that had the liberty of a Triumph allowed them, therefore 'twas some times called *Toga Triumphalis*, brought to *Rome* by *Tarquinius Priscus*, after the conquest of *Hetruria*, sometimes *Toga Palmata*, from the Palm-branches which were wrought in it, betokening Victory.

Toga Purpurea was not wrought or flowered, but plain, differing in that respect from the *Toga picta*, and from the *Prætexta*, in regard that was all white, except the Border or Edging, which was purple, this all purple, having no such gard or edging at all.

There were three sorts of Gowns termed *Trabea*, the first consisted of Purple only, termed *Trabea consecrata*, sacred to the Gods, the second was of Purple woven upon White, called *Trabea Regia*, worn by their Kings, the third was Scarlet woven upon Purple, called *Trabea Auguralis*, which the *Augures*, or *Sooth-sayers* only did wear.

After

After the deposing of their Kings, the *Trabea Regia* was worn by the Consuls also.

Under their Gown they wore a Garment straighter and shorter, called *Tunica*, at first 'twas made without Sleeves, afterwards with them, on those that had not the privilege of wearing the larger Studs, it was so girded, that the forepart came down something below the Knee, the hinder part to the middle of the Ham, it being peculiar to the Women only to wear them lower, and to Centurions higher. It was accounted unseemly and scandalous if they reached down to the Ankles, or if the Sleeves covered the hands.

This Garment, in continuance of time, grew the general wear of the Romans, and the Citizens were distinguished by it.

The Senators Coats were embroidered with large studs of Purple, like broad Nail-heads, whence they were termed *Lati-clavia*, those on the Roman Knights were somewhat less, and these Coats were called *Angusti clavia*, the Tribunes of the Souldiers were distinguished (from one another) in quality and worth, by the largeness and narrowness of these Studs in like manner, also the Commonalty wore them plain, and these were called *Tunicæ rectæ*.

Upon these Coats they commonly wore Campaign Coats, or long Cloaks, to defend them from the Weather, called *Lacerna*, and *Penula*, which covered their hands also, being buttoned or clasped under the Chin.

The *Lacerna* was in frequent use in the Camp among the Souldiers, so that as *Togatus* signified Citizen, so *Lacernatus* was used for a Souldier, but when the Civil Wars broke out, the *Toga* was laid aside; and these *Penula Lacerna*, but especially the *Tunica*, became all in fashion, so that this distinction grew useless and unnecessary in the conclusion.

The Lord Generals Coat was called *Paludamentum*, and the Souldiers usual Coat *Sagum*.

Of

Of the Womens Garments.

THE Matrons and honefter sort of Women, wore a long Robe or Vestiment called *Stola*, which came down to their heels, bordered about at the bottom, but the *Roman* Courtizans were known by their wearing Gowns, a proper attire for those that were more in love with Mens Breeches than their own Petticoats.

They wore also a *Pallium*, or Mantle, which, on occasion, they put over their *Stola's* and *Tunicks*, something differing from those which were worn by Men and Boys.

They secured and defended their stomachs against Cold with a *Cuspitium*, or Stomacher, their Shoulders and Breasts they streightly bound with Swadling-bands, lest the shoulders should grow too broad, or start out and prove unequal, or lest their Breasts should swell into too large a round: they had their Tire-women, and many of the waies of dressing their Heads, and setting off their Faces, as ours have now adaies.

This full account have I given you of the *Romans*, not only to shew you the manner of the People, but the nature of their Government, if not all, part of which, doubtless, they used, during so many hundred years time they had (by their Conquest) reduced this Island in subjection to their Empire and Government.

The Old *ROMANS* (as I said before) were nothing but a Company of Thieves and Out-Laws, which *Juvenal* very plainly and ingeniously affirms in these following Verses, checking a *Roman* Citizen overvaluing himself upon the account of his Nobility.

*Attamen ut longè repetas longèque revolvās,
Majorum quisquis primus fuit ille tuorum,
Aut Pastor fuit, aut illud, quid, dicere nolo.*

*Boast not, proud Roman, thy Nobility,
Should'st thou but search into thy Family,
Who ever of it was the first and Chief,
Was Shepherd, or (I'm loath to name't) a Thief.*

They appeared to their Neighbours, but especially the *Sabines*, so contemptible, that they esteemed it a scandal to their Families to give them their Daughters in Marriage, and had not the *Romans* by a subtle Wile suddenly surprized them, they had been cut off for ever bearing the name of a People.

Afterwards they proved a very Just, Grave, and sober sort of Men, but above all things extreamly Ambitious, *Semper appetentes glorie præter ceteras Nationes sunt Romani*, saies *Tully*; The *ROMANS* were ever (beyond all Nations) desirous of Glory. And that they were Valiant and strangely Resolute in as great a measure, is evident from History, for in the lowest ebb of Fortune, and greatest distress of the Common-wealth, when no Human wisdom could perceive any way of escaping infallible Ruine, then were they proudest, their Demands almost insolent, and their Hopes outwardly greatest.

What Answer did they send to *Pyrrhus*, a Captain (among Historians) of no mean Reputation, just before the Battle near the River *Siris*, under *Lænenus* their Consul, That they had neither chosen him their Judge, nor feared him their Enemy, and though he (after this Battle in which they were utterly defeated, and in all probability likely to be beaten again and again) by his Embassadour *Gyneas*, underhand sued, nay would have bribed them to appease, yet they sent word, that before that

Tully.

that could be done he must first depart out of *Italy*, neither in the height of *Hannibal's* good Fortune, did they ever wrong the *Roman* Courage with the least thought of Irresolution and Despair.

What happy Constellation was predominant at the founding of the City of *Rome*, I cannot certainly tell, but that it was led and directed by the especial care and providence of the Gods, whose favour it had merited, and to whom it was most dear above all other places, may be reasonably presumed on from the inconsiderableness of its beginning, and the continuance and long-life of its Empire.

Thus much we have discoursed purposely on the *Romans*, for the benefit of those that understand not Latin, that they may, in some measure, be acquainted with some few of their Customes, and the forms of Government used by those Ancient Hero's, thereby to know how much we owe to their Memories; for certainly, we ought to be obliged rather to them for their Victories, than any waies concerned at their Conquests, who were to us, and most Nations elsewhere, rather civil Tutors than domineering Tyrants; Wheresoever they came, unless highly provoked, they built and beautified more than they destroyed, and treated the Inhabitants as Friends and Allies rather than bitter Enemies.

What infinite pains did they take in mending the Roads of many Counties, and making their rough and boggy places passable, for producing commerce and acquaintance amongst the Natives themselves.

At what vast expences did they maintain their Legionary Souldiers, and erect Courts of Judicature, for quelling the private Animosities of the Inhabitants, when the Revenues they exacted would scarce quit Charges, or the place it self prove worth the keeping, excepting that of *GREAT BRITAIN*. So that all their Cruelties we can complain of, is the reducing of the Savage Nations, by force of Arms, to a compliance with their reasonable Laws, when milder usage could not effect it. Neither have we reason to think much at the loss of our Liberty, when 'twas exchanged for such a glorious Subjection, under which slavery we lived more happy than under our own mild Extravagances, which hurried us headlong into a thousand Inconveniences.

The *Romans* relinquished *BRITAIN*, suffering the Government to relapse into the Natives hands, upon those Letters of Discharge sent hither by *Honorius*, then with the Empire (to use Mr. *Milton's* own words) fell also what before in this Western WORLD was chiefly *Roman*, namely, *Learning, Valour, Eloquence, History, Civility*, and even *Language* it self, the particulars of which have been more largely shewn in a former Treatise.

A



A
CATALOGUE
 OF THE
British KINGS,
 In the Time of the
SAXONS.

	<i>Vortigern</i> , entered upon the Government <i>An. Chr.</i> 481, and Reigned 37 years.	
	<i>Vortimer</i> his Son,	06
	<i>Vortigern's</i> Restauration compleated his 37 years Government. —	
	<i>Ambrosius Aurelianus</i> ,	10
	<i>Uter Pendragon</i> ,	16
	<i>Arthur</i> ,	51
KING	<i>Constantine</i> the Fourth,	04
	<i>Aurelius Conan</i> ,	03
	<i>Vortipor Sinduallus</i> ,	04
	<i>Malgo</i> ,	05
	<i>Cathericus</i> ,	03
	<i>Caduanus</i> ,	22
	<i>Cadwalla</i> ,	48

THE



THE
HISTORY
OF THE
British KINGS

In the Days of the
SAXONS,
WITH

Some necessary Observations upon the Monument of
Stone-Henge,
Part whereof still remains upon *Salisbury-Plain*, in
the County of *Wilts*.



HIS Catalogue of the *British* Kings, is the sacred Relick of that memorable and scattered State, only remaining at the entrance of the *Saxons* into this Kingdom, who for several years, after their Invasion, evidenced not only their affection to their Country (in maintaining considerable oppositions against their Enemies) but justified also their Tempers and Spirits, to be not inferiour to the undertakings of their Predecessors.

CONSTANTINE, at the Request of the Archbishop of *London*, made in the name of the whole Kingdom of *BRITAIN*, after his Banishment, entered the Isle (upon certain Terms and Conditions, beforehand concluded and confirmed) with an Army, by whose power and assistance was
E e e given

given to the Enemy a considerable overthrow, but the *Scotch* Writers, seeming to grasp all to their own Honours, make themselves sole Masters of that daies enterprize, and yet confess, that they lost *DONGARD* their King in the same Battle. But as the story goes, for the general part, after the *Britains* had obtained the Victory, they conveyed their General *Constantine* to *Chichester*, and there (according to their promise) Crowned him King.

This establishment spirited not a little the King, to rule his People nobly and justly, using his utmost endeavour to defend them from the assaults of their Enemies.

This *Constantine* (as some think) was slain by the treachery of *Vortigern*, of whom I have spoken particularly in this place, to shew by what ways and devices Ambition advanced *Vortigern* to the Imperial Government. For, before *Constantine* was to be made a Sacrifice, in his own House, to the treachery of the Conspirator, he privately procures a considerable Party, of the Nobility and Commons, to Vote with him, that *Constantius*, King *Constantines* eldest Son, in case the King should die, might be sent for out of the Abby of *Winchester* to succeed in his Fathers Government, who, during the Kings life, continued there a Monk, the People then believing his parts uncapable of a better employment.

* Some called him *Conflans*.

Now observe, I pray, *Vortigern's* policy, for because he thought he would afterwards continue as simple and indiscreet for Government, was preferred to his Fathers Dignity, and so not being able to govern himself, the trust of State-Affairs, *Vortigern* hoped, in a short time might be committed to his care, *Which*, thinks he, is a very good preparation for me (more insensibly to the World) to invest my self not only with the Robes, but Authority, of my Sovereign; And at last, indeed, so it proved, for abusing the mild Nature and good Disposition of the King, in a short time graspt both Power and Sovereignty into his own possession.

† Called *Pendragon* from his fierceness of spirit.

The Guardians of his two Brothers, *Aurelius Ambrosius*, and *Uter* surnamed † *Pendragon*, being too sensible of *Vortigern's* fraudulent deportment, hurried them away into *Britany* in *France* to *Aldrogius*, although the *Britains*, at that time, perceived not his delusions, thinking verily, that what he acted was out of an honest and sincere principle, more to protect the King and his People, than any advance of his own power or Interest. But the conclusion proved to the contrary, for after by a new plot, he had procured also *Constantius* to be made away, the better to gild over his own Innocency, prosecutes several of the innocent *Scots* with death, as I have already shewn, in suspicion only of being concerned in murdering the King.

This so infinitely pleased the People, that when they met to choose a new King (by reason *Constantius's* two Brothers were in *France*, and besides, too green in years to Govern) he Complemented some of the chiefest of the Nobility to joyn with the Commonalty, especially such as he knew had a good opinion of him, to elect him for their Sovereign, saying, *It would conduce much to the satisfaction of the People, and consequently preserve Peace in that disturbed Age*, inferring moreover, *that they had no just cause to be in the least jealous of him, who had given them such frequent testimonies of his honest deportment, care, and loyalty*; so that managing his business so craftily, it was impossible that so rude and credulous an Age should prye, and dive into his so sudden designs, but must be answered in their desire in compleating him their absolute Monarch, who, after receiving the Kingdom into his protection, the better to secure to himself the continuance of his ill-gotten Power, strengthened the Tower of *London* with a considerable Garrison.

After that, he Records (the better to ingratiate himself with the People) in a List all his especial Favourites, that had promised him to assist the severe prosecution of *Constantine*, and his Sons Adherents: But the *Scots* and *Picts*, hearing how unjustly the new *British* King had dealt with their Country-men, rose up in Arms against him, who reduced the *Britains* to that extremity and sorrow, that (for that instant of time) they knew no certain expedient to prevent their attending distractions.

After the deposing of *Vortigern*, entred his Son *VORTIMER* upon the Government, but after a few years Reign his Father again was restored. *Vortimer's* Salutation, soon after his reception, by the People, was with a new raised War against

against the *Saxons*, which happened in several Battles, of which I shall only treat in brief.

The first Encounter was near the River *Derwent*, where he gave the *Saxons* a great overthrow; the second at † *Episford*, in which Battle *Catigern*, *Vortimer's* Brother, † or *Aglic* and *Horsus* the Brother of *Hengist*, slew each other, but this Victory, as the *British* ^{shorpe} Histories will have it, must be allowed them also. The third was, when the *Britains* fought them by the Sea-side, and drove them to the Isle of *Tenet*; Also at *Colemore*, where, after a sharp contest, the *Britains* again had the better of them. Besides these, *Vortimer* fought them in * *Kent*, at *Thetford* in *Norfolk*; also not far from * *Upon a Plain* ^{near Aylsford} *Colchester* in *Essex*, but the place where, and time when, I have not seen Re- ^{and at Cra-} ^{ford,} corded.

ROWENA, the Wife of *Vortigern*, perceiving that the fortunate Successes of her Sons undertakings would wholly destroy her Husbands Interests, by contriving his death, puts a stop to the current of his atchieving Greatness, which proved a means too, to conclude the Troubles of a six years Government, for being destroyed by *Rowena* (to preserve her own Interest) *Vortigern* was again restored, during the time of whose Banishment he made his abode in *Wales*, where he built a Castle upon the Mountain *Clouatcus*, called *Genetion* or *Guaneren*, because it stood not far from the River *Guan*, but whether built at his first or second entrance into *Wales* Authors differ.

The time of this his Restauration seemeth (according to some Relaters) to be in the daies of *Hengist*; For 'tis said, that so soon as *Hengist* was advised of *Vortigern's* Reception, he collected together a great Army, but hearing the *Britains* at that time, in all probability, were likely to over-power him, he sent for *Vortigern* to meet him upon *Salisbury-Plain* with the chieft of his Nobility, unarmed, on purpose (as he pretended) to treat for Peace, but *Hengist* intending Treachery, that what he could not obtain by force, he would compel by policy, secretly advised his Associates, to put under their long Coats crooked Knives, that as soon as the Watchword was given, they were to execute their Butchery upon the *British* Nobility, and their Attendants, which, as the story is related, was executed upon all save *Vortigern* († *Eldol* Earl of *Gloucester* made his escape) who only was concluded should be taken Prisoner; the better to qualifie the rage and fury of the *Britains* against him.

† *Eldol* made his escape after he had kill'd 17. of the Enemy with a Hedge-stake.

The King, to redeem himself out of the *Saxon* Captivity, delivered to them the sole Government of three Provinces. *William* of *Malmsbury* seems to believe this Massacre of the *Britains* to be acted at a Banquet, unto which *Hengist* had invited the King and his Nobility, which seemeth to me very improbable, having before shewn, that the occasion of that invitation was solely grounded upon the Politick intentions of causing the King to fall in love with his Daughter, merely to gain the Crown.

This *Vortigern* was Duke of the *Guises*, a Prince of a Noble extract, *Vortimer* and *Pascentius* were his Issue by his first * Wife. By *Rowena*, the Daughter of † *Hengist*, he had a Daughter, whom afterwards he incestuously married, of whom he begat a Son named *Faustus*, who, after mature judgment, knowing himself to be the Off-spring of such impious Parents, hoping thereby to divert those heavy Judgments, which by reason thereof might otherwise fall upon him, spent his time in continual Prayers, and solitary Meditations.

* Not named who she was.

The Nobility and Clergy, being much disturbed at the sordid and inhumane Actions of this Prince, endeavoured, what in them lay, to reclaim and reprehend his Insolencies, and more especially, to shew their dislike to his incestuous Marriage with his own Daughter, and the spreading of the poysoning Doctrine of *Pelagianisme*, which was again about to revive by the promotion of his *Saxon* kindred, as appears by their second meeting in Council, which was as followeth.

Concilium aliud *Britannicum* à Sancto Germano, *Altiſiodorenſi* Episc. magnoque Clericorum & Laicorum numero, contra renaſcentia (ut videtur) *Pelagianæ* Hæreſis virgulta; & contra inceſtuoſas Regis *Vortigerni* cum filiâ ſuâ nuptias, celebratum.

Bede, lib. i.
cap. 21.
Mar. Westm.
in Anno 449.

Eodem anno, viz. 449, nunciatum est in Britannia Pelagianam perversitatem iterato, paucis Authoribus de novo puluisse, rursusque ad Beatissimum Virum Germanum preces Sacerdotum omnium deferuntur, ut causam DEI, quam prius obtinuerat, tueretur. Quorum petitioni festinus obtemperat. Nam adjuncto sibi Severo totius Sanctitatis viro (qui erat Discipulus Beatissimi Patris Lupi Treccassenorum Episcopi, & tunc Treveris ordinatus Episcopus, gentibus prima Germaniæ verbum Dei prædicabat) mare conscendit, & consentientibus elementis tranquillo navigio Britannias petiit. Prædicationis igitur antidoto vulnera sanat incredulitatis, & apostema Blasphemiae doctrinæ curat medicina, omniumque sententia pravitatum (perversitas) cum suis authoribus condemnatur, factumque est ut in illis locis, multo, ex eo tempore fides intemerata perduraret. Ita compositis omnibus, beati Sacerdotes ea qua venerant prosperitate redierunt.

Codice M. S.
Nennius,
c. 37.

Et super hæc omnia mala, adjiciens Guorthigirnus accepit filiam suam proximam in uxorem sibi, quæ peperit ei filium, hoc autem cum compertum est à Sancto Germano, venit corripere Regem cum omni Clero Britonum, & dum conventa esset Magna Synodus Clericorum & Laicorum in uno Concilio, ipse Rex præmonuit filiam suam ut exiret ad Conventum, & ut daret filium suum in sinum Germani, diceretque, quod ipse erat pater ejus & ipsa fecit sicut edocta erat. Sanctus Germanus cum benigne accepit, & dicere cepit; Tibi Pater ero, nec te permittam, nisi mihi novacula cum forcipe pectineque, & ad Patrem tuum carnalem tibi dare liceat. Mox ut audivit puer, obediit verbo Senioris Sancti, & ad Avum suum carnalem patremque carnalem, Guorthigirnum pertexit & dixit illi, Pater meus, Tu caput meum tonde, & comam capitis mei pecte; Ille autem siluit & puero respondere noluit, sed surrexit iratusque est vehementer, & ut à facie Sancti Germani fugeret, quarebat & maledictus est, & damnatur à Beato Germano, & omni Concilio Britonum.

Thus translated,

A second *British* Council, held by St. German Bishop of *Auxerre*, and a great number of the Clergy and Laity, against the arriving of the *Pelagian* Heresie, and against the Incestuous marriage of King *Vortigern* with his Daughter.

An Dor. 449.

THe same year (viz. 449.) 'twas reported, that the Pelagian Heresie in BRITAIN, by the means of some few Abettours and Authors, began to revive and bud out again afresh, whereupon the prayers and earnest desires of the Clergy were forthwith sent to that Holy Man St. German, beseeching him once more to take upon him the Cause of GOD, in which, but a little before he had been so victorious. The Good Man very readily condescended to a compliance with their desires; For joyning with himself, in this Affair, Severus, a Man of eminent Sanctity (who had been the Disciple of St. Loup, Bishop of Troy's, and then ordained Bishop of Triers, and who had preached the Word of God to the People of the Province of Germania prima) took Shipping (and happily the Elements

Elements consenting) arrived in Britain; where, by the antidote of Preaching, he perfectly healed the wounds of Incredulity, and by the medicine of his Doctrine cured the Imposthums of Blasphemy. This Perversity or Hereſie, with its Authors, in the Judgment of all men being condemned, for a long time after the Faith remained pure, and undefilable in these places; All things being thus composed, these Blessed Priests returned with the same happiness they arrived.

Besides all these Evils Vortigern took his own Daughter to Wife, which bore him a † Son, but when this was fully known to St. German, he came to reprehend the King, † Faustus with all the British Clergy, but whilst a great Senate of Clergy and Laity were consulting, the King praisetructed his Daughter; that she should go to the Assembly and deliver up her Son into St. German's Arms, and say, that he was the Father of it, and so she did as she had been taught. St. German received the Child with a great deal of Courtesie; and began to say, I will be to thee a Father, but I will not suffer thee unless I have a Razor, with a pair of Scissors and Comb, which shall be lawful for thee to present to thy Carnal Father. The Child, as soon as he heard it, very readily obeyed the good Old Man, and going towards his carnal Grandfather, and carnal Father Vortigern, said, My Father; clip and comb the Hair of my head, at which the King was silent, and would return no Answer again to the Child, but rose up exceeding angry, seeking how he might conveniently ſie from the face of St. German, so that he was censured and condemned not only by St. German, but all the British Clergy.

For some time many of Vortigern's Subjects (as we have shewn) at first applauded his Vertues, but by the proofs of his succeeding Actions, were found to be vailed over only with the appearance of a dissembling Sanctity. How long did he commit that Incestuous Marriage with his own Daughter (yea, the Offspring of a *Pelagian*) before it was discovered to the Council! How unworthily did he discard his first Wife, who was a Christian, to obtain, through the dictates of his untamable Lusts and Concupiscence, the Pagan Daughter of *Henſt*? How politick was he, in endeavouring to acquit himself of the blame and reproof of a whole Senate, for begetting a Son of his own Daughter! How many Innocent persons suffered (as I may say) Martyrdom by his unjust contrivances, to promote his own Interest and Greatness; and the better also to uphold himself excused, in the name of Innocency, how did he seduce the Ignorant people into a full persuasion of his honesty and good meaning towards them!

By this his dissimulation and subtilty he out-stript his Predecessours in Power, meaning all those Kings since the *Roman* Conquest, as they were more like Generals than Kings of Provinces, many of them being permitted by the *Romans* to Rule, not after the manner of Sovereignty, but as Instruments to commemorate to after-Ages, how they lived under them in slavery and bondage, but Vortigern (although he had the ill fortune once to be deposed) was happy in having no Copartner or sharer afterwards in his Provinces, save what he carelessly threw away at one cast to the *Romans*, upon his last releasment out of their Captivity.

Was there great blame to be laid to his * Sons charge, for accepting the Crown in his life time, or his own miscarriage in disobliging the People to enforce him out of possession? In what a discontented condition did he remain during his Sons Government, although alwaies treated by Mildness and Courtesie, but after his Sons decease, through the Treacherous contrivance of *Romena*, the People, being streightened for want of a Governour in such distracted times and crediting his Penitence, but chiefly depending on his Valour and Conduct, reinstated him in the *British* Throne, by whose fierce and resolute opposing their Enemies, he occasioned the loss not only of many a mans life, but the destruction also of the considerable part of many a Noble Province.

AMBROSIIUS AURELIANUS, only in hopes of his fortunate success, was chosen King by the *Britains*; A Man of a mild and sweet nature, and the last branch of the *Roman* Root, who (through providence) gained many Victories in the behalf of his distressed People; Notwithstanding, in the heat of their Distresses, doubtless, would have been willing to have received a more Valiant spirit, that could but have given them but at least the hopes of a more secure freedom from the *Saxon* Tyranny.

Passing

Passing the River *Humber*, the first Expedition he undertook was the routing the *Saxons* at the Fight of *Maesbel*, *Osca* the Son of *Hengist* escaped to *York*, but by reason of a quick pursuit was forced to surrender himself to *Ambrosius*, who (out of his Favour and Courtesie) released him freely and nobly without any Ransom, as it appears by some Writers, that he gave to him *Galloway*, near the *Scots* Country, to inhabit, but took sufficient Hostages, that neither himself nor his Confederates should take up Arms against him, taking into his possession all places where the *Saxons* were most conversant, and had almost ruined to obtain them, repairing Temples, Cities, and Towns, as had been by them so miserably demolished, and there impowred Priests, capable of preaching the Word of GOD to the People.

At the time when *Ambrosius* lay very sick of a doubtful distemper, *Pascentius*, *Vortigerns* youngest Son, appeared at the head of an Insurrection, laid siege to * *Menevia* in *Wales*, he took it, and did much mischief in all places that lay within the reach and limits of his Malice and Envy.

* Now called
St. Davids.

The Cause of *Ambrosius* was managed with good success, by *Uter Pendragon*, but in the interim one *Copa* (privately procured by *Pascentius*) who feigning himself to be a *British* Monk and Physician, offered his advice to *Ambrosius*. The good Man lying sick and weak, meaning honestly himself, and thought verily that the Monk did so, took his dose of Poison, instead of an healthful Antidote to expel his distemper, which in a very short time put an end to his daies at *Winchester*. Yet others (to save that notable piece of Treachery) report, that he died of a Wound (in a fierce and terrible Battle against the *Saxons*) in the West part of *Britain*; And other Historians, in contradiction to *Eede* and *Gildas*, although as credible Authors as some others make him the Branch of a Noble *Britain*, whose sudden death, for a time, put a stop to the Wars between them and the *Saxons*.

Unto this *Ambrosius* is ascribed the building of *STONE-HENG* upon *Salisbury-Plain*, in remembrance of the *Britains* Massacred by the Treachery of *Hengist*, and which gives an occasion to some to believe it, as by digging very near the place where the Monument now standeth, have been found pieces of Old fashioned Armour, with Bones of Men of a large size, which could be no other but the *Phanicians* buried by that Temple, and in all probability built by them, of which I shall speak more at large anon.

Others report, how the *Britains* erected this Monument for the sake only of *Ambrosius* (in which place he is said to be there slain and buried) in memory of his great service done to them in the behalf of their Country, which *Paulus Diaconus* seems to testifie, but how far that Author is to be credited, I must (with submission) leave it to better Judgments to examine.

But that the Materials of this Sepulchre (according to the prodigious fancy and dreams of some *British* Writers should be fetcht out of *Ireland*, there being Stones of the like nature, and equal magnitude, by industry and labour, to be found not far off that place) by the help of fifteen thousand Men, under the Conduct of *Uter Pendragon*, seems not only improbable but impossible also, nevertheless it shews the Zeal of the *Britains*, in promoting the Honour of their Prince, rather than clearing a true evidence or cause of that matter, or the original Founders thereof, occasioned partly, I say, out of their entire affection to their King, rather than to give an occasion for after Ages too much to puzzle their brains, in enquiring out a more Antient and more Honourable Original.

Again, Others have been deluded into a belief (through the strangeness and magnitude thereof) that it was erected by the Magick Art of *Merlyn*; This hath occasioned a Traditional talk to pass through the mouths of several succeeding Generations, that the Stones, being so set, cannot be told exactly; but to wipe away that Imaginary cheat out of mens minds, and that they may clearly see that there is no Magick, either to blind their sight, or to stupifie their Judgment, if they will exactly tell them, let them follow this ensuing direction; Observe the orders of the Circles as they now appear, and not rashly pass from one to another confusedly, taking especial care that they observe where they first begin to number, and the just number of every Stone will be found exactly, and proceeding after that order and method they may be alwaies told over without missing.

And

And for the better information of all persons who have not had leisure to search into the different Opinions of Authors, touching the occasion of the erecting that stately Monument of *STONE-HENGE*, and that I may have the better opportunity to deliver my own Opinion thereof, I will present to the Reader a brief Relation concerning the same, in these following Observations.

A
T R E A T I S E
O F T H E
Ancient Monument
C A L L E D
STONE-HENGE.



UPON the Plains, about six miles from *Salisbury*, towards the North, in the County of *Wilt*s, stands, and for many Ages hath stood, a structure, the Architraves whereof are so strangely and artificially set upon the heads of the upright Stones, that they hang, as it were, in the Air, from whence not improperly termed *STONE-HENGE*. When it was in its primitive Glory, without doubt, it did shew it self a more admirable piece of curiosity, and now, if lookt upon by a Judicious Architect, will appear to retain the Idea of its pristine Workmanship, but having suffered so much through the injury of Time, and violence of the Weather, it seems to others, at this present (as Mr. *Cambden* saies) no otherwise than an huge and monstrous piece of Work, such as *Cicero* calls, *Insanam substructionem*.

As it appears now, 'tis thus described by him; *Within the circuit of a Ditch* (saith he) *there are erected, in manner of a Crown, in three ranks or courses one within another, certain mighty and unwrought Stones, whereof some are twenty eight foot high, and seven foot broad, upon the heads of which, others (like overthwart pieces) do bear and rest cross-wise with small Tenons and Mortises, so as the whole frame seemeth to hang.* Camb Brit;

But Mr. * *Inigo Jones*, Architect to King *James*, upon diligent survey, and further * *Stone-henge Restored.* enquiry, found it to be a *Roman* Temple, consisting of the *Tuscan* Order (which is, a plain, grave, and humble manner of Building) round, and open or Roofless at top. Of the whole Fabrick he giveth this account; *The whole work in general* (saies he) *being of a Circular form, is one hundred and ten foot Diameter, double winged about, without a Roof, Anciently environed with a deep Trench, still appearing, about thirty foot broad, so that betwixt it and the work it self, a large and void space of ground is left; It had, from the Plain, three open Entrances, the most conspicuous thereof lying North-east, at each of which was raised, on the out side of the Trench aforesaid, two huge Stones Gate-wise, parallel whereunto, on the inside, two others of less proportion. The inner part of the Work consisting of an Hexagonal figure, was raised by due semetry upon the Bases of four equilateral Triangles (which formed the whole Structure) the inner part likewise was double, having within it another Hexagon raised, and all that* part

part within the Trench scited upon a Commanding ground, eminent, and higher by much, than any of the Plain lying without, and in the midst thereof, upon a foundation of hard Chalk, the Work it self was placed, insomuch, that from what part soever they came unto it, they arose by an easie ascending Hill.

The Arguments by which he proves it a Roman Edifice (for the further satisfaction of the Reader) in short, are these.

First, *That the Tuscan Order is purely an Italian Invention.*

Secondly, *That the Scheme (consisting of four equilateral Triangles, inscribed within the circumference of a Circle) by which this Work, Stone-henge, is formed, was an Architectonical Scheme used by the Romans.*

Thirdly, *That the Portico at Stone-henge is made double, as in structures of great Magnificence the Ancient Romans used, witness the Temple dedicated to J O V E the Thunderer, built by Augustus Cæsar at the foot of the Capitol.*

Fourthly, *That there is a Portico within the Cell, or greater Hexagon, reduced likewise into the same figure.*

Now, that the Romans used to make Portico's on the inside of their Buildings, as well Sacred as Secular, manifestly appears by the Ruines of their Basilica's, or Courts of Judicature, and by that Temple without a Roof, anciently dedicated to J O V E in Mount Quirinalis, now the Horse-Mount in Rome. But these Portico's were more particularly used by the Romans in their Temples uncovered, and Roofless, which may be gathered from † *Vitruvius*; *Hypæthros in interiore parte habet columnas remotas à parietibus ad circuitionem, ut Porticus peristiliorum.* Temples open to the Air, and without Roofs, have Columns on the inside, distant from the Walls, as Courts, Portico's about them.

* Lib. 3.

Fifthly, *That the Roman Architects, in distinguishing the manner of their Temples, alwaies observed (as * *Vitruvius* tells us) the greater the Columns were, the closer they set them together: so in this piece of Antiquity, the Stones being great, the spaces betwixt them are likewise narrow.*

† Lib. 3.

Sixthly, *That the Architraves in this Work, were all of them set without Mortar, and fixed upon the upright Stones by Tenons, in the very same manner as in great Structures, where the Stones are solid, and of more than ordinary bigness, the Romans were wont to do. They laid them without any unctious or incorporating matter; Nullo fulta glutino, saith † *Leo Baptista Albertus*, and concludes it to have been erected to the God C O E L U S, from the order, form, and aspect of this Antiquity; a further confirmation of which the Reader may find at large in Stone-henge Restored.*

But though the make and fashion of which Stone-henge consists, is very proper for the God C O E L U S, yet considering that the Romans seldom erected Temples to this God in any of their Provinces, and that no substantial Reason can be given why they should do it here, we may with more probability (but with submission to better Judgments) conclude it consecrated to their God T E R M I N U S, it being probable that upon these Plains, as upon others in England, namely, Newmarket-Heath, Kettering, and many more, as likewise in other nations where vast Heaths are found which cannot be terminated with Hills and Rivers, such Monuments were set up, or Ditches digged, Moulds raised, were, by different precincts, distinguished.

And to make these Bounds more Sacred, that he might be cursed whoever leaped over, or removed the Land-mark of his Neighbour, they consecrated these Moulds or Monuments to the honour of this their God, whom, for that particular office of guarding and distinguishing the Frontiers of Precincts or Provinces, they called by the name of *Terminus*, or *Bounder*, and the scituation, form, aspect, and order of Stone-henge, seems very agreeable to the nature of that Deity.

And that which the more confirms the Opinion, is, that there is a Structure in Scotland almost the same with Stone henge, sacred to the God T E R M I N U S, and (according to the conjecture of Mr. *Cambden*) built about the same time that Stone-henge is supposed to have been. The description of it you may read in the same Author, in Scot. p. 28.

Hard by this Wall of Turf (saies he) what way as the River Carron crosseth the Sheriffdom of Sterling, towards the left hand, are seen two Mounds cast up by Mans hands, which they call Duni pacis, i. e. Knolls of Peace, and almost two miles lower there

there is an ancient Round building, twenty four Cubits high, and thirteen broad, open in the top, fram'd of Rough stone without Lime, having the upper part of every Stone so tenonted into the nether, as that the whole work rising still narrow, by a mutual interlacing and clasping upholdeth it self; Some call this the Temple of the God *TERMINUS*, and that the Limits of the Roman Empire was near *Carron*, is affirmed by *Buchanan* in these Verses;

*Roma securigeris prætendit Mœnia Scotis,
Hic spe progressus posita, Carronis ad undam
Terminus Aufonii signat divertia Regni.*

*Rome rais'd a Wall against the Pole ax'd Scot;
Despairing any further to promote
Its weary Eagles, for near Carron's sands
The utmost Limit of her Empire stands.*

Now according to this description, who does not see a great analogy and similitude between *Stone-henge* and this Building, they being both round, open, and without a Roof, and the Stones in either unwrought, and tenonted without Mortar, or other conglutinous matter. Had this, in time, been surveyed by a judicious and learned Architect, it might probably have been found altogether of the like fashion, and built for the same purpose. As for those signal differences that are now between them, we must attribute them to the length of Time, and the more injurious rage of those barbarous and savage People that made frequent inroads into this Tract, irreconcilable Enemies, both to the *Romans* and *Civility*, looking upon their Buildings, rather as Monuments of their Slavery, than Ornaments to their Country, it having fared otherwise with *Stone-henge*, as situated amongst a more civilized sort of People.

Besides these, the *Caledonian* Britains, not very long after, drove the *Romans* back as far as the River *Tine*, and although *Hadrian* came himself in Person into *Britain*, about the fortieth year after *Agricola's* Expedition, and reformed many things in it, yet he went no farther forwards, but contented himself with the loss of that part of the Province, which he found alwaies subject to Incursions, and the least defensible. So that we may suppose, after the *Britains* had thus far regained upon their Enemies, that they made spoil and havock of whatever was *Roman*. Or perhaps, this Structure was not designed so stately and Magnificent, at first, as *Stone-henge*, it being a vain thing to erect Publick buildings, with exquisite skill and vast expence; in a Country, where the Natives would neither admire the one, or gratefully look upon and acknowledge the other. But whether it was formerly a Building of the like nature with *Stone-henge*, or (according to *Ninnius*) a Triumphal Arch erected by *Carausius*, I shall leave to the Readers Judgment to determine.

Several Arguments I have produced to prove *Stone-henge* a *Roman* structure, and a Temple dedicated either to *Cælius* or *Terminus*, *Pan*, *Diana*, or whomsoever different Opinions hath fastned it upon; But there are many things which, in my Judgment (but with submission to better Reason when alleadged) that seem to argue this great Pile to be of far higher date than the times of the *Romans*. Neither think I it altogether to be neglected, what name the *British* Writers (living in succeeding Ages) call it by, namely, *Corea Gigantum*, and they further add (as *Giraldus Cambrensis* witnesseth, though fabulously) that it was brought from the farthest parts of *Africa*.

*Girald. Camb.
de adm. Hib,
cap. 18,*

Now to separate Truth from a Fable, and to find out an Ancient Tradition, wrapt up in ignorant and idle Tales; Why may not these Giants, so often mentioned, upon this, and other occasions, be the *Phœnicians*, as we have proved upon other occasions, and the Art of erecting these Stones, instead of the *STONES* themselves, brought from the farthest parts of *Africa*, the known habitations of the *Phanicians*?

F f f

I could

I could never imagine (as I have shewn in another place) that the *Romans*, in so few years, could be taken for Giants in *Britain*; as Mr. *Cambden* supposeth, especially considering, that even in those Ages the notion of Giants began to be exploded; and the more acquainted the *Britains* had been with that Nation, the more were they taught to cast off such monstrous imaginations.

Grotius. If any object, *That the Structure seemeth of Tuscan order, and so purely Italian*, let them consider, that the *Tuscans* were (as *Grotius*, and others prove) of *Tyrian* Original, and in all probability brought with them (from *Phœnicia* into *Italy*) that order of building; So that what one Colony of the *Phœnicians* carried into *Italy*, another, with the same reason, might bring into *Britain*.

Moreover, it is to be observed, what the Restorer of *Stone-henge* confesseth, namely, That in all his Travels, through *Italy* and other Countries, he found no Structure of like Order exactly with this, insomuch that he admires it for its Rarity, and especial difference from all others, it being properly a mixture of the *Tuscan* and *Ionick* Order.

Herodotus. Now, that the *Ionians* were immediately derived from a Colony of the *Phœnicians*, *Herodotus* especially, and all Authors with him agree, so that seeing this *Stone-henge* is esteemed in this Age a mixt Building of *Tuscan* and *Ionick* Order, both *Phœnician* Nations, why may not it be accounted a Work of the Ancient *Phœnicians*? In, or about that time the *Tuscans* used one sort of Building, the *Ionians* another; why might not the *Phœnicians* use both waies in *Britain*, as being the People from whom both waies were originally derived?

In the time of King *Henry* the Eighth, not far from this Antiquity was found a Table of Metal, made up of *Tynn* and *Lead*, inscribed with many Letters, but of so strange a Character, that neither the Antiquaries of that Age, nor Mr. *Lilly*, School-Master of *Pauls*, could make any thing of them.

The Mettals, *Tynn* and *Lead*, seem to shew the Table of *Phœnician* compofure, and had it been preserved to this day, we might possibly have found the Letters to have been of the same stamp also; for had they been *Roman* Characters, they could not have been ignorant of them, or if *Gothick*, which, at first sight look like *Phœnician* Letters, they also were sufficiently understood in that Age. And herein I accuse not any (of those times) of the want of knowledge in the *Phœnician* Tongue; they might easily know the Character, and yet overlook it, as not expecting it in *Britain*, as men oftentimes in looking for things lost, miss of the place where they are by too much poring on that spot of ground, where in more reason they think they should be found.

These are Motives that induce me to believe this Monument ancients than the *Romans*, seeing that neither the *Romans*, who have Recorded things of less moment to their advantage, nor succeeding Authors after them, have made any mention of so famous a Work, but contrary what we find of it is involved in Fables of Giants, which, in my Judgment, more properly belongs to the *Phœnicians* than *Romans*. And as the Author of *Stone-henge* Restored, without any Authority, but the openness of the Roof, judgeth the Structure to be consecrated to *GOELUS*, who was worshipped in such Temples, why may it not be lawful for me to guess, to what God the *Phœnicians* (if it were their building) dedicated this Magnificent pile.

We have read, that the *Phœnician* *HERCULES* first discovered this Nation, and to him, every where, the *Phœnicians* in following Ages, built Altars, and erected Temples, as their Tutelar Deity.

Now, if we consider the great Pillars he is said to erect in the Streights of *Cades*, called *The Pillars of Hercules*, and how the *Phœnicians* represented him alwaies leaning upon Pillars; why may it not be probable, that this Pile, consisting of different Pillars, and not a continued Wall, being vast Stones standing distinct from one another, contrary to the nature of other Temples, why might it not, I say, be dedicated to *HERCULES*, especially if we consider that they adored *Hercules* as the *Sun*, who is represented, by the *Heathen* Hierographers, looking through Chinks and Crevices, with this Motto,

O M N I A V I D E N S,
A L L - S E E I N G.

Since

Since, in speaking of the foregoing place, I intimated that the Character inscribed on it might not possibly be *Gothick*, which is the same with the Old *Saxon*, it will not be altogether tedious to insert their Opinions, who bring the Date of this Structure to the time of the *Saxons* arrival into *Britain*.

Some have been of Opinion, that *STONE-HENG* was erected as a Monument in honour of some of the *Saxon* Nobility, and they alleadge, the Custome of that Nation was, *in rearing great Monuments for the Tombs of their Gentry*.

Joannes Magnus, in his first Book and seventh Chapter, speaking how the *Goths* Joan: Magnu^s, lib. 1. cap. 7. had Letters before *Carmenta's* coming into *Italy*, adds, *Cujus rei indicium præstant eximia magnitudinis Saxa veterum bustis, ac Specubus apud Gothos affixa, qua literarum formis insculpta persuadere possunt, quod ante Universale Diluvium, vel paulo post, Gigantea virtute ibi erecta fuissent.* Of the truth of which thing, Stones of a vast magnitude, fixed at the Sepulchres of the Ancient Worthies among the *Goths*, are sufficient testimonies, which, by the strange shape of the Letters inscribed on them, may persuade us that they were erected there, by a Giantick strength, before the Flood, or at least, not long after.

And it was one of *Wooden's* Laws, *Ut supra Regum, & primatum Sepulchra, magnos terræ tumulos in æternam memoriam congererent, atque ut altos Lapides literis Runicis inscriptos erigerent supra eorum sepulchra, qui rem præclare gesserant*; That they should cast up huge heaps of Earth, as an eternal Monument, over the Sepulchres of their Kings and Nobility, and erect great Stones, inscribed with *Runick* Characters, over the Graves of those that had acquitted themselves bravely.

Besides, these Great Stones were the only Libraries, or places of preserving that little Learning they had. *Archiepiscopus Upsalensis, de Getis in Gothlandia, in præfatione, cap. 8.* *Fuerat enim ab Origine Regni Gothorum magnus in ejus incolis gloria & laudis appetitus, proinde præclara majorum gesta in carmina & versus quodam Poetico more sed patrio Sermone redigere curaverunt, eaque in conviviiis, ut juventutem ad virtutem excitarent, frequenter concinebant, quæ tandem nè ævi longæva vetustate aboleri possent Rupibus & Saxis insculperunt*; There was ever from the very beginning of the *Gothick* Empire, a strange thirst and desire in that People after Praise and Glory, wherefore they carefully reduced into Rithm the famous Enterprizes of their Ancestors after a Poetick fashion, but in their Native Language, which they were often to sing at their Feasts, that they might incite their Youth to an imitation of their Ancestors Vertues, which they inscribed on great Rocks and Stones, lest they should, through length of time, perish and be forgotten.

This Custome of erecting Stones on the Graves of the deceased, they used very frequently here also.

In *Cornwall* there are to be seen Nineteen Stones set in a round Circle, distant every one about twelve foot from the other, and in the very Centre there is one pitched far higher and greater than the rest. This was some Monument erected to the memory of those Noble *Saxons* that fell in a Battle by *Athelstane*, when he had subdued the *Cornish* Men.

Roll-Richstones in *Oxfordshire*, was also erected after some memorable Victory by *Rollo* the *Dane*, who afterwards conquered *Normandy*. And although anciently, in many places they reared these Stones after a rude confused manner, and without any Art, for the aforesaid uses, yet without question, through length of time and continuance of Custome from the Flood, they placed them afterwards with greater elegancy, and exactness of figure and order, than their Forefathers had done, presuming that Zeal and Superstition wrought the same effects in them, as in other People.

The next that falls under our consideration is, *Merlyn*, on whom some Historians have fathered *STONE-HENG*, where we shall examine what means and abilities he had in that ignorant Age for the accomplishing so curious a piece of Work, which will be the easier done if we can but find out who he was.

MERLYN, by some, is said to be the Son of King *Demetrius* his Daughter, who finding her self with Child, gave it out, either to excuse her folly in a weak and credulous Age, or by concealing her Gallants Name to save his life, a policy often used by that Sex to save their Credits; that she had been compassed by a fantastical Spirit, or *Incubus*; So *Oenone* confessed to *Paris*, that she had been ravishd by *Apollo*,

and *Rhea* likewise by *Mars*, and *Merovee's* Mother, that she was got with Child by a Sea-Monster; from which preposterous congression, *Merlyn*, as the report is, came, who growing up to Riper years was gifted with the Spirit of Prophecy, and said to have been very exquisite in the hidden mysteries of Magick, by which he very oft diverted the Melancholy thoughts of the miserable *Vortigern*.

Mr. *Cambden* calls him, in one place, the *British Apollo*, in another, the *British Tages*. In this City *Carmardin* (saies he) was born the Tages of the Britains, I mean *Merlyn*, for like as Tages being the Son of an evil Angel taught his Country-men the Tuscans the art of Sooth-saying, so this *MERLYN*, the Son of an Incubus Spirit, devised for our Britains Prophecies, nay, rather meer fantastical Dreams.

Now, to believe that *Merlyn*, by the Art Magick, and by the instigation of *Ambrosius Aurelianus*, easily brought these Stones from Ireland, and with the same facility set them up in *Salisbury-Plain*, as a Monument of the massacred *British* Nobility, with many other stories that fabulous Writers have delivered of him, were, no doubt, an unpardonable folly in both Writer and Reader. Upon which occasion, pray observe how the Old Poet *Alexander Neckam* speaks in these Verses;

*Nobilis est Lapidum structura Chorea Gigantum,
Ars experta suum posse peregit opus.
Quod ne prodiret in lucem sagnius artem,
Se viresque suas consuluisse reor.
Hoc opus adscribit Merlino garrula fama,
Filia figmenti, fabula vana refert.*

There is a Structure called the Giants dance,
Which Art its utmost trying, did advance;
For lest it should too late appear, sure Art
It self consulted, how to adorn each part.
This Fame saies, *Merlyn* to perfection brought;
But Fame said more than ever *Merlyn* wrought.

And yet to look upon all things as fabulous and ridiculous concerning him, were perhaps, too inconsiderately to wrong the Vertues of so eminent a Person; For I cannot choose but look upon him as a Man of excellent parts, far beyond any of his Age, however rendered by Fables suspected, for considering how the *British* Chronicles, and Fame, unanimously conspire in setting forth his Actions, we may safely believe that his admirable skill, especially in Mathematicks, was the occasion and ground of those fictitious and impertinent things they make him perform in the behalf of *Vortigern*, and other Princes; So that although we allow him not to be so great, or rather monstrous, as some out of their love would have him, yet we may reasonably suppose him wiser, and far above those sort of men that lived in his time, there being alwaies something of Truth to be found at the bottom of a Fable.

The greatest disadvantage and unhappiness that can befall a great and generous Spirit is to be born in a dark, base, and ignorant Age, who looking on the Actions of the Brave, through the Magnifying-glass of their own fears and simplicities, make them swell, through a too forward but injurious Zeal, to that monstrosity and bulk, that their very greatness makes them suspected by Posterity, so that the infinite disadvantages that Fame suffers by the suspicion of after Ages, can never be recompenced by the overplus allowed in the Age they lived in, or in the next succeeding.

Mr. Milton

Mr. *Milton* conjectures that this *Merlyn* and *Ambrosius Aurelianus* (who is by some supposed to have erected *Stone-Henge*) to be one and the same person, his words, comparing both together, are these, Common opinion, but grounded chiefly on the *British* Fables, makes this *Ambrosius* to be a younger Son of that *Constantine*, whose eldest, as we heard, was * *Constantine* the Monk, who both lost their Lives at broad, usurping the Empire, as some will have it : But the express words of both *Gildas* and *Bede* assure us, that the Parents of this *Ambrosius*, having here borne equal dignity, were slain in these *Pictish* Wars and Commotions in the Island; and that the fear of *Ambrosius* induced *Vortigern* to call in the *Saxons*, it seems *Vortigern* usurped his Right.

*In some Hist. Constantine.

I perceive not, that *Ninnius* makes any difference between him and *Merlyn*, for that Child without a Father that Prophecyed to *Vortigern*, he names not *Merlyn*, but *Ambrose* makes him the Son of a *Roman* Consul, but concealed by his Mother, as fearing that the King therefore sought his Life. If so, then without question, he is likely enough to have raised *Stone-henge*; for being not only of the *Roman* Race, but also living among them, 'tis undisputable, but he soon became acquainted with most of their *Customs* and *Sciences* of which they were Masters.

For although in his time, through the Invasion of the *Goths*, Barbarism had so over-run *Italy*, that not only the liberal *Sciences* and *Architecture*, but the Art Military was so far lost among the *Romans*; that they were ignorant of the very rudiments of War; yet this must not be understood universally, but of the generality of the People at that time, and that there were no publick Professours of those Arts among them, and not that all the Gentry, or every individual, were so ignorant, that *Ambrosius* could learn nothing from their Conversation: For if that were true, we might by the same Argument prove him no Souldier.

For in those times, Barbarism had so bereaft them of their skill (says *Procopius*) even in what manner to sound a Retreat; But his frequent Successes in his Wars against the *Saxons* contradict the one, and his often repairing Forts, Cittadels, and Temples evidently shew not only his willingness, but his skill and ability also to have done greater things, had his Wars allowed him sufficient leisure and opportunity.

Besides, if there were no skilful Architect in *Britain*, at this time, who was it that built *Vortigern's* Castle, which was made so strange, that he thought it was sufficient to entertain the assaults of his enemies, if any should dare to oppose him.

Now though we have supposed him to have skill and ability enough for the accomplishing such a piece of Work, yet it will scarce be proved notwithstanding, that he was the Author of it; for *Stone-henge* being two miles distant from *Ambresbury*, where the massacred *Britains* are said to be interred, it wou'd be against Reason and Custom to imagine, That he should set up a Monument so far from the Graves of those he intended to honour; unless we should say, that these *British* Historians (taking some things upon report) might a little mistake the place, as well as good Geographers have done formerly, or that more out of Love and Zeal than any relation to truth, they delivered to Posterity they were buried in the Church-yard in the Monastery of *Ambresbury* hard by, rather than any vast and wide Plain, preferring decent and religious Burying before the magnificentest Interment, and consecrated ground more than all the Monuments and Marks of Honour in the World.

Besides *Geff. of Monmouth* in his Fifth Book says, *Iussit Vortigernus & Cives & Saxones Maiis Kalendis qua jam instare incipiebant juxta Ambrii Canobium convenire.* 15.

† G. of Mon.

Vortigern commanded both his own People, and the *Saxons* on the Kalends of May then approaching to appear near to to the Monastery of *Ambresbury*, which expression may very well agree with the Place, where *Stone-henge* stands, *Ambresbury* being the nearest place unto it; and although the same Author says in his Sixth Book, *Convenerunt omnes intra nominatam urbem, & de pace habenda colloquium inceperunt*, and *Matthew of Westminster* to confirm it says, that they did in *pago Ambrii convenire*; yet since they have been suspected in many things; I hope it will not be taken ill, if, with some Reason, we here dissent from them also:

so: For with what Reason can we suppose *Hengist*, who (to our fatal experience) we found politick enough in laying the design, on a sudden to prove so ill a Statesman, as to allow of a Conference at *Ambresbury*, a Town wholly at *Vortigern's* devotion, and of indifferent Concourse, as being the usual place of Interrment for the *British* KINGS, rather than two Miles from it on *Salisbury-Plain*, which afforded him greater security for his own Person, and the rest of his Company, and was more suitable to his own Son he had then in being, unless he trusted so much to their *Seaxes*, as to dispatch the business before those of *Ambresbury* could come up to the relief of their Country-men, which cannot reasonably be imagined.

And though the same Author, *Geoffrey of Monmouth* saies, that these Massacred *Britains* were buried, *in Cemiterio quod est juxta Canobium*, yet I question whether he did not speak more after the phrase of those times he wrote in, than those that he wrote of. For I very much doubt whether Monasteries, so early, and so near, had Church-yards laid out to them, Churches I am sure had not for a long time after, but the only Argument to prove this a *British* Monument is *Catigern's* Tomb, who fell in a Battle against *Horsa*, where the Tomb only differs from this in bigness, and as being fixed without Mortises and Tenons, as we have it expressed by Mr. *Cambden*, in his description of *Kent*, wherein he sets down several other things (worthy of observation) relating to that Country.

T H E



T H E
CONTINUATION
O F T H E
British K I N G S
In the Daies of the
SAXONS.



UO *Aurelius Ambrosius* succeeded his Brother *UTER PENDRAGON*, a Prince nothing inferiour to him, either in Valour or Fortune, he is reported a *Roman*, but the greatest demonstration we have of his being so, was, that whilest he lived, he not only buoyed up the sinking genius of *Britain* by his own Vertues, but had also freed this I S L E from a troublesome Intruder, as the *Saxon* in all probability was like to prove, had not Divine providence preordained to the contrary.

— *si Pergama dextra*
Defendi potuisse, etiam hac defensa fuisset.

Before he came to the Crown, he was sent by *Aurelius* (who then lay sick) to oppose *Pascentius*, *Vortigern's* second Son, a Man likely to prove a dangerous Enemy; as pretending to the Crown, and at that time in conjunction with another malevolent Planet, *GILLAMARE*, King of *Ireland*.

Against these *Uter* prudently made all the haste he could (with resolution, upon the first opportunity) to give them Battle, lest this new Pretender, through length of time, might steal away the Affections of the unstable *Britains*, and he himself bring his own Credit in question, by delaying the Engagement, insomuch that the one being actuated by his own natural fierceness, from whence termed *UTER*, the other spurr'd on by Ambition, the Fight for a long time stood doubtful, but in the end *Pascentius*, and his *Irish* Associates were slain, ill defending their claim to that, which their Fathers before them held by as bad a Title.

Aurelius being dead, and himself freed from all Competitors in the Kingdom, he began to have an eye upon the proceedings of the *Saxons*; For understanding how *Esk* and *Occa*, *Hengist's* Sons, had harraßed and spoiled the Country as far as the City of *York*, with all the speed therefore imaginable he wade after these Freebooters, and as suddenly defeated them, taking the two Brethren prisoners; A good
natured

natured Prince (without doubt) that spared the Lives of those that were, by piece-meal, stealing his Kingdom, and whose Father, but a little before, had sacrificed 300 of his Nobility.

In this Prince his time landed *Kerdic* the *Saxon*, a new Enemy fierce and hardy, who notwithstanding all opposition *Pendragon* could make, daily discomfited the *Britains*, and gained Territories large enough for himself and his Followers.

Now, whether this happened whilst he was doting on the fair Dutchess of *Cornwall*, and so could not spare time to attend their Motions, sure it is we read that the *Britains*, to recover what they had lost, set upon the *Saxons*, under the Conduct of *Natanleod* or *Nazeleod*, a certain King of *Britain*, but were sufficiently routed by *Kerdic* and his *Saxons*, from whence the place in *Hantsbire*, as far as *Kerdicsford*, now *Chardford*, was called of old, *Nazeleod*.

Now, some (and not improbably) suppose this *Nazeleod* to be the right name of *Uter Pendragon*, who for the terrour of his eagerness in fight, became more known by the Sir name of *Uter*, signifying in the *Welsh* Tongue dreadful, as *Edward* was termed the *Black Prince* for the same Reason. We shall speak nothing here of his lying with *Igren* Dutchess of *Cornwall*, nor how by the art of *Merlyn*, he was made so like the Duke of *Cornwall*, that neither the Dutchess nor Servants could perceive the cheat; contenting our selves (since it cannot be helped) that from that adulterous Bed the vertuous Prince *Arthur* sprang.

ARTHUR after the death of *Pendragon*, his Son *Arthur* by the Dutchess of *Cornwall*, was advanced to the Throne, being then not above fifteen years old; early he came by his honour, and as early troubles (the usual Concomitants of it) overtook him, but on purpose, as it seems, to make him more glorious; For *Lotho* King of the *Picts*, and *Gouran* King of the *Scots*, having married *Anna* and *Alba*, the Sisters of *Uter*, laid claim to the Crown in right of their Wives. These had Justice on their side, and *Arthur* eleven points of the Law, Possession, and a good Sword to make it good, they often backt their Pretences with a good Army, and were as often defeated by this young Prince; yet not so thoroughly, but that they held him in Plea all his life-time, upon occasions, assisting the *Saxon* against him, and at *Cambula* in *Cornwall* (saith *Leland*) this *British Hector* encountering *Mordred* *Lotho's* Son; slew him outright, and received of him his own deaths wound.

Ninnius reports, that he over-threw the *Saxons* in twelve great Battels, but with what credit, I know not; *Kerdic* the *Saxon*, during all the time of *Arthurs* Reign, continually gained ground of him, and posselt himself of *Somerset* and *Hantsbire*, in defiance of all the opposition he could make against him; but after the fight at *Mount Badon*, the *Saxons* are said to have sate down quietly for a good while, after which those restless Spirits would scarce have done, had they not stood in fear of an Army more powerful than their own: Therefore we may with some Reason believe, he gave the *Saxons* some considerable defeat, and might, with all probability, have eased the Kingdom of that troublesom Enemy, had not his generous Spirit been almost consumed and over-wearied by their continual Supplis.

Fame has done no Prince more Injury than this, for by representing him so far beyond all proportion, she has made him Monstrous, and by her over-fond talking, hath made Posterity suspect (with some reason), whether there ever was any such Person. The *Bards* styled him *IMPERATOR BRITANNIÆ, GALLIÆ, GERMANIÆ, DACIÆ*, now who can believe, that he should ramble so far to purchase new Countreys, especially with the blood of his own People, that could not defend his own against the Enemy at home.

Caradoc relates, that *Melwas*, King of that Country, which is now called *Somerset*, detained from him (his wife *Guenever*) in the Town of *Glaston*, for the space of a whole year, and afterwards restored her, at the desire of *Gildas*, not by any compulsion or force, that *Arthur* could make against him: If this be true, then *Arthur* seems to be a very unlikely Man to run-over *Germany*, that could not chastise the affront of a little Prince of *Somerset*, that had so much defiled his Bed.

Now,

Now the greatest Argument we have to prove, there was ever such a Man as *ARTHUR*, is this; King *HENRY* the Second, whilst he was at *Pembroke*, Girald. Cambrensis. diligently hearkning to a *Welsh Bard* that was singing the notable Exploits of King *ARTHUR*, and taking particular notice of the place of his Burial (the Song designing it to be in the Churchyard of *Glastonbury*, and that betwixt two Pyramids) commanded, for his further satisfaction, that they should dig thereabouts. When they came some seven foot deep, they found an huge broad Stone with a Leaden-Cross fastened to it, and on that side that lay downward, in rude Letters was written this Inscription,

H I C J A C E T
S E P U L T U S I N C L Y T U S
R E X A R T U R I U S
I N I N S U L A
A V A L O N I A.

And digging nine foot deeper, his Body was found in the Trunk of a Tree, the Bones of a great bigness, and in his Skull were perceived ten wounds, the last very great and plainly seen.

By him also lay *GUINEVER* his Queen, seeming perfect and whole till it was toucht, then appearing to be nothing but Dust, but the Restorer of *Stonehenge* (with more probability) hath found her Tomb at *Ambresbury*. Among other Sepulchres (saies he) found at the said Monastery, it is worthy Memory, that about the beginning of this Century, one of them hewn out of a firm Stone, and placed in the middle of a Wall, was opened, having upon its coverture rude Letters of massie Gold; to this purpose;

R. G. A. C. 600.

Thus Interpreted,

Regina Guinevera Arturi Coniux.

The Bones within which Sepulchre were all firm, fair yellow coloured Hair about the Skull, a supposed piece of the Liver near upon the bigness of a Wall-nut, very dry and hard, and together therewith were found several Royal habiliments, as Jewels, Veils, Scarfs, &c. retaining even till then their proper Colours. All which were afterwards very choicely kept in the Collection of the Right Honourable *EDWARD*, then Earl of Hertford; and of the aforesaid Gold divers Rings were made, and worn by his Lordships principal Officers.

Concerning which Tomb, is supposed, by the same Author, to be the Sepulchre of Queen *GUINEVER*, Wife of King *ARTHUR*; especially the letters *R. G. &c.* viz. *Regina Guinevera, &c.* and the date, *Anno Christi 600*, if rightly Copied, agreeing with the time of her death.

Besides, *Leyland* affirms, that several Writers make mention, she took upon her a Nuns Veil at *Ambresbury*, died, and was there buried, unto which he gives so much credit, that (whatever *Giraldus Cambrensis* delivers to the contrary) he will by no means allow, either her Body to be afterwards translated from *Ambresbury*, or

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at any time buried, by her Husband King *ARTHUR*, at *Glastonbury*.
 Unto *Leyland's* Reasons for her Interrment at *Ambresbury*, Mr. *Cambden*, it seems, inclines also, because wholly silent of her Sepulchre discovered any where else, though at large sets down the Circumstances of her Husbands Body, it being found at *Glastonbury*, for had Mr. *Cambden* found any thing inducing him to believe her Body had been, together with his there found, he would never, certainly, have concealed it from Posterity.

Constantine the IV.

THis *CONSTANTINE* (according to some Writers) after the death of Prince *Arthur*, Reigned as a Tyrant over *Cornwal* and *Devonshire*, at the same time with *Aurelius Conanus*, *Vortipor*, and *Malgo*, but, according to others, by the appointment of *Arthur* a little before his death, he succeeded him alone in the Kingdom, the *Britains* unanimously ratifying the choice, as expecting mighty things from the Person their admired Champion had pitched upon for their Governour. But, as many private Persons, who were before good Subjects, have proved but bad Kings after they came to the Crown; So it fared with this *Constantine*, who being more conceited of his Power, than knowing in the waies of Governing, grew on a sudden so intollerably proud, that he slighted his Enemies, contemned his Friends, and measured Justice by the length and strength of his own Sword.

Possibly he had found the inconvenience of it sooner, had not the *Pictish* War broke out, which diverted the minds of his incensed *Britains* another way. For the *Picts* hearing that after the death of *Arthur*, *Constantine* was made King, appeared with an Army in favour of the Sons of *Mordred*, *Arthur's* Nephews, to settle them in their Right. But these he happily routed, chasing his two Rivals with their Governours, taking Sanctuary, the one in *Winchester*, the other in *London*, to the very Altar, but the sacred Reverence of the place stopt not his fury, for he slew them there, with their two Governours, without any consideration of the tenderness of their years, or holiness of the place.

Gildas sharply inveighs against this Prince for his *Adultery*, forsaking his lawful Wife, and for his *Perjury*, &c. lastly, for murdering these two Children. Yet these being the Sons of the false *Mordred*, who had created his predecessour *Arthur* so much trouble all his life time, by his frequent Rebellions, and, at last, gave him his deaths wound, seems a little to take away from the Cruelty of the Action.

After he had Reigned about four years, he was slain by his Kinsman *Aurelius Conanus*, and Interr'd at *Stone-henge*, by his Ancestour *Uter Pendragon*.

After the death of *Constantine*, there appeared three Pretenders to the Crown at once, *AURELIUS CONANUS*, Lord of *North-Wales*, *VORTIPOR*, Lord of *South-Wales*, and *MALGO CONANUS* (as *Gildas* styles him) *Dragon of the Isles*. Every one of these usurping the Title of KING of *BRITAIN*, though too weak to defend themselves, and it, from the swelling Greatness of the Victorious Saxons.

Most Historians make them to have reigned successively, but they seem to me to have been petty Kings at one and the same time; for by the reprehensions of *Gildas* 'tis plain, that those Princes lived all at one and the same time, unto whom he spake personally, which could not be had such successions of years past as is laid down by those Historians; Besides, 'tis said that *Aurelius Conanus* was a Prince of a Noble heart, free, and liberal, but given much to the maintenance of strife and discord among his People, which in my mind, will best be understood of his difference with his two Competitours, *Vortipor* and *Malgo*, and their Subjects, which indeed were his

his also, as taking upon him the stile of KING of BRITAIN, especially if we consider he had watchful Neighbours about him, who were willing to take the greatest advantage over him they could.

Gildas, in his *Invektives*, terms *Vortipor* the unworthy Son of a good King, as *Manasses* was to *Ezechias*. Now this good King cannot be *Aurelius Conanus*, who is reprehended for his Vicious life by him as much as any, and consequently *Vortipor* was none of his Son, so that how he came to succeed him in the Kingdom, as their Historians pretend, can scarce be made out.

What great Actions these three Kings did, during their Reign; or what good qualities they were indued with, is not hitherto known, there's but a very slender account of them in the Rolls of Fame, which may make us suspect they were guilty of very few, and those scarce worth the committing to posterity. In *Gildas*, and other Histories, we may find a large Catalogue of their bad ones.

CARETICUS.

BY this time the SAXONS had fixt themselves secure enough in *Britain*, none of the *British* KINGS being able utterly to dispossess them, through the continual Supplies (they received out of *Germany*) of their new Acquisitions, yet this Prince something revived the decaying Spirit of the *Britains* by his own Example, behaving himself briskly, and proving fortunate against them in several Battles, whereupon the *Saxons* (to rid themselves of so dangerous an Enemy) called to their assistance *Gurmundus*, a *Norwegian* Captain (but, as some say, sent for from *Ireland*) who surrounding the *Britains*, dismayed at so great an Army, secured themselves in the Town of *Chichester*, but the Besiegers, though they were not excellent at taking Towns by Assault, thought upon an Invention that did their business as well, for fastning fire to the feet of several Sparrows they had taken for that purpose, being let loose they flew into the Town, and lighting upon the Thatched-houses, and other combustible matter, set all on fire. Upon this, the *Britains* rather burnt out than carried on by Courage, made a short sally, but being over-powred by numbers, were at last discomfited, leaving many of their Nobility dead upon the place; In the mean time, whilst the *Britains* maintained this Fight, *Careticus* stole out of the Battle, securing himself among the Mountains in *Wales*, where he found more security, though less plenty.

Now were the *Saxons* Lords of all *Britain*, this being the last *British* King that had any thing to do in the Eastern parts of this Kingdom, being confined thence forward, in the West, by the Rivers *Severne* and *Dee*.

Gurmundus, after he had destroyed a great part of the Country, he delivered it up into the possession of the *Saxons*, who willingly and thankfully received it at his hands.



CADWAN.

THe *BRITAINS*, ever since the Battle of *Badon-hill*, had been at variance amongst themselves, and now, since the Fight of *Careticus*, they could not agree who should be their Governour, twenty four years together they were led by sundry Rulers against the Enemy, but finding by experience, into what precipices and disadvantages their stubbornness and rash Counsels had brought them, with joynt consent chose *CADWAN*, Ruler of *North-Wales*, King over them.

This Prince, though his Dominions were lesser than those his Ancestours formerly posselt, yet he gave early proofs to the World, that the greatness of his Mind was nothing diminished. For presently, after his Election, he raised a large Army, resolving to enforce satisfaction from the *Saxons*, for shedding the Innocent blood of 1200 Monks of *Bangor*.

EDELFERD, King of *Northumberland*, who had caused this Massacre, understanding his design, thought not to be behind hand with him, wherefore associating himself with most of the *Saxon* Princes, brought a good Army into the Field to meet his Opposer; Both Armies were now in sight, and every one expected when the Storm that was over their Heads would break, but on a sudden it blew over, and fair Weather immediately appeared to both Parties; For partly by mediation of Friends, and partly from a serious consideration of what sad consequence Victory it self must needs be to either Party, a Peace was concluded, and these two irreconcilable Enemies became, for a long time after, loving Friends.

He Reigned over the *Britains*, with great Honour, twenty two years,

CAD-



CADWALLO.

THIS PRINCE was nothing inferiour, if not superiour to many of his Predecessours, in Conduct and Valour, alwaies behaving himself victoriously (too severely and rigorously according to the *Saxon* Writers, how true I know not) against his old Enemy the *Saxons*.

PENDA, King of *Mercia*, whether by Agreement or Conquest, is doubtful, promised to espouse his Quarrels against the *Saxons*, who joyning their Forces together, fell so vigorously upon the *Northumbrians*, that they not only discomfited their whole Army, but left King *EDWYN* dead upon the place.

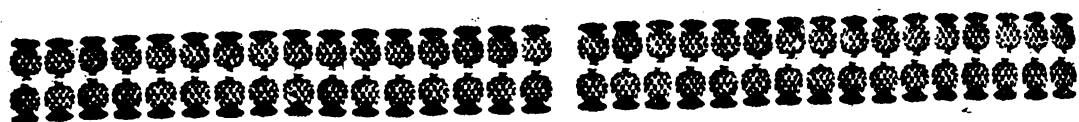
Vengeance, though late, overtook these *Northumbrians* for Inhumanly butchering the Monks of *Bangor*, pursuing afterwards the *Saxons* with that vehemence, that nothing could satisfy his fury but the extirpation of both their Race and Name. Besides, he not only slew many of their Princes, and most commonly routed their Armies, but dispossessed them of their Kingdoms at his pleasure, two years after *Penda's* death, making a Grant of the Kingdom of *Mercia* to his Son *Ulfridus*.

He Reigned forty eight years, his Body being embalmed, was enclosed in a Brazen Image, and set upon a Brazen Horse of excellent beauty. This the *Britains* set up aloft upon the West Gate of *London*, called *Ludgate*, in token of his Conquests, and for a terrour to the *Saxons*.

Bede very much detracts from the Honour of this Prince, but being a *Saxon*, with what credit, or upon what grounds he hath done it, my time will not permit me to examine.

According to the *British* Historians, *Cadwallader* succeeded *Cadwallo*, but if we consider the Eminent *Saxons* he is said to have slain, his going to *Rome* to be Baptized by Pope *Seigius*, his dying shortly afterwards, and his being buried in the Church of *St. Peters* at *Rome*, he will appear to have been one and the same with *Cadwallader* the *Saxon*, for which cause we omit a particular discourse of him in this place, and this observation *Mr. Speed*, and some others, have not made concerning the same, as they have set him down positively, a succeeding King in the *British* Government.

F O R



FOR the better reading the *English Saxon* words, as likewise the more Ancient *Runick* or *Gothick* Alphabet, which in the following Treatise do often necessarily occur, and may serve to explain what Monuments Mr. *Cambden* hath set down in the Character, confessing he knew not the meaning of them; I have thought fit to prefix their distinct Alphabets in this place.

The English Saxon Alphabet.

A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. V. X. Y. Z.
 a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. x. y. z.

Þ, or ȝ, for *and*; þ, *that*; Ð, *Tb*; ƿ, *ib*; ƿ, *ib*; ƿ, *e*; Coma (,) ; Colon (:).

An imperfect Sentence the *English Saxons* marked with a single point; a full period with three, placed thus (∙)

The Old Gothick Alphabet.

A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. V. X. Y. Z. &
 A B C D E F G H I K L M N O P Q R S T U V X Y Z
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THE
ANTIQUITY
AND
ORIGINAL
OF THE
SAXONS.



BEING to write of the *SAXONS*, a Nation who, next to the *Romans*, possessed this *ISLAND*, and so well established their Laws and Language therein, as to this day they remain in force to their Posterity, being not as yet wholly rooted out, though often subject to alterations and revolutions: It will not be amiss therefore to trace their Originals and progress to the first Ages of the World, but unnecessary to fill up their Antiquities with forged stories out of *Berosus*, concerning *Tuiscan* the Grandchild of *Noah*, and the supposed Father of the whole *German* Nation. It shall suffice to obtain leave to go no higher than *Moden*, from whom the *Saxon* Princes in general claimed their Original, and from whom (Deified for his great Deeds) *HENGIST* and *HORSUS*, who first arrived in *BRITAIN*, are said to descend in the fourth degree.

But before we write of the particular Actions of this Prince, his leading the *Saxons* and *Gotes*, from *Scythia* and *Cimmeria*, into the Northern parts of *Germany*, whence they spread themselves all along upon the Coasts of the *Baltick*, and so round to *Belgium* and *Batavia*, it will be necessary first to shew, what manner of People they were, and by what names called at their Arrival into *BRITAIN*, which known, we may the easier go back to the discovery of their true Originals.

Those therefore that possessed themselves of this *ISLAND*, were generally known by the names of *SAXONS*, *ANGLES*, and *JUTES*, all branches of the same Stock, though called differently, agreeing exactly in Language, Customs, and Religions.

First

First therefore of the SAXONS.

THE Name of the SAXONS, for a time, before their publick Arrival, and a good while after, was more universally known than that of the *JUTES* or *ANGLES*, though this latter in succeeding Ages prevailed more, and the name of the *Jutes* seemeth to have been the Ancienter.

Isidor. l. 9. c. 2.

Isidore deriveth the Saxons from the Latin word *SAXUM*, a Stone or Rock. The Nation of the SAXONS (saith he) possesseth the shoars of the Ocean, and unapproachable Marches, from whence they received their Name, being a hardy and strong People, and more famous than others for Piracy.

Indeed we know what terrible apprehensions the Romans had of them, who maintained here a Military Force against them, under a Commander whose Title was, Count of the Saxon shoar in BRITAIN; about the daies of *Dioclesian*, when *Carausius* was employed against them, they became famous under the name of SAXONS, and, I think, were not known to the Romans till *Ptolomy*, whatever some suppose of *Axones* in *Lucan*; but I fear this derivation from *SAXUM*, a Stone, will not be allowed, though they who go about to make it appear ridiculous and impossible, bring no other Arguments than what are fetched from the Northern Records, which say (but how truly I will not here examine) that the Name of the Saxons was in the World a thousand years before our Saviour Christ, long before the building of Rome, or the Latin Tongue prevailed.

As for them who derive their Name from *Askenas*, or from *Saxo* the Brother of *Vandal*, it is easie to be guessed from whence they forged such Fables, and so little deserve an Answer, that they are not worthy so much as to be mentioned in this place.

Gerop. Cambr.

Geropius, whom *Cisnerus* and other Learned men follow, and amongst the rest Mr. *Cambden*, brings them from the *SACÆ*, a kind of Scythian People about *Cimmeria*, from whom they were called the Sons of the *Sacæ*, or *Sacafons*, and by contraction Saxons. These, they say (out of *Strabo*) leaving their Ancient seats, conquered *Bactriana*, and the best part of *Armenia*, and called it after their Name *Sacafena*, and so on by continued success passed to *Cappadocia*, that part especially which lieth on the *Euxine Sea*, afterwards to the *Hircinian Wood*, and having conquered *Germany*, to have named a part of it *Sacafena*, or *Saxonia*; thus *Geropius*. And Mr. *Cambden* observeth how *Ptolomy* placeth the *Sassones* in that part of *Scythia*, and the truth is, there is but little quarrel as touching the Circumstances of their habitation. For that the Saxons came from these parts, I think on all hands is agreed, but whether through the *Hircinian Wood*, or *Sarmatick Sea*, into *Germany*, variously is disputed upon the credit of different Authors, though not much material to this point.

Shering. de
Orig. Angl.
Verfleg.

Mr. *Sheringham*, and *Verstegan*, Men exactly skill'd in the Saxon Tongue, destroy this derivation of the Saxons from *Sassones*, *Sacafons*, or such like words, by telling us that *ræx*, in the singular number signifieth a Saxon, and that *Seaxen*, *Seaxna*, *Seaxena*, as likewise *Saxen*, *Sachsen*, *Sassen*, and the like, are Plurals, and signifie many Saxons.

Now *SEAX* being the Original name of a Saxon in their own Language, and *Seaxen* the Plural of it, it is manifest that adding of *son* to *Seax* to make *Saxon*, is but a fiction, seeing there was never heard in the World any such word as *Sæxjon*, or the like, to signifie a singular Saxon; But the mistake ariseth from the Plural number, which, in the *Teutonic* Dialect, often terminates in *n*, as *Children*, *Oxen*, *Houses*, &c. Now if any say that *Seax* may come from the *Sacæ*, the contrary, for ought can be known, may be as true.

The Opinion which cometh nearest to truth, is, that they are called from a particular Weapon they wore different from other Germans, and peculiar only to their own Nations, It was made crooked in the nature of a Sickle or Scyth, the edge being on the contrary side, after the manner (though more bent) of our ordinary Hangers. This Weapon was named in their Tongue a *SEAX*, and we read, that, in that treacherous Party upon *Salisbury Plain*, appointed between *Hengist* (the first Saxon that

that landed in this Island) and King *Vortigern*, it was agreed that both Parties should meet unarmed, but the *Saxons* either fearing the worst, or intending Treason and Treachery, carried privately under their Garments short Knives, or Cutlets, which upon the Watch-word given, *Nemour Seates*, that is, *Take your Seaxes*, they immediately drew out so suddenly, and slew of the *British* Nobility no less than three hundred.

This *Seax* which they wore was sharp on one side, but the back was either blunt, or made after the manner of a *Saw*, according to the curiosity of the Workmanship, these Weapons being called *Seaxen*, it will not be amiss to shew from whence the word is derived which gave Name to our Ancestours.

WORM. *SAGS*, saith *Wormius*, in his *Runick* or *Gothick* Lexicon (which *Worm: Lex.* was the Dialect of the *Saxons*, as shall be more fully shewn) signifieth a kind of *Sword*, or *Dagger*, whose blade and hand was almost equal, it was sharp on one side, and not unlike to a crooked Knife. The *Saxons* had two sorts of Weapons, a greater and a lesser, the long *Seax* they wore by their sides, the other, called the less *Seax*, or hand *Seax*, was either wore in the Scabbard, or else in a Sheath distinct by it self. Now as the lesser Weapon, or *Knife*, is derived from the *Gothick* *Sags*, and in the Plural *Sagsags*, so the greater also hath the same Original, for as that made in the nature of a *Sickle* is called *Sax*, so this is termed (according to *Megefer*) a *Saiton*, *Megefer.* or *Selton*, which signifieth a *Sythe*, and at this day in the *Netherlands* they name a *sythe* a *Saiten*, and a *Saxon* they call *Die Saiten*; and that this kind of Weapon was generally used by the *Getes*, from whom the *Saxons* are derived, shall be proved, *Statius* testifying the same in these Verses,

*Quo Macetæ sua gesta citent quo turbine contum
Sauromates, falcemque Getæ——.*

Stat. II Achil.

Pontanus, to prove more evidently that the *Saxons* had their Name from this sort of *Sword*, recordeth, *That Saxony, in its ancient Arms, bears two SEAXES, or HANGERS, Cross-wise, which (saith he) is an undoubted proof of their denomination.* And *ERKENWYN*, King of the East *Saxons*, gave for his Arms three hand *SEAXES Argent in a field Gules*, and that this was not unusual for Nations to be named after their particular Weapons, *Verstegan* proveth at large upon this Subject, and the same I have shewn in another place, wherein are treated the Causes and Reasons of the names of most Countries in the Ancient World. *Pontanus.*

Mr. Camden, in his description of *Cornwal*, tells us, *That in Wales there was found in the Earth, in digging for Tynn, Spear-heads, Axes, and Swords of Brass (meaning, I suppose, these SEAXES) wrapped up in Linnen, the like was found in other places beyond Sea, this may testifie of what Mettal their Weapons were made, but not of their fashion, but of that I have sufficiently spoke already; And he further saith, That it is evident the Greeks and Cimbrians, and consequently the Ancient Britains (by the Monuments and Testimonies of ancient Writers) used Brass Weapons, although less prejudicial in the wounding the Body than that of other Metals, in respect of its healing quality which he attributes to their harmless nature, in the choice of it more than any other, whose Opinion I absolutely contradict, apprehending it rather from the plenty of the Mettal, or else for the estimable value they had for it above any other, and not from a healing quality, for they being a People ambitious of Conquest, they desired (doubtless) all opportunity of usurpation and mischief, to bring about their ends and desires.* *Camb. p. 118.*

Thus much for the name of the *SAXONS*.

H h h

The

The next People are the A N G L E S.

Saxo Gram.
Gerop. Beca.

THEY are of the same Original with the former, and the reason of their Name is diversly given. *Saxo Grammaticus* fetcheth it from *Angulus* the Brother of *Dan*, and Son of *Humblus*, whom others call *Hammilus*; Others, from Queen *Angela*, but these Fables need no refutation.

Geropius Becanus deriveth it from *Angelen*, or *Anglen*, a *Fish-hook*, and saith, that the *Saxons* arrogated this Name to themselves, because, living on the Sea-coasts, nothing passed on the Waters, but was drawn and hooked in by them; But this Etymology, as it favoureth of fancy more than truth, so doth it carry in it self its own confutation, for the *Angli* or *Angili* were so called long before they came to the Sea-coasts, even when they were an Inland-people, as shall be shewn more fully in the sequel.

Shering. de
Orig. Angl.
Versteg.

The next Opinion which seemeth to carry more right, and hath hitherto been most generally received, is, that they took name from *ANGULUS*, that is, an *Angle* or *Corner*, their ancient Country, about *Sleswick*, being a narrow Isthmus lying upon the *Baltick* Sea. Of this mind is Mr. *Sheringham*, though afterwards he contradicts himself; and *Verstegan* writes thus, *The word Eng, in the ancient Teutonic, signifieth Narrow or Streight, and sometimes a Nook, and if any ask a Dutch-man how he calleth a narrow Country, he would answer Engeland, or England, such a Country, saith he, is Old England in Denmark, from whence our English Ancestors proceeded, being a Neck of Land, and such also is our present ENGLAND, running out in length, and growing narrower at both ends.*

* So readeth
the Manuscript
and not Vites.

Lind. Epist.
Ethelward.

† The same
with Getes
and Jutes.

To prove this Opinion *Bede* is quoted, who writeth, *That the ANGLES came out of that Country which is called Angulus, and is reported, from that time, to lie waste between the Provinces of the Saxons and * Juites; and Mr. Camden sheweth, That between Juitland and Holsatia, the Ancient Country of the Saxons, there is a little Province in the Kingdom of Dania termed at this day Angle, beneath the City Flemsburg upon the River Sly, upon which Sleswick is situated, which Lindebergius, in his Epistles, calleth Little Anglia, and Ethelwardus, an ancient Saxon Writer, hath this description of it; Old Anglia lieth between the Saxons and † Giots, they have a Capital Town, which in the Saxon Tongue is called Sleswick, by the Danes Haithby. From this Country (saith Mr. Camden) they passed into the Inland-parts of Germany, even as far as Italy, and left their Name to several places, as Engleheim, the native Country of Charles the Great, Ingolstadt, Engleburg, Englerute in Germany, and Angleria in Italy.*

Thus we see the the progress of the *ANGLES* set down from *Angulus*, or *Anglia* in *Denmark*, into *Germany* Southward, by Mr. *Camden* and others, the contrary whereof is true, as shall manifestly be shewn. For as it is not to be denied, but that our *English* Ancestors came from this Province into *Britain*, yet that they received their Name originally from it, call it *Angulus*, or *Angle*, or *Old England*, which you please, and so carried it into *Germany*, cannot in reason be supposed upon the following account.

First, because the name of *Angli*, or *Angili*, was known in the World long before they had possession of this Country, when they were an Inland-People, living far within the Continent, which being true, makes it evident that the *ANGLI* gave name to this Province, and not the Province to them.

To put this out of dispute, it is to be observed that *Tacitus*, and after him *Ptolomy*, who first wrote of the *Angli* or *Angili*, make them an Inland-People, and part of the *Suevians*.

Cæsar.
Strabo.

Ptolomy divideth the *Suevians* into three Nations, the *Longobardi*, *Semnones*, and *Angili*; Now the *Suevians* were a Nation who never continued above a year in one place, but, as *Cæsar*, *Strabo*, and other Authors witness, continually ranged up and down, still seeking out new Habitations, roving therefore through *Germany*; that part of them called *English Suevians*, gave names to the forementioned Places, *Ingolstadt*, *Engleburg*, &c. and at length, after the daies of *Ptolomy*, passed into the

Cimbrick

Cimbrick Chersones, a Province whereof they accordingly gave the denomination of *Angulus*, or *Angel*; For, in the daies of *Ptolomy*, in that part of *Denmark* where- in *Bede* and *Eshelward* place the *Angli*, we read of no such People there, and *Ptolomy* himself, in those very Provinces, reckoned the Inhabitants by these Names, the *Chali*, *Cobandi*, *Sabalingii*, and *Sigulones*, and setteth down the *Angli* far enough from hence, among the *Suevians* in the Mediterranean parts of *Germany*.

Add to this, that most Authors bring their Original from *Westphalia*, where *Engern* standeth, and others have thought it probable they might primitively proceed from *Pomerania*, where the Town *Angloen* flourisheth.

These considerations moved *Cisner* to think, that the *Angli Suevi* mentioned in *Ptolomy*, and the *Angli Saxones*, so called by *Bede* and *Eshelward*, were not the same People, because the former were certainly an Inland-Nation, and a branch of the *Suevians*, the latter a Sea-faring People, and of the Race of the *Saxons*; But they who shall consider, that the *Saxons* and *Suevians* were of the same Original, and Anciently of the Common Name and Stock of the *Cimbri*, by which general appellation they were promiscuously called by the Ancients, as also how the *German* Nations were alwaies shifting Habitations, by which means they got new Names often, and often scattered the same Name on divers Nations, will have no reason to doubt, but that our ancient *Englisch* Ancestors descended from those *Englisch Suevians* mentioned in *Ptolomy*, who having long wandered in *Germany*, afterwards possessed that Province in *Denmark*, which from their Name of *Angli*, was called *Angulus*, or *Angel*, and from which Country they afterwards passed into *Britain*.

Seeing therefore that our *Englisch* Ancestors did not receive their Name from that narrow Isthmus in *Denmark*, but on the contrary it received its name from them, it remaineth to be shewn from whence they might probably have taken it.

Mr. *Cambden*, who disalloweth of the derivation from *Angulus*, a *Corner*, saith, that the Original of the *Angli*, or *Englisch*, may in all likelyhood be seen in the etymology of *Englebert* and *Englehard*, and such like *Teutonick* names, but he himself doth not attempt at it. Neither have I read of any yet, who have adventured to give their Opinions in this matter. Amidst so great silence of Writers, my Judgment cannot be offensive to any, seeing it contradicteth none.

The Name therefore of the ancient *Angli* or *Angli*, so called by *Tacitus* and *Ptolomy*, from which our *Englisch* proceedeth, is not to be fetched from the Latin *Angulus*, a *Corner*, because *Tacitus* and *Ptolomy* gave not that name to the People so called, but set it down as they received it from the *German* Nations. The Original therefore of the Name seemeth, as in reason it should, to be derived from the *Teutonick*.

Now, as it is vanity to think that our present *England* received its name from lying in a *Corner of the World*, or that *Old England* in *Denmark* was so stiled from its *Narrowness*, and upon that account gave name to the *Angli*, who were called *Angli* long before they ever set foot on that Province, so on the other hand, it is reasonable to suppose that the *Teutonick* *Ang*, and in finer pronunciation *Eng*, signifying a *Corner*, was nevertheless the true Root and Original of the name of the *Angli*, or *Englisch*; not because they lived in a *Corner of the World*, or in that *Nook of Denmark*, but because that part of the *Suevians* called *Angli*, might possess themselves of narrow and streight Passages in the Mountainous parts of *Germany*, which upon that account might be called *Angland*, and in finer speech *England*, and the Inhabitants themselves *Anglants* or *Englants*, that is, in the *Teutonick*, as much as the possessour of narrow or streight Countries, and for better sound are called *Angli* by *Ptolomy*, and truer *Angli* by *Tacitus*.

And that which further induceth me to believe that *Eng* or *Aug*, a narrow or streight place in the *Teutonick*, in this sence is the true Original of the *Angli*, is, that *Engern* in *Westphalia*, as also *Angloen* in *Pomerania*, are both scituated upon such narrow Passages, as I have been credibly informed, either of which places may reasonably be supposed the ancient Seats of the *Angli*, and in the Geographical *Charts* of *Ptolomy*, we find part of the *Suevians* called *Angli*, seated in a narrow Passage, under the Mountain *Melibocus*.

H h h 2

The

The time when
the Name of
BRITAIN
was first
changed into
ENGLAND.

The *Angli* therefore having received their Name from *Ang* or *Eng*, a *Nook* or *Corner*, gave the same name (but whether out of design, or by chance, is uncertain) to *Anglia* or *Angel* in *Denmark*, from whence it proceeded into *Britain*, and grew in time to such credit and reputation, that the name of *Saxons* and *Jutes* wearing away by degrees, this only prevailed, especially when King *EGBERT*, about the year 800, by solemn Edi& proclaimed that the whole *ISLAND* should be called *Englelonð*, that is, *ENGLAND*, and the Inhabitants *Englismen*, a Title it seems so much affected, that our Ancestours used no other to vaunt themselves with, whilst our Enemies only, the *Scotch*, *Welch*, and *Irish*, call us *Sassons*.

The Reason why the name of *Englisch* prevailed above those of *Saxon* and *Jute*, seemeth to be the conceit men had of something extraordinary signified by it. *Engel*, in all *Teutonic* Dialects, is as much as an *Angel*, and *E* in *Englisch-man*, as it is pronounced *Engelische*, or *Engelsche*, as it is written, signifieth word for word an *Angel-like-man*. Upon this account perhaps our Ancestours were fond of this Title, which is not extraordinary to be supposed, considering that the like hath happened in other Nations. The *French*, when they would express some Action done by any of their Nation, usually say, *It was done like a French-man*, which with him sounds the same as a *Gentle-man*, and this from the *Teutonic* *Frank*, signifying *Free* and *Noble*, so that their ancient name of *Gauls* is worn out, although the *Franks*, a *German* Nation, whose Name hath universally prevailed, were but a handful in comparison of the native *Gauls*, and were not able to give their Language to that People, who nevertheless received Name from them. In the like manner we read the name of *Quirites* given to a *Roman* Army, was so great a Charm as to stop a Mutiny in its height. The Towns *Maleventum* and *Epidamnus*, were for some ill signification changed by the *Romans* into *Epidaurus* and *Beneventum*, not to instance in other matters of the like nature, why may not therefore the more rugged *Saxon* and *Jute*, give place in the opinions of the Inhabitants, to that of *Englisch*, or *Angelick-men*.

This Conceit of our Ancestours was furthered by *Gregory* the Great, upon this occasion; *It happened, during the time of the Heptarchy, ELLA then Reigning in Deira, a Province belonging to the Crown of Northumberland, that certain Youths named Angles in Britain, transported to Rome, and there exposed to Sale, attracted the eyes of all by their exceeding comeliness, and among the rest Gregory, not yet Pope. He enquired of them, what Nation they were, to which they answered Angles, the similitude of name with Angels, easily drew a natural reflection from the good Old man, who presently replied, That not without reason were they so called, having Faces more resembling Angels than Men.*

The Conversion of the *Saxons* in *Britain*, ensuing upon this happy interview, gave Reputation to the name of *Englisch* or *Angles*, which (without question) daily grew into great credit, and increased with that Christianity it had so luckily occasioned, insomuch that whereas before, by our own Writers, this Island was called still by the name *Britain*, and by Forreigners, *Saxonia Nova*, and *Saxonia Transmarina*, that is, *New Saxony*, and *Forreign Saxony*; King *Egbert*, who first brought the *Heptarchy* into one entire Kingdom, by publick Edi& (as I have already cited) ordained that it should be stiled *ENGLAND*, and the Inhabitants *ENGLISH*, if not in memory of its Conversion, yet certainly for some opinion the Inhabitants had conceived of that Name above the rest, which could probably arise from no other motives than these recited; for otherwise why should the *Angles*, who in the *Heptarchy* possessed only *Suffolk*, *Norfolk*, *Cambridgeshire*, with the *Ile of Ely* (upon the Union of the VII. Kingdoms) give name alone to all the rest, especially considering that the Union proceeded not from them, but the *West Saxons*. This is the reason that in writing the Affairs of this Nation, until King *Egbert*, who first by publick Authority changed the name of it, I conclude all things under the name of *Britain*, it being properly, and not till then, called *Anglia* or *England*, when the *Heptarchy* was reduced into one entire Kingdom.

The

The other Nation of the Saxons are the JUTES.

The Original of the Saxons, Angles, and Jutes, and the Reasons for their being so called. That the Jutes and Getes are one and the same People, and that the reading of Vites for Jutes is a novel mistake, proved out of Ancient Manuscripts and Records. The Reason why the name of Angles or English, prevailed above that of Saxon or Jute.

THis name of *Saxon* is very ancient if we find out the true Original of it, which once discovered, will give great light into the antiquity of our Ancestours. They proceeded from *Jutia*, or *Juteland* in *Denmark*, and by the *Danish* Writers are called *Jute*, and *Juita*; But before I proceed any further, it will be necessary to wipe away those Mistakes made by *Verstegan* upon this Subject, a Man otherwise Learned in the *Saxon* Tongue, yet, who by an over-fond opinion of his skill therein, and through ignorance of true Antiquity, hath fixed many novel and false Originals upon Places and People in *Britain*.

Thus he writeth, *Now as touching the third sort of Saxon People, which were called the Vites, some will have them called Juites and not Vites, and others will have them called Geates, or rather Gothes, but with these latter I mean not to meddle, for that they overshoot the Mark too far, and so will never hit it. Venerable Bede calleth them plain Vites, and noteth the Isle of Wight, which yet retaineth that Name of them, to have been (besides other places of the Continent) their Habitation.*

The occasion of this error in *Verstegan*, upon which he groundeth on his own head a false derivation of the *Isle of Wight*, proceeded from the printed Copies of *Bede*, where instead of *Jutes* or *Getes*, was foisted in *Vites*. The *Saxon* Version hath it *Getes*, not *Vites*; Comon hi op ðrim folcan ðam gertan gertan gepmanie op reaxum 7 op Angle 7 op geatum; *They derived their Original from three of the Valiantest Nations of Germany, the Saxons, Angles, and Getes*; And again, 1p þ land ðo Angulur 1r nemnes betpyn geatum 7 reaxum; *That Land which is called Angulus, is between the Getes and Saxons.*

Ethelwerd, a *Saxon* Writer, calleth them *Giots*, and *Chronologia Saxonica* hath *lotes*, *Ethelwerd*. ða com ða men op ðrim meþum gepmanie op calb reaxum op Anglum op Iotum; *Chron. Sax.* *Those Men come from three sorts of Germans, Saxons, Angles, and Iotes.*

In the Laws of *Edward the Confessor* they are called *Gutes*, and in the *Peterborough* Records, *Geatuni*, by others *Jotuni* and *Jeta*, for *Geta*, *Jeta*, *Jute*, *Juita*, *Guta*, *Giota*, *Jota*, *Geotuni*, and *Jotuni*, are all the same Names, differing only in termination, and writ after various Orthography.

The Book which *Mr. Camden* used, he affirmed had *Getun*, and *Kranzius* citing *Bede*, calleth them *Jutes*, not *Vites*, and *Malmsbury*, *Huntington*, with the rest of the ancient *Saxon* Writers, who (without question) used *Bede's* Manuscript, have alwaies one of the forementioned words, but never *Vites*. Neither before the printing of *Bede* was ever such a Nation as the *Vites* heard of in the World, and how it came to get into the printed Copy of *Bede* shall be guessed at hereafter.

Fabritius Chemnicensis, following the opinion of *Beatus Rhenanus*, and treading *Fab. Chemn.* in the same Error, writeth, that the *Vites*, whom the *Saxons* in their Dialects call *Wites*, had this Name in *Germany*, and that the *Helvetii*, who at this day are called *Suitzers*, derive themselves from them. *The Wites* (saith he) *at several times left their Country, some passed into Britain, others crossing the Rhine seized part of Helvetia, and were afterwards called Suiti, or Suiceri, which Place and Name they yet hold.*

This, although it be said without any Authority, and so not much to be regarded, yet because it affordeth imployment for the *Teutonic* Dialect, *Verstegan* endeavourerth to back it with pretty Etymologies. *The Helvetii* (saith he) *are as much as to say, the Hil-vites; for Sebastian Munster reports, that some of the Vites inhabited among the Mountains that divide Germany from Italy*; But how came *Sebastian* by this intelligence, the Name of the *Helvetii* is very Ancient, even in *Julius Cæsars* daies we read they were then a People, and so numerous, that with 200000 fighting Men, leaving *Sebast. Munst.*

leaving their Country, and seeking new Habitations, in what Age did this Colony of *Vites* plant themselves there, and who preserved the Records. *Cæsar* writes that they kept Registers of their People as the rest of the *Gauls*, in Greek Letters, but of their descent from the *Vites* was never heard till *Bede's* Impression.

But this might pass for an handsome Invention, that which follows of the *Suitsers* taking their Name from these supposed *Vites* is too unconscionably gross, the derivation runneth thus, *Vites*, *Vitses*, *Vitsers*, and prefixing *S*, which in the *Teutonic* is as much as the *Suitsers*, so that *Suitsers* is as much as the *Vitsers*, just as *S'winter* is the *Winter*.

Now which is most reasonable, to bring the Name of the *Suitsers* from a novel corruption of *Dialect* in the West of *England*, where *S* is used for *The*, which *Verfegan* calleth the *Teutonic*, or from the ancient People of the *Suevi*, who in all probability there planted themselves, let the Reader judge.

Suffridus.

Suffridus, to compleat the mistake, will needs have the name of *Vites* to be Ancienter than the *Jutes*, and that the latter word is made by transposition of the first Letters of the former, and to knock it home, he tells us a gallant story of a Prince called *WILT*, who married *Cumera* the Daughter of *Bocchus*, King of the *Cimbri*, and had with her in Dower that Port of *Denmark*, called afterwards by his name *Wistland*, and by corruption *Juteland*, all the mischief of this Invention is, that *Suffridus* unfortunately took *Vite* to be ancienter than *Jute*, otherwise he could as easily have made his Prince so good natured as to go by the latter Name as well as the former.

Jute therefore, *Juite*, and *Gete*, with such like, for they are all one, is the Ancient name of that People who came with the *Saxons* out of *Denmark* into *Britain*. How comes it to pass therefore, that the printed Coppies of *Bede* have *Vita* and not *Jute*? Some guess, and not improbably, that *Vita* might be so made by transporting the first letters of *Jute*, or by taking away the first *I* from *Jute*, but I rather think with the worthy Mr. *Sheringham*, who hath writ copiously of this Subject, That it proceeded from the Learned ignorance of some Transcriber, who being not so deeply read in the *forreign Jutes* as he was in *Wights*, that is, the Inhabitants of the *Isle of Wight*, who in *Latin* were called *Vita*, presently thought that these were the People intended by *Bede*, and so instead of the *Jute* fairly put in his Neighbours the *Vita*.

Neither is this a marvel, seeing *Verfegan* mounteth the same Steed; *The Isle of Wight* (saith he) retaineth that Name from the *Vites*, just with as much truth as *London* was so called by the *Saxons*, from the similitude it had with *London* in *Sconie-land*. For who knoweth not that the name of *Veſtis* taken from the *British* *Guth*, whence comes *With* and *Wight*, was known by that name to the *Romans*, hundreds of years before the *Saxons* Arrival.

Speed Chron.

Hear what Mr. *Speed* saith of this matter in his *Geographick Tables* on the *Isle of Wight*. *Wight Island* was in time past named by the *Romans*, *Veſta*, *Veſtis* and *Veſtis*, by the *Britains* *Gupth*, by the *English Saxons* *Wuitland*, and *Wicthland*, and *Wicthæa* (for an *Island* they termed *Æa*) and in these dates usually called by us the *Isle of Wight*; It is encompassed round with the *British Seas*, and severed from the main Land, that it might seem to have been joyned to it, and therefore it is thought the *British* name *Gupth* hath been given to it, which betokeneth Separation. Now changing of *Gupth* into *With*, which was the custome of the *Saxon Dialect*, just as the *French* *Guerre*, *Gard*, *Gued* by them is turned into *War*, *Ward*, and *Wadd*, and we have a truer Original of the *Isle of Wight*, and the *Vitz*, than any that is fetched out of *Germany*, to this multitude of Reasons and Testimonies.

Hist. Ethel.
lib. 1.

For a total conclusion of this dispute take the testimony of *Ethelwerd*, an Ancient *Saxon* Writer, who in plain terms sheweth, that the *Wights*, that is, those Islanders took name from the Island, and not the Island from them. *The Kentish*, saith he, drew their Original from the *Giots*, as likewise did the *Whitians*, who from the *Isle of Wight*, lying upon *Britain*, received their name. Thus we see the *Wights* were descended of the *Giots* or *Jutes*, and were called *Vita* from the Island, but of any such name as the *Vites* in *Germany* no authentick History maketh mention.

That

That the Saxons were the same with the Getes, and a branch of the Cimbri, proved by the Language, Customs, &c. of both Nations.

HAVING thus far proceeded in deriving the Names of our Ancestors; the *SAXONS*, *ANGLES*, and *JUTES*, People of different Appellations, yet agreeing in *Customs*, *Language*, and *Original*; it remaineth to be shewn from whence their Antiquities are to be fetched, and by what thread we are to trace them, until we come to some general Stock, out of which, like so many several Branches, they are derived. The name of *SAXON* and *ANGLE*, affordeth no light into their Original; the former being given them, or taken up, upon a particular account of a Weapon they wore different from other Nations, the latter from the situation of their Country, so that these being circumstances of a newer date, and pointing no higher than the knowledge of such names in the World, it remaineth to be shewn, that out of *JUTE*, as their Ancient title, the true Antiquities of the whole Nation are to be derived.

JUTE therefore, as I have proved in the former Treatise, is the same Name with *GETE*, as is manifest out of ancient Manuscripts and Records, there mentioned. Now if they were the same People, as they bear the same Name, we have then an undoubted Line which cannot fail us, from whence to bring down our Ancestours.

It remains therefore to be proved by other Reasons, as well as coherence in Name, that the *GETES* and *SAXONS* were one and the same Nation, which done, we shall find the Original and Progress of the *Getes* under *Moden*, to be the same with the *Saxons*, and we need seek no higher for their Original.

First therefore, the Language of the *Saxons* and *Getes* is the very same, excepting only the difference of Dialect, by the *Getick* Language I mean the *Gothick*, for that the *Goths* and *Getes* were one and the self-same Nation, is Learnedly proved by Mr. *Sheringham* from the authority of *Greek* and *Latin* Writers, the place from whence the *Goths* proceeded, from the agreement of both Nations in Manners and Language.

Now that the *Saxon* Language and that of the *Getes* is one, is proved from the derivation of many words in the *Gothick* Tongue, which have the like signification in the *Saxon*.

And first *Grotius* proveth that the *Scythians*, who spake the *Getick* Tongue, derived their Name from *Schieten*, which is as much in their Language as *to shoot*, because they were excellent Archers. Now who knoweth not that *scýttan*, in the *Saxon* Tongue, signifieth *to shoot*.

Again, *Pliny* writeth that *Maotis* in the same Language is called *Temerinda*, which, he saith, signifieth with the *Getes* as much as the *Mother of the Sea*. Now who seeth not that *Temerinda* is nothing else but the *Saxon*, *þ Mepen Dam*, i. e. *the Mother of the Sea*.

Maotis seemeth to be derived from the *Gothick* *Moat*, signifying a *Marsh*, or *Ditch of Water*, according to Mr. *Sheringham*, in the latter signification the *Saxon* Tongue yet preserveth the name of *Motes*.

The River *Tanaïs* the *Getes* called *Sýlin*, according to the same *Pliny*, because it divideth *Asia* from *Europe*. Now *ýlan*, in the *Saxon* Tongue, is to *divide* or *separate*.

The *Saxons* are derived from *rax*, a *crooked Sword* or *Hanger* which they used; now *Saggs* (as I have shewn) in the *Gothick* Tongue, signifieth the same.

The *Gothick* *Jett*, and *Saxon* *Geat*, both signifie a *Giant*, from whence comes *Gotumheimar*, i. e. *the habitation of Giants*, and *Gotum-land*, now *Jut land*.

The *Maflagetes* were called the *greater Getes*, now the *Saxons* at this day use *Masse* in the same signification.

The

The *Catti*, Neighbours to the *Massagetes*, *Hadrianus Junius* deriveth from *Catts*, because of their quickness in seizing their prey, others from *Catz* or *Cacs* in the *Gothick* Tongue, signifying *Hunting*, because they were great Hunters, hence the *Italian*, *Caccia*, taken from the *Goths*, and to *Catch* in the *Saxon* yet remaineth.

The *Syndi*, a People of the *Getes*, so called by the *Goths* because they lived upon the Sea, *Sund* in the *Gothick* is the Sea, and part of the *Baltick*, to this day, in the *Saxon* is called *the Sownd*.

The Country of the *Syndi* is called by *Strabo*, *Syndica*, from the *Gothick* *Syndic* or *Syndike*, because that living Low they cast up Trenches to keep out the Sea, called in their Tongue *Sund*. Now *Dike*, which with us is a *Ditch*, in the *Dutch* Tongue signifieth a *Rampier*.

Graukeni, another *Getick* or *Gothick* Nation was so called from their *Tawney* *Vestures*, as other *Getes* were called *Melanchani* by the *Greeks* from their *Black* *habits*, *Graukeni* in the *Saxon* Tongue is *Tawney*.

Sigunni, another Nation of the *Getes* was so named, according to the Scholiast upon *Apollonius*, from a kind of Weapon they wore; Now razed in the *Saxon*, signifieth a Warlike weapon or Sword.

The *Mossunai*, another People of the *Getes*, called their Houses *Mossuns*, as witness *Apollonius* in his *Argonauts*, and from thence were they called *Mossunæci*.

Apol. Arg. l. 2.

Τῇ δ' ἔπ' ἡ Μοσυνωικὴ ὁμῆροι ὑλήεσσιν
Ἐξείης ἤπειρον ὑπωρείας τε νέμον·
Δυσχετέσις πύργισιν ἐν οἰκίᾳ πικλύναντες
Κάλλινα καὶ πόργας ὀπηγέας θ' ἐκλέεσσι
Μοσυνώας, καὶ δ' αὐτοὶ ἐπ' ὀνυμοὶ ἐνθεν ἔασιν·

Near these were plac'd at th' foot of a large Hill
Inclosed with Woods, the Mossynæci dwell.
Of lofty Trees they Wooden-houses make,
Which they call Mossuns, whence their Name they take.

Now *Metsen* in the *Saxon* Tongue is to build a House, and *Maison* in the *French*, which hath many *Saxon* words in it, is a House, and *Masson*, which cometh nigh to our *Mossuni*, is a builder of a House, which we in the *Saxon* call a *Mason*.

Herod. in Melp.

Herodotus, in *Melpomene*, mentioneth a certain God of the *Getes* called *Γεβελῆσις*, *Gebeleisfin*, supposed by the Learned, to be the God to whom the Souls of Men departed were wont to repair; for the *Getes*, taught by *Zamolxis*, as likewise all the Heathen *Saxons*, believed the immortality of the Soul. This *Gebeleisfin* the worthy Mr. *Sheringham* deriveth from the *Gothick* *Ölwa lîza*, that is, to give Ease. Now the *Saxon* Dialect cometh nigher to the word *Gebeleisfin*, being no more than give all Easen, in our Tongue.

Stiernhielms would have the Name in *Herodotus* to import as much as *Geblitz*, or *Geblietzen*, which, if admitted, sheweth the same coherence of the *Getick* and *Saxon* Tongue, for what was the *Getes* *Geblitz*, is with us at this day, Give blisse.

BOROI STA, in *Jornandes*, was a King of the *Getes*, he is called by *Strabo* more truly, *BURROBI STAS*, and he noteth that his name importeth, a free Prince with his Citizens. Now *Bur*, or *Bure*, with the Ancient *Getes* signified a Citizen, and *Usta*, to be conversant with; from the *Getick* *Bur* comes the *Saxon* *Burrough*, and what the *Getes* called *Burobist*, we call *Barrough* guest, by contraction *Burgeß*; For, for *Usta*, to write *guesta* is a modern *Saxonism*, so that we see *Burobist* or *Burawist*, is nothing but *Burgeß*, that is, the Guest of his Burrough, the *Dutch* for *Burgeß* write *Burger*, by another *Teutonic* derivation.

Suetonius

Suetonius in the life of *Augustus* mentioneth one *COTISON*, or *Gotison*, a King of the *Getes*, now, who seeth not that the *Saxon* Tongue giveth an easie derivation of his Name, whether you suppose him so called as the Son of a God, or the Son of a *Goth*, or a Good Son, it is all one.

Again, *Dio Cassius* tells us of one *ROLA*, a King of the *Getes*, in the *Gothick* Tongue at this day he is called *ROL*, the original of our Name *Ralph* in the *Saxon*, as *Ola* and *Oli* of the Ancients, is changed into *Olf* and *Oloff*, frequent terminations in *Saxon* Names, as *Randolph*, that is, *pure-Olf*, *Godolphin*, that is *good-Olf*, with another termination adjoyned to it, so *Radulf* comes from *Rad* and *Olf*, and not from *Rad* and *Help*, as *Verstegan* vainly supposeth.

But that which putterh the question beyond dispute, is the testimony of *Busbequius*, Embassadour in *Turkey* from *Frederick* the Emperour, who during his residence at the Port, had opportunity to speak with two Messengers that were sent from the People of the *Cimbrick Chersonesse*, to complain of some grievances to the Grand Seignior.

This *Cimbrick Chersonesse* was the Ancient habitation of the *Getes*, and by the Language those Messengers spake, it appeared that the Language of the *Getes* yet there remaining, as to the main, is the same, though something corrupted with the *Turkish* Idiom, as the *Saxon* at this present day; take the Relation from *Busbequius* his own words. *It would not be unnecessary, saith he, in this place a little to insist on those things I have heard concerning that People who at this day inhabit Taurica Chersonesus, whose Speech, Manners, Habits and Features, are (as it is reported) very much agreeing with those of the Ancient Germans. Therefore on this account, my Curiosity encreasing, I left nothing unattempted for the getting an opportunity of meeting any of this Country, that I might make (if possible) a Discovery of something written in that Language, but all to no purpose: Yet at last fortune befriended me, and prevailed where diligence and long injury could not, for my Interpreters accidentally falling into the Company of two of them that were appointed in the name of the whole Nation to present their Grievances to the Prince, being mindful of the Charge I had lately given them, invited them to my Lodgings to Dinner. One of them was extraordinary tall, but he seemed to carry in his countenance visible Tokens of an Innocent and harmless disposition, very much resembling the simplicity of the Flemmings; The other was shorter, but better set, of a brownish Complexion, by Birth and Language a Grecian, but through long Commerce and Acquaintance with that Nation, had attained to a competent knowledg of their Language; but the former through too nigh a Neighbourhood and Familiarity of Conversation with the Grecians, had so accustomed himself to their Tongue, that he had altogether forgotten his own. Therefore I shall here set down as a taste, some of those words he rendred into High-Dutch, for many of them were of another Form, and very different from others; Whether this diversity arose from the nature and Constitution of their Language, or from the weakness of his memory, or from the mixture of forreign words with their native Tongue I am not able to determine; To all their words they prefix the Article Tho, or The, as we do, or not much differing from us.*

The Words are these.

Aple,	Apple.
Alt,	Old.
Buder,	Brother.
Schubetter,	Sister.
Fiset,	Fish.
Commen,	to Come.
Seen,	to Go or Gang.
Breen.	to Burn or Bren.
Hus,	a House.
Panda,	a Hand.
Silbir,	Silver.
Goltz,	Gold.

I i i

Lachen,

Lachen,	to Laugh.
Stul,	a Stool.
Sune,	the Sun.
Degbene,	Eyne.
Stern,	Star.
Plut,	Blood.
Winich,	Wind.
Salt,	Salt.
Singhen,	to Sing.
Maghen,	Waggon.
Schlipen,	to Sleep.
Ringo,	a Ring.
Koz,	Corn.
Mine,	the Moon.
Reghen,	Rain.

Being desired to Number, thus he reckoned ;

Ita,	One.
Tua,	Two.
Tria,	Three.
Fyder,	Four.
Fyuf,	Five.
Seis,	Six.
Seune,	Seven.
Athe,	Eight.
Nyne,	Nine.
Thiine,	Ten.
Thynita,	Eleven.
Thunitua,	Twelve.
Thunitrua,	Thirteen, &c.
Stega,	Twenty.
Theithyen,	Thirty.
Furdeithyen,	Forty.
Sada,	an Hundred.
Pazer,	a Thousand.

Grotius
ad Procop.

Scaliger.

Whether they sprung from the *Getes*, or *Goths*, who spake this Language, or whether they were the Remainers of some *Saxons* carried thither by *Carolus Magnus*, *Busbequius* will not determine. But others who have looked more narrowly into the matter, define them to be the *Goths* who Anciently inhabited about the Marshes of *Mæotis*, for thus writeth *Grotius* in his Preface to *Procopius*. *And that which you would wonder at, is, that to this very day the same Goths live upon the Mæotis, and as they had the Manners and Language, so they retain yet their Ancient Name.* For though *Busbequius*, who was not in those places, doubteth whether they were *Goths*, or *Saxons*, yet *Josaphat Barbaro*, a Noble man of *Venice*, who lived in those Parts, assures us, that they yet call themselves *Goths*, and their Country *Gothland*. And *Scaliger* affirms, that the *Goths* live in those Countries under the Government of the *Præcopian Tartars*, and that they have both Testaments in the *Gothick* Character, invented by *Wuphilas*, and interpreted in the same Tongue, which was in use at the banishment of *Ovid*; thus *Scaliger*.

By

By these Arguments it is manifest, besides the coherence of the Names of *Jutes* and *Getes*, that our *Saxon* Ancestours were descended of that Ancient People, for nothing proveth so much the affinity of Nations as the agreement in Language. Now whereas Mr. *Cambden* derives the *Germans* from the *Germani* mentioned by *Herodotus* in *Persia*, and in some sort to prove it, saith, that what the *Persians* call, *Fader*, *Moder*, *Brader*, *Tutcher* and *Baud*, are in the *German*, *Father*, *Mother*, *Brother*, *Daughter* and *Bawd*, yet this proveth not the Original of the *Germans* from the *Persian*, but rather that these words were taken from the *Getes* who inhabited upon the Lake *Meotis*, and who brought these words with the rest of their Language into *Germany*.

Verstegan, who will not suffer that any of the *German* Nations were otherwise than *Aborigines* from their first arrival under *TUISCO*, to wipe away this consent in the *Persian* and *German* Language, saith, that it is not sufficient to prove an affinity in Language, to produce only two or three, or half a dozen words, for by this means any two Languages in the World might seem to have an alliance, when indeed there is none. This would be true if the words alledged were far fetched, and we were forced to run through a whole Dictionary to find only a few, and those as distant in signification as the Heaven and Earth is from each other, but where so nigh Relations, as *Father*, *Mother*, *Brother* and *Daughter*, which are alwaies in Peoples mouths, are called by the same names in two Languages, it seemeth not to happen by chance, nor is it so lightly to be regarded as *Verstegan* would have it; And whereas he goeth laboriously to prove, that the *German* and *Persian* Tongues have no relation to one another, he needed not to have taken so much pains, for the *Persian* Tongue as it is now spoken consisteth chiefly of the *Arabick*. It sufficeth, that if by the consent and harmony of these and other words occurring in both Languages, that there yet remains even among the *Persians* some relicks of the *Getick* Tongue, which was the Original of our *Saxon*, and brought in by them into *Germany*.

Having thus shewn the agreement of the *Saxon* Tongue with the Ancient *Getick*, it remaineth, that in the next place the Progress of the *Getes* under *WODEN*, and other Princes be set down, where, by the way, we may see the Customes of the Ancient *Getes*, and compare them with those of our Ancestours; But before hand, it will not be altogether unneedful to know, that the *Getes*, from whom we derive the *Saxons*, were a branch of the Ancient *Cimbri*, as their very name sheweth, for it is remarkable that *Geat* and *Kimpper*, in the *Teutonic*, are sometimes taken in the same signification.

Now, as touching the Original of the *Cimbri*, I have treated before in the Antiquities of the *Britains*, where I shew'd, that the *Britains* were a branch of that Nation, who Anciently possesst those very places where afterwards their Brethren the *Saxons* inhabited, namely, from *Denmark* to the *Low-Countries*, and afterwards in part of *Gaul*. Now, if any should ask, why, considering the Ancient *Britains*, and our more Modern *Saxons*, were derived from the same stock, namely, the *Cimbri*, and yet understood nothing of each others Language at the entrance of the *Saxons*, an Argument used by *Verstegan* to disprove it, I answer, That continuance of time and the mixture of the *Britains* with the *Phœnicians*, *Græcians*, *Gauls* and *Romans*, in several Ages was the occasion, yet I doubt not, were it material to prove, that there are many words in the *British* Tongue which agree with the *Saxons*, and which in probability they had in use long before the Arrival of the *Saxons* themselves.

of **TUISCO**, that he is vainly supposed the Founder of the German Nation, and Conductor of our Ancestors. Of the Progress of the Getes under divers Princes, **ERICUS**, **WODEN**, and others.

HAVING proved the *Saxons* to be the same People with the *Getes*, both by their Name and Language, it remains that we shew by what methods, and under what Leaders they proceeded into these parts of *Europe*; But before we begin distinctly to declare their Progress, and to set down the true Conductors of them, it will be necessary to destroy those Imaginary Leaders, who being but Airy substances, as the product of Mans brain, have by a strange flight nevertheless usurpt the Honour of these true Leaders and Commanders.

The most eminent amongst them, and who beareth highest for the Prize, is **TUISCO**; he is supposed the Leader of a distinct Colony from *Babel*, and taking his way North-west, to have Peopled all that tract of Land called *Germany*, the Inhabitants whereof to this day are supposed after his name to call themselves *Tuytsh*, and their Country *Tuytshland*, and by changing *T* into *D*, *Duytsh*, and *Duytshland*. Of this opinion is *Verstegan*, and he saith, he learned it from sundry very Learned and Judicious Authors, but nameth none. I suppose he feared that Motto, **SPECTATUM ADMISSI RISUM TENEATIS AMICI**; *Nay, Friends take heed you do not split with laughter*, for never was a Fable writ with more confidence, bore more appearance, and withal had less truth in it. *Ab uno disce omnes*, the laying open this cheat will discover the rest, and I shall take the liberty of insisting longer upon it than I intended, because I find the generality of our Country infected with the venom of this plausible Fiction, but when the Mask is once taken off, they will not be able to discern under the painted Vizards, inscribed with the names of *Tuisco*, *Saxo*, *Danus*, and such like Imaginary Hero's, any thing more than empty shadows, and flying Ghosts of Lies and Inventions.

To the unveyling of this Cheat, it is necessary to know from whence, first, it had its source and Original. Now the Author upon whose credit the whole mummary depends, is *Berosus*, as he is set out by *Annius Viterbiensis*. The true *Berosus* was an Ancient Historian, and lived in the daies of *Alexander* the Great, as *Georgius Syncellus*, an Author of good Credit, and chief among the Writers of the *Byzantine* History witnesseth.

This *Berosus* his Works being for many Ages lost, and his Memory only preserved in other mens Works, who upon some slight occasions have quoted him, it happened that *Annius* of *Viterbium* being about to broach some Antiquities of his Nation, and wanting an Ancient Writer to back them, pitcht upon this *Berosus* as the fittest Man to father his Conceits, as being a *Caldean*, and therefore without doubt a great Conjuror, and knowing all things; for there was no Author extant that reached half his Ambition of bringing down the *German* Nation as he intended, evidently and plainly, from *Noah* himself, in a right Line, and had he taken a Man less than a *Caldean*, how was it possible that at the same time, any, but such an One, could be supposed to know the Concerns of *Noah*, *Japhet* and *Askenas*, in *Asia*, and those of *Tuisco* in *Europe*. Having therefore found out a Man fit for his turn, it remained only, that he made him speak as himself pleased, so that fathering his own Imaginations upon *Berosus*, and putting them out under the colour of so worthy a Name, he thought the whole business had been done, and the World would never have the wit, or leisure, to discover the cheat of his lying Oracles.

That this is true in the case of *Tuisco*, as well as other Imaginary Hero's, will evidently appear, if we seriously weigh these following Considerations.

First,

First, the true *Berosus* lived in the daies of *Alexander* the Great, as the aforementioned *Syncellus* witnesseth, but *Annius* in his Preface tells the World, that his *Berosus* lived long before that time, by which it is manifest he took liberty to feign whatever pleased him.

In the next place, it is to be considered the same *Syncellus* reckoneth to us the order, method, matter and subject of the true *Berosus* his Writings, namely, that in his *first Book* he treated of the scituation of *Babylonia*, the fruitfulness of its Soyl, what Trees and Plants it brought forth, and what other Commodities it yielded afterwards, how in the same Book he expounded the Fables and Allegories in which the Theology of the *Caldeans*, according to the custome of those Times, was wrapped up. This was a work proper for a *Caldean*, to joyn Natural history with Divinity, and this the true *Berosus* performed.

Now *Annius* brings his *Berosus* into *Germany*, *Spain*, and *Gaul*, and makes him more knowing in forreign Countries than his own, nay, the *Berosus* set out by him makes not the least mention of any of the *Babylonish* writings.

In the *second Book*, *Berosus* (according to the same *Syncellus*) treateth of Ten Kings the *Caldeans* had before the Flood, and this was the usual custome of primitive Ages, in *Agypt*, *Phœnicia*, *Greece*, as well as *Caldea*, for their Authors to fetch high the Antiquities of their particular Countries, and by all means (if it were possible) to equal the *Jews* therein, but no mention is here made that *Berosus* writ any thing of the *Germans*, how came he to be so much engaged for that Nation, of so forreign Concern, and to the knowledge whereof he could not, in modesty, then pretend? If he feigned Ten *Caldean* Kings before the Flood, to advance the Honour of his own Country, must he therefore be forced to speak for *Germany* also? and yet it seemeth very much more an unequal proceeding in *Annius*, to make him give a Catalogue of *German* Princes, and yet omit these Kings of his own Nation.

In the *third Book* (as *Syncellus* proceeds) *Berosus* treats of *Nabuchodonosor* and his Actions, no mention at all of any *Tuisco* or *Tuiscons*, as the false *Berosus* calls the *Germans*, so that we may vndoubtedly conclude, that the story of *Tuisco*, depending upon the Authority of *Annius* his *Berosus*, is a meer Fable.

The Learned Mr. *Sheringham* hath collected, out of *Athenaus* and *Hesychius*, certain Customes of the *Babylonians*, for which they cite *Berosus*, but in the *Berosus* set out by *Annius* there is no such Customes found, by which it appears that the Compiler of the New *Berosus* took not the pains to examine *Greek* Authors, otherwise he might have made the Cheat not altogether so palpable.

Thus much of the Author upon whose Credit the evidence of this story depends, we come now to the Name of *Tuisco*, and the Story it self.

TUISCO is supposed by some to be the Son of *Noah*, begotten of his Wife *Araza* or *Arezia* (by others called *Tythea*) after the Flood. Others, with as much likelihood, make him the Son of *Askenas*, the Grandchild of *Noah*.

This *Tuisco*, whom we must for Luck-sake suppose the same with *Tacitus* his *Tuisco*, after the Confusion of Tongues, passed the River *Tanais*, and Peopled all *Sarmatia* on *Europe* side, and all the tract of Land as far as the *Rhine*; But because some might think so great a compass of Land too large for a single Colony, *Aventinus* joyns others with him; *Ab orbe*, inquit *Aventinus*, *restituto*, *anno centesimo tricesimo primo* *Nymbroth* *regnum* *Babyloniorum* *quod & Assyriorum condidit*; *cujus primordio* *Tuisco* *gigas*, *pater* *Germanorum & Sarmatarum*, *cum viginti ducibus* *Semi* *fratris sui* *nepotibus*, *ex Armenia venit in Europam*, *amnem Tanainque transgressus*; *ibidem orientem versus ejusdem frater* *Scythia* *priscus tenuit*; *ab hoc Germani* *Scythæ appellati sunt*, *quemadmodum* *Plinius quoque in libro quarto Naturalis Historie prodidit*. *Porrò* *Tuisco* *lustrato longè latèque eo toto tractu qui est inter Rhenum & Pontum Euxinum*, *& Tanaim*, *omnem ambitum in regna* *Toparchias & Tetrarchias divisit*, *Regulis distribuit*, *Colonias ubique deduxit*, *regiones habitatoribus implevit*, *anno Regni vicelesimo quinto*.

Thus translated, In the one hundred thirty first year after the Flood, *Nymbroth* founded the *Babylonian* or *Assyrian Empire*, in the beginning of whose Reign, *Tuisco* a Giant, the Father of the *Germans* and *Sarmatians*, accompanied with twenty Captains, his Brother *Semi*'s Nephews, from *Armenia* came into *Europe*, having passed the River *Tanais*, his Brother *Scythia* sat down in the Eastermost quarters, from whom the *Germans*

mans were called Scythians, as Pliny in his fourth Book of Natural History writes. Moreover, Tuisco having surveyed, far and near, all the tract of Land which is between the Rhine and Euxine Sea, and Tanais, divided the whole Circuit into Kingdoms and small Principalities, as Toparchies and Tetrarchies, disposing of them to petty Governours, likewise to all places he sent Colonies, fill'd the whole Countries about with Inhabitants in the twenty fifth year of his Reign.

The exactness of time observed by the Compiler of this story, with the punctual circumstances of Tuisco's setting forth, and proceedings, would betray an unwary Reader (not conversant in such Forgeries) to the belief of part, at least, of so compleat an History. But as if it were true, it would be more admirable that so distant time should admit so plain Calculation, and the Actions of Tuisco be more perspicuous than those of the Conquerour; so, as it is false, it appears more ridiculous, and deserves to be so much the more openly exposed, by how much it hath confidently pretended not only to truth, but to the greatest exactness and faithfulness thereof.

Hear the same *Aventinus* in another place; *Haud abs re fuerit, inquit, Regulos hujusce Tuiskonis, qui & in penetralibus sacra veritatis à Mose referuntur ordine Commemorare. Primus dux fuit Sarmata, vir armorum studiosus, & peritus rei bene gerende, amorisque popularium conciliandi; ab eo apud priscos Sarmatæ quoque nuncupantur. Princeps secundus Dacus, qui & Danus Danos condidit, quorum Rex nominatissimus est in Germania, & Latine vocatur Rex Dacorum, qui nobis Rex, Danorum est. Veteres Græci & Latini, Cimbros Cimmeriosque appellarunt. Geta dux tertius, nostro sermone Getus est, à quo Gotolandia Insula nomen retinet, in sinu Venedico è conspectu Vistulæ amnis, cujus ostia ad austrum spectant, ab illo progenerati sunt Geta & Gothi.*

Thus translated, *It will not be besides my purpose to declare in order those Princes established by Tuisco, all which are found in the hidden Mysteries of Sacred truth, delivered by Moses; the first Captain was Sarmata, a great lover of Arms, and skilful in the administration of Affairs; and in gaining the affection of the People; from him, according to the Ancients, the Sarmatians took Name. The second Prince was Dacus, called likewise Danus, the Father of the Danes, whose King is famous in Germany, and is called in Latin, the King of the Daci, by us, King of Danes. The Old Greeks and Latins called them Cimbri, and Cimmerii. Geta was the third Leader, in our Language Getus, from him the Island Gotolandia takes name, lying in the Bay called Sinus Venedicus at the mouth of the River Vistula, which looketh to the South; from him the Getes, which are the Goths, proceed.*

These two places of *Aventinus* contain the principal History of Tuisco, against which Mr. *Sheringham* produceth many Arguments, some of which are of great moment; others, as it often happeneth in such cases, namely, that in discovering of a falshood, we often strain Truth and lash out on the other side, have no weight, and reflect too much upon the Credit of *Aventinus*, who himself confesseth, a Learned Man and Tutor to two German Princes.

First then, he wonders at the Ignorance of *Aventinus*, and stands amazed at his blindness in the Scriptures. His words are these, *Quis non stupeat ad tantam sacræ Scripturæ ignorantiam atque cecitatem.* And in another place, *Quis virum talem in sacris ita cacutiisse attonitus non miretur,* but it might have been considered that *Aventinus* saith no where, that the names of Tuisco, Sarmata, Geta, and the rest, were found in Scripture. His words are these, *In penetralibus sacra veritatis à Mose referuntur,* which *Penetralia* to a candid Reader, seem rather to refer to the hidden *Cabbala* of the Jews, supposed to be delivered by *Moses* as he received it in the Mount, and preserved to Posterity by tradition, than to the open Writings of *Moses*, where the Progeny of *Noah* is not mystically, but plainly set down. Now that the Jews do pretend to a greater knowledge in the Original of Nations than is set down in the Scriptures, and ground their knowledge upon a mysterious Tradition, none can be ignorant of, who are any thing conversant in their Writings; And indeed from them, and only them, I believe the World learnt that confident way of forging Genealogies of Ancient Princes, who must be supposed, forsooth, to give names to Nations, to these *Penetralia*, and not to the Scriptures, we may, if not with some reason, I am sure with most candour, suppose *Aventinus* referred.

But

But suppose that *Aventinus* did mean the Scriptures themselves, yet is he not (allowing favourable construction to his words) to be supposed never to have read them, as Mr. *Sheringham* intimates.

To manifest this, I will set down the Genealogy of *Noah* to King *Henry* the Second out of the *Saxon* Writers, by which it will appear, in the beginning of the Catalogue, as far as the Scripture goeth, that the *Saxon* Writers use not the Name as it is literally in *Genesis*, but give another out of the *Saxon* Language, which hath the same signification with the *Hebrew*, and this way of proceeding might have been intimated by *Aventinus*, when he writeth, that he found *Tuisco*, and the rest of the Captains, in *penetralibus sacræ veritatis quæ à Mose referuntur*, in the hidden mysteries of Sacred truth revealed by *Moses*. To evidence this, I will shew both Catalogues, and their Coherence, as they are set down by *Saxon* Writers, and by *Moses*, and how the significations correspond each with other, as far as we can go in the Holy Scriptures, but in the *Saxon* it proceedeth to King *Henry* the Second, from whom it may easily be carried to our present Sovereign *CHARLES* the Second, undoubted *Heir* of this Crown by a lineal succession.

The *Saxon* Catalogue.

Noah,
Sem,
Beadwig,
Mala,
Pathra,
Itermond,
Heremod,
Celdwa,
Beu,
Gearwa,
Geta.
Fingondwelf.
Frederewelf,
Freolf,
Fredewald,
Moden,
Bealdag,
Byand,
Freadgar,
Frewin,
Wig,
Gewis,
Edda,
Elsa,
Ceordic,
Creoda,
Cheuric,
Cheutir,
Cuthwin,
Cutha,
Ceoldwald,
Coenred.

The *Scripture* Catalogue as far as it goeth:

Noah.
Sem.
Aram, ——— Arphaxad.
Hull, Sala.
Heber.
Paleg.
Ren.
Serug.
Nahor.
Terah.

Jne.
Eppa.
Ossa.
Alchmund.
Egbicht.
Adelwolph.
Alured.
Edward the Elder.
Eadmund.
Edgar the Peaceable.
Edelred.
Edmund.
Edward.
Margaret.
Haud.
Haud.
Henry the Second.

This Catalogue or Genealogy, I found in a Manuscript in the Kings Library, the Author inscribed *Abbas Reivallensis*, for the truth of it let the Heralds give their Verdict. It is sufficient for the justification of *Aventinus*, if the name of *Tuisco*, as well as *Beadwig*, *Mala*, be mystically found under the names of *Aram*, *Hull*, *Arphaxad*, or the like, in Scripture Genealogy.

Beadwig,

Wearwig, whom the Saxons make the Son of Sem, is supposed the same with Aram in the account of Moses, for their names signifie the same; Aram in the Hebrew denotes an high and excellent Hero, so doth Wearwig in the Saxon a great Hero or Demy-God. The Son of Wearwig is Wala, the Son of Aram, Hull; Now Wala and Hull are both one, Chul or Hull written חול is one that delights in slaughter, Wale is the same (sometimes written Wuala and Guala) as we find in the Edda, Wodeni Wal-hall, is, Wodens Hall of slaughter. Taking the Scripture-Line as it goeth down by Arphaxbad, we shall find it the same; Arphaxbad, a powerful Prince, so Aram, Sala, and Wala or Guala are much alike, so Heber in Regiment, Habra and Hathra. Reu follows in Hebrew a Seer or Wise man, under his name might be couched Aventinus his Tuisco, which in the Teutonic is derived from Tuisthen, to Interpret sacred things. Aventinus in Nomenclat. Tuissthen, Tyssthen, Tuitzen, Tytzen, est interpretari, unde Tuisstha, Tuitzo, hoc est Tuisco, conditor Germanorum & Sarmatarum, quem majores nostri uti nuncium & interpretem Deorum venerati sunt. But if his name be truer written Tuisco (according to Tacitus and Caesar) then it signifies Contentions, from Tuissthen, in the Teutonic to Contend, and he may be supposed to be the same with Hull; and this seems most probable, for the Saxons delighted to give terrible names to their Ancestors. Woden signifies furious, Gram, grim, and Gyme, angry, Gimbald, quickly angry, Bulter, tumultuous, Thor, fierce, Thorismund, quarrelsome.

Now whether the Composer of this, and other like Saxon Genealogies, had an eye to that of Moses or no, I will not determine, but if they had, as many think, and probably Aventinus among the rest, then what Aventinus writes concerning Tuisco, that he is found in the hidden Mysteries of Moses, is not so great an absurdity as Mr. Sheringham would have it.

Another Argument used by Mr. Sheringham against the story of Tuisco, is, that if he were the Son of Noah, Noah must needs have spoke the Cimbrian Tongue, or Teutonic, for, from thence must Tuisco be fetcht, not from the Hebrew, forasmuch as it cannot be so much as written in the Hebrew, because that Language hath no such diphthong as *ui*; now whether *ui* in Tuisco be a diphthong or no, I will not dispute, but I am sure it may be written equivocally in the Hebrew, as thus, ווישכו or וויאשכו. And whether Noah spake or writ that Language which we now call Hebrew, or the Cimbrian, let those argue who love to dwell altogether on the daies of Noah. I am sure Scaliger, Vossius, Grotius, and the common consent of the Criticks make the Hebrew Character of no higher date than the daies of Esdra, and as for Noahs speaking of Teutonic, if we believe Geropius Becanus, Physitian to Mary Queen of Hungary, and Regent of the Netherlands, not only he, but Adam himself before him spake it, and he supposeth it the only Original Language. And if we give credit to Verstegan, he was resolute and serious in this opinion, as likewise Abraham Ortelius his Follower; So that to confute the story of Tuisco, by these and such like Arguments, is nothing else but to destroy one fable by setting up another in the room of it.

That there was such a Man by name Tuisco, or something like it, whom the Germans had in special veneration, and adored as a God, none can deny who have read Caesar and Tacitus; probably he was the same Tuett, or Mercury, of whom we spake in the Antiquity of the Britains, who was supposed the Interpreter of the Gods, and from him the word Tuissthen, signifying to Interpret, might proceed, and Tuisco, an Interpreter, by a Teutonic termination, and he himself might be called after the manner of the same dialect Tuissthen, an Interpreter, instead of Tuett, taking his name from his Office, for that he was called Tuett likewise the name of Tuesday doth import, but whether he were that God or no, or some of Woden's Captains deified, is not much material, seeing he hath left behind him in authentick History, little or nothing to intitle him to the founding of so great a Nation as the Germans. But that he was the Son of Noah, or his Grandchild, and that he came into Germany an hundred thirty odd years after the Flood, when it is manifest that the Confusion of Languages was not till the year three hundred, moreover that in twenty five years he not only Peopled that whole tract of ground, but establisht divers Kingdoms and Principalities, is so impossible, that were it the true Berosus that told us, and not Annianus

Annus that makes him speak it, we could not give credit to so vain a Report without derogating from Sacred Authority, and denying Reason it self; so that leaving *Tuisco* and his Followers to their Imaginary progress, I shall begin with those Leaders of our Nation which are of more modern, and therefore a much truer account whose Actions, Customes and Constitutions, are not yet fully antiquated in their Posterity, and for which our Ancestours, according to the Customes of those times, did worthily place them in the number of their Gods.

The first news we hear of our Ancestours, as far as may be gathered from any tolerable Authority, was their progress under the Conduct of *ERICK*, King of the *Getes* or *Futes*, who led them from *Scanzia*, first into the neighbouring Islands called by them *Wettalahepde*, afterwards into those Countries named since *Denmark* and *Swedeland*. And in this, the general stream of Northern Writers concur, *Johannes Magnus* the Arch-Bishop of *Upsall*, *Saxo Grammaticus*, *Cranzium*: An Ancient Chronicle written in the *Gothick* Tongue, and after the Custome of that Age in Rithme, thus describeth it.

ERICK.

Iagh war forste koning Gotland redd
 Co bodde ingen Skane eller Wettalaheed
 Iagh lat them forste byggja och uptagha
 Cy boz them Skatta Sothem alla dagha
 Chesse Dpar hette Wettalahepde alla
 Som nu mau Salland, Moon, Fiton, Laland,
 — och Falster, Kalla.

First Lord of Gothland, I King *ERICK* was,
 None then did Skane or Wettalaheed possess.
 'Twas I, those Countries to my Empire, drew,
 And made their Tribute to the Goths a due.

And then the Composer goeth on in his own Person,
 This Prince held Wettalaheed, which Countries all,
 We, Zeland, Moon, Fin, Lalapd, Falster, call.

In other Verses, much after the same strain, and according to the manner of those times, he pretends to give the Chronology of this Kings Reign, and placeth him as high as *Sarug*, Great-Grandfather to *Abraham*, but notwithstanding the fabulousness of so high a Calculation, the Tradition it self hath bore so great weight in the Northern Countries, that upon the account of this very *Erick*, the Kings of *Swedeland* have claimed Right to the Crown of *Denmark*, as Successours to him, but whether their Claim under him is grounded on better foundations than the Title of King *Edward* the first, under *Brute*, to the Crown of *Scotland*, countenanced likewise by Act of Parliament, I will not venture to determine; certain it is, that the pretensions of the *Swede* by this Title, as well as of *Edward* by the other, have added much to the Authority of both stories, and are sufficient to bear out an Historian, at least in the mentioning of them. About the time of this *Erick* it is supposed, that the *Getes* under his Command, from their roving and wandering condition, were called *Vandals*, or *Wandals*, and the Country (afterwards named *Holsatia*) *Vandalin*, or the Country of the *Vandals*.

Wettalaheed, in the *Getick* Tongue, signifieth a Land, or *Lands watered all about*. Now in the *Saxon* Dialect, the signification of *Wett* is *Plain*, and *Wide* is *Land*, which sheweth the concordance of both Languages, as likewise opposite to *Wettalaheed* in *Gothland*, is another place called *Bravallaheed* (*Johannes Magnus* in Latin calleth it *Campus Bravelinus*) which in *Saxon* and *Getick*, is as much as a *fair*, or *brave Country*. Likewise *Gothland* in Ancient time was called *Gutegutland*, that is, *good Gothland*, from its great fertility, but not as Mr. *Sheringham* thinks, from *Good good Land*.

This *Erick* may be supposed to have been so called by the Ancient *Futes*, from *Ear*, which denoteth in their Tongue *Honour*, and *Ryc*, a *Country*, as much as to say, after their manner, the *Honour of his Country*, or from *Ryc*, *Riches*, so that his Name importeth *Rich* and *Honourable*, for the *Saxons* called *Riches*, *Rycdome* or *Rychness*.

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BERIG.

The second Progress of the *Getes* was under *BERIG*, if he be not the same with *Erick*, as I shrewdly suspect, from the likeness of his Name and History, for the *Jutes* do often put a *W* before names beginning with a vowel, which *W* the *Latins* express by a *B*, so that *Berig* is no more than *Erick* or *Werick*.

His History is almost the same, though in some few circumstances he seemeth after in time, for *Johannes* and *Olavus Magnus*, with other Northern Historians, write of his coming into *Gothland* from *Seanzia*, so far it agrees with the story of *Erick*, but then they go farther when they say, he went into the Country of the *Ulmerugii*, now part of *Pomerania*, and having subdued the *Vandals* (who were supposed to be so called in the daies of the former *Erick*) to have joyned them to his other conquests; But whether these two be the same, or different Persons, the account of both their Actions is so small and inconsiderable, that it is not worth the while to be too serious in the weighing of it.

FILEMAR.

When the *Getes* had increased to great numbers in their new Seats in *Germany*, and began to want room, many of them transplanted themselves into *Scythia*, under the Conduct of *FILEMAR* their King, the fifth from *Berig*. This *Filemar* was the Son of *Gudarig*, but of his Grandfather and Great-Grandfather not a word upon Record. From thence they spread themselves even to the *Bosphor*, and all over the Lake of *Maotis*, by degrees possessing all *Thracia*, *Dacia*, and *Mæcia*, and stretching as far as the *Pontick* Sea.

About this time, next unto *Filemar* their King, they had in special veneration one *Xamolxis*, who taught them Laws and Manners, and brought them to the orders of Civil and well governed Common-wealths, then two great Families, the House of the *Amali*, and that of the *Balthi*; the *Ostrogoths* were in subjection to the *Amali*, and the *Vesigoths* to the *Balthi*, both which names seem to signify no more to me than the Eastern *Goths*, and the West *Goths*, as the *Masagetes* are derived, by many, from the *Getick* *Massy*, which with us signifies great or heavy, from the vast proportion of their Bodies, and now the *Getes* being very powerful in all those parts, they took different Names from the different Countries they possessed, being called *Cimmerians*, *Sarmates*, *Scythians*, *Thracians*, *Dacians*, *Masians*, *Istrians*, *Ponticks*, from *Cimmeria*, *Sarmatia*, *Scythia*, *Thracia*, *Dacia*, *Masia*, *Istria* and *Pontus*, as in our parts they were called *Saxons*, *Angles*, *Sueves*, *Germans*, *Celts*, upon the same and other like accounts. But we must carefully take heed, in reading the History of our Ancestors, that we confound not their actions with the actions of those People whose Names they afterwards took, as for example; Because the *Getes*, from the Conquest of *Scythia* were afterwards called *Scythians*, and from dispossessing the *Celts*, part of them were called *Celts*, therefore to think, as some have done, that the ancient *Scythians* and *Gauls* were nothing but a *Getick* Nation, were an opinion absurd and unreasonable.

The *Getes* being seated in these parts, by *FILEMAR*, and possessed of most Countries about the *Bosphor*, the *Pontick* Sea, the Lake *Maotis*, and the *Euxine*; now it is that we hear so much of them in the *Roman* and *Greek* Historians, and indeed, this seemeth the full Zenith of their lustre and prosperity, whether we measure them by the number of their Nations, the glory of their Actions, or the Conduct, Might and Puissance of their Kings; but because these things are fully treated of in *Roman* and *Greek* Historians, from whence they may be easily fetched, and because they seem remote to our purpose, who intend only an account of the *Getes*, as they returned again, by degrees, into these Western parts of *Europe*, and at last into *Britain* itself, I shall not trouble the Reader with the names of their several Kings, or their Actions in so forraign parts, but begin with *WODEN*, from whom *Hengist* and *Horsa* (who first made a publick Invasion in *Britain*) derived themselves in the third degree; For what hath been briefly, yet fully delivered by faithful Collection from those who have read the *Gothick* Annals, and out of the Northern Histories themselves, together with what afterwards may be said of the *Saxon* Customs and Language, will be sufficient to convince the Judgment as to points requisite to be known of so Ancient times and People, namely, that those very People who returned into *Germany* under the Conduct of *Woden*, and they who afterwards came into *Britain* with *Hengist* and *Horsa*, were the Race of the Ancient *Getes* or *Goths*, so famous in History, and from whom the *Spaniards* at this day, though they are least able, yet account it the highest Honour to derive themselves.

Having

Having treated of the *Getes* or *Futes*, until their settlement in *Scythia*, *Cimmeria*, and upon the *Bosphor*, I come now to speak of their return into *Germany*, under the Conduct of *WODEN*, their much admired Commander. 'Twas he that first brought them under the names of *Saxons*, *Sueves* (which Names they are supposed about his time to have taken up) into *Swedeland*, *Denmark*, *Rislandia*, and the Countries adjoining.

The *Gothick* Nations, according to the variety of Dialect, call him variously; Sometimes *Uoden*, and *Oden*, and *Othen*, and *Gedan*, and *Guodan*, the *Saxons*, *Eopden*, and the *Dutch* by transposing a letter, *Euoden*. Sometimes in short *Uode*, and *Ode*, and *Othe*, *Gode* and *Guode*, likewise *Uoen* and *Goen*; hence *Wednesday* the *Dutch* call *Woensdach*, and *Sozensdach*. And as his Name is delivered variously, so are his Actions likewise, some of them in Historical plainness, others obscurely in hidden Mythology, Parables and Fables, which latter way of writing being (I know not by what fate) the constant delight of Primitive Ages, and, as I may say, the pride of those first times, ought not to detract from the truth of those things which are evidently and upon good Tradition distinctly set down; For as it would argue lightness of Judgment to give credit to Reports, monstrous and impossible, though pretending to greatest Antiquity; so it too much favours of novel Pride and Conceit, if upon reading the works of the Ancients we immediately shut the Book, and cry out all is false and ridiculous, when indeed, we only want the key to unlock those Mysteries, which they purposely wrapt up in obscurity, to the end they may render the Theology, Religions, Customs, and Manners of their Country, therein darkly couched, more August and venerable. Not to mention how it was the Custome of the Ancient *Greeks* and *Romans*, we shall find the very same method used in our Northern Writers, when they set down the Life and Actions of *WODEN*, and other their Princes, which sure may be pardonable in them, seeing it is so much admired in the others, especially seeing the chief Mythologist of the Northern Writers, I mean the Compiler of the *Edda*, which remains the most venerable Monument of Antiquity amongst us, or rather the setter forth of it, gives this ingenious account of the Work.

Edda er *Itthet* aff *forndstadium* *fröðra* *mannna* *Deemologum* og *margfundnum* *hestum* *hlutanna* *keinnanda* *Nozreenann* *Skaldskap* *fyrer* *Althidu* *myrck* *kvedium* *enn* *fyrer* *Mytrum* *Donnum* *Litkvedenn* *ad* *yrkia* og *Semia*, *huor* *Itthet* *sem* *ei* *thotnandi* *Uants* *Brunner* *seer* *for* *kienningar* og *feeder* *ee* *ypar* *till* *kvedskaparius* *ollum* *merkiskaldum* *er* *hana* *Willia* *med* *Idne* *grunda* og *giegnd* *rettelid* *hafa* *huer* *eff* *huer* *nen* *at* *Raffin* *bloted* *heser*.

Edda, is an Art which out of the most ancient Mythology of ingenious Men and Names, variously found out, teacheth the use and exercise of the Norwegian Poësie, which to the Vulgar is obscure, to the Wise pleasant to hear, and artificial, which like a Fountain continually running suggests Old words, and daily creates New, for the benefit of Rhythmic writing to all good Poets who can with judgment use it; And Saxo Grammaticus thus in brief describes it, *Edda est Mythologia Poetica veterum Islandorum*. It was composed above six hundred years ago, and as to the main is in much credit with the chiefest and most authentick of our Historians.

To begin then with this *EDDA*, concerning the Expedition of *WODEN* out of *Asia*.

Oden *haffde* *Spadem* og *so* *kona* *hauns* og *aff* *theim* *Uilendum* *faun* *hann* *thad*, *ad* *Raffin* *hauns* *munde* *uppe* *vera* *hellski* *Nozduralfu* *heim* *stus* og *tygnad* *unim* *fram* *Alla* *Konga*. *Fyrer* *tha* *lok* *fylest* *hann* *ad* *Byria* *ferd* *Sina* *aff* *Turcklande*, og *hafde* *med* *sier* *myken* *fiolda* *Lids* *Buga* *menn* og *Samla* *karla* og *konur* og *hoffou* *med* *seir* *marga* *Cersemelega* *hlute*, *en* *huer* *sem* *their* *for* *yfer* *land* *thar* *var* *agyeete* *myked* *af* *theim* *Sagt*, *so* *their* *thottu* *lykare* *Guodum* *enn* *Donnum*, og *their* *gefa* *ei* *Stad* *ferd* *Sinne* *fyrer* *eim* *their* *koma* *Nozdur* *thad* *land* *er* *nuer* *kallad* *Sar* *land* *thar* *dualde* *Oden* *langa* *hyrd* og *eignadest* *Byda* *thad* *land*. *Sem* *Oden* *hafde* *Skipt* *thul* *lande* *med* *Sonum* *sinum* *tha* *Wirlade* *hann* *ferd* *Syna* *Nozdur* og *kom* *ithad* *lande* *er* *their* *kalla* *Reidgotoland* og *eignadest* *ithullande* *alt* *thader* *hann* *bild* *eog* *sette* *thar*

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thar till Landvanda somi sinn er skioldur hiel hanns son var fridleifur tha. dunn er su eettkommen er Skioldungar heita thad erudana Kongar oc thad heiter nu Totland er tha var kall ad Reidgotaland effier thad for hann Nozdur thar sem nu heitter Suithiod thar var sa Kongur er Giliffe er Nessdur enn er hann spyr till ferda theitra Asae Hanna er Efer vozu kallader for hand mote theim og Baud ad Odenn tilde Ryke valld hafa thans Ryke sem han vilde siakur sa Tyne sigde ferd theitra ad huar sem thei duoldust i Londum tha var thar ar og fridur og truda allet ad thei veere thez Radande thui thad Sau Benn ad thei vozu Dlyker odzum Bonnum theimer thei hofdu sied ad segurd og wste, thar chotte Odenn goder Landkoster ogkous sier thar Boggar stad sem ut heiter Sigtun. Thad var aff hanns Nasse og gaff sier Kongdom og kalladest Sydanni Nozdur og thui simst Striffad freede Bokum ad Nozdur hase helteð hlim fyrste Saga Kongur er thad till thes ad Odenn hefur wered thar Goffgastur. Oden Skipade thar hofdingium i tha lyking sem vered haffde i Croja sette Colff hofudmen i Stadium ad decma Lomstlog ogtha Skypade hann Blettum ollum sem fyrr hofdu vered i Croja og Cykpar vozu vaner.

Thus rendred out of *Roffenia* his Translation.

Sheringham upon this place, * The Turcz are mentioned by Pliny and Mela, and were a Go-thick People, called Turcz, quasi Tauricz, because they lived at the foot of Mount Taurus.

Turcz 1530, Torksey in Lincolnshire at this day.

†Sheringham, Sig a Surname of Woden, rige in the Saxon, Victory, Tun, a Town. * By Troy is meant Asgardia, Woden's Country, as appears in the seventh Fable of the same Edda.

This Oden was a Magician, as likewise his Wife, whereby he foreknew that his Name should be celebrated above all Kings in the North. For which cause he began his Journey from * Turkland, taking along vast Treasures of Silver and Gold, and Precious things. Through what Countries soever they passed they were highly cried up, as seeming Gods rather than Men; thus they staid not till they came into the land of the North, now called Saxony, where, for many years Odin lived, and possessed the whole Country about, so that in the Division to his Sons, he gave to Vegdeggus East Saxony, to Begdegus, Westphalia, to Siggo, Francia, himself went into another Country which was then called Reidgotoland, where he did whatever pleased him. Over this Country he set his Son Skiold, of whom was born Fridleif, whose Posterity was named Skollungar, or the Offspring of Skiold, from which Stem the Kings of Denmark descended. This Reidgotolandia is now called Jutlandia. Farther, he removed his Seat to the place now called Suithiod, where Gylfus was then King, who when he heard of the coming of these Asiatics, whom the Edda calls Asæ, he went out and met them, profering Odin what part soever he would take of his Empire. For so great fortune attended these Asians, that wheresoever they aboded, Peace and Prosperity flourished, and every one was fully perswaded that these Blessings proceeded from them, for this especially affected their minds, that for knowledge, beauty, strength, and singular shape of Body, they never had seen the like. Odin perceived this Land was pleasant and fertile, therefore he chose a place to build a City on, which at this day (according to his, or rather his Sons name) is called † Sigtunum, where exercising Kingly Authority he called himself Niord, wherefore in the Annals of the Ancients it is found that the first King of the Suevi was called Niord, because Odin was the most glorious, although others held the Kingdom before him. In the City Sigtun he constituted Twelve of the Chief Citizens in imitation of * Troy, as Conservators of the Laws, and to execute Justice after the Customes of Turkland.

From this Constitution of *WODEN*, saith Mr. Sheringham, whereby he ordained Twelve of the principal Citizens, as preservers of the Law, and to give their Judgment or Verdict (for so the words import) proceeded perhaps that Custome among us, never to be enough praised, whereby to Twelve good Freeholders, called by us a Jury, is trusted the whole weight of Justice, and Determination of all Causes both of Life and Estate; but this by way of digression.

Another narration of the Progress of *WODEN*, agreeing with that of the Edda, is taken out of an Ancient *Norway* Chronicle, the Author of it (as *Stephanus* thinks) was *Sturleson*, a Writer of good account and credit, the whole story is too large to set down. I shall only mention what more particularly relates to the present purpose. It is thus;

‘ That part of *Asia* looking to the East, which is bounded by the River *Tanaïs*, had formerly for its Metropolis a City named *Asgard*, wherein Ruled, with great Authority, a mighty Hero named *OTHIN*, to twelve of the chief Senators

‘ who

‘who excell’d in Piety and Wisdom, and therefore were called **FIAR**, Diar, i. e. Gods, or Divine Persons, and **FRIMAR**, Drotuar, i. e. Lords, he gave power to order Religious affairs and Ceremonies, and to hear and determine Civil Causes and Suits. This *Othin* had two Brothers, the Elder **N+**, *Ue*, the younger **N+NR**, *Uelit* or *Uult*. These two upon the absence of *Othin* at any time, managed the whole State; Upon the increase of the Roman Empire many Cities in these parts becoming Tributary to it; *Othin* foreknowing, by Magick Art, that the fortune of him and his Posterity was to be made in the North, left his Government of *Asgardia* to his Brothers *VE*, and *VELIR*, and went himself into *Russia*, and from thence into *Saxony*, which having conquered he left to his Sons, Among the rest he gave to his Son *Skiold*, *Denmark*, who made *Leithra* the Seat of his Empire. *Othin*, after hearing that *Gothland*, the King whereof was *Gylva*, was a delicious and fruitful Land, and had room enough to receive him and his, thither he repairs, and being kindly received by the King, he seated himself upon the River *Loger*, and built *Sigtun*, afterwards he went into the North of *Swedeland*, where he ended his daies. Thus *Sturlason*.

Messenius, in his Antiquities of *Sigtun*, relateth the like of this *Woden*.

Ther aff then forsichtigha man *Odhen* nar han liska som aff it *Wardethorir* foreslagh at the folckriske Aff gudiske Provincier skalle medh tildhen komma under the Romards Dok, sa sick han them under sine brodhers Regemente, Och han sielt medh en stoor hoop folck, som ock word i *Summa Radhoga*, och Talt Domare som word the fornamligaste Riiskens Herreman och kallades Drotner i som ock medh sin hustru frigga, och medh sine Barn, togh sigh soze till at upleera och intaga sina Forsadhers Riike, som wari *Norlanden* nedhsat. Hwarsoze dzogh han inn i *Rysland* medh een stoor Macht, och nar han thet lyckamlighen hadhe inkrachtar, sick han thet sinom son *Boo* till at regera, Nar nu *Oden* i *Rysland* thetta framgang sick dzogh han medh. Skep offwer Haaffwet och kom till een Lo i *Danmarke* (*Odenfoo*) som ock aff *Odhen* laza Boning sitt namn annu i dagh behaller. Och nar *Odhen* en listen tildy hadhe wistus i *Schleswisk* uthi *Polsken*, och hade aff een Trekkones klookheet, som heette *Geslon* grant forfart *Swertiges* landz fruchlam heet och de ye lig heet, satte han sin sine Soner til at forresta holden och skyndade sigh hastighet til *Swetrig*, och lattet sigh nedg til at boe en God riidh i *Sigtuna*.

After that *Woden*, like a provident Man had foreseen, as through a Glass, that the populous Countries about him were like to come under the Roman yoke, he left them to his Brothers, and himself, with a great number of People who feared the same, and Twelve Judges chief of the Kingdom, called *Drotmars*, attended with his Wife *Frigga*, and his Children, he departed to take possession of the Kingdom of his Ancestours, which lay in the North. With a great Army he came into *Rysland*, which having happily obtained, he gave to his Son *Boo*. After Affairs happened so fortunately to *Woden* in *Rysland*, he passed the Sea in Ships to the Island of *Denmark*, *Odenfoo*, which to this day from the ancient inhabitation of *Woden* holdeth its name; and also after he had tarried a while in the Dukedom of *Sleswick*, and through the cunning of a Wise woman, named *Geslon*, learnt, that *Swedeland* was a fair and fruitful Soyl, leaving his Sons to govern *Holfatia*, he hastened his Voyage thither, and lived long at *Sigtuna*.

The very same account hath *Messenius* given of this Progress of *WODEN*, collected out of various Manuscripts, which would be too tedious to recite word for word, as varying on’y in very small and inconsiderable circumstances. It is sufficient that out of these forementioned Records and Authors (to all which *Wormius*, *Stephanus*, *Arngrimas Jonas*, *Messenius*, *Loccenius*, and other Northern Writers give great credit, as authentick for the most part) we learn the Procession of our Ancestours from *Asia*, under *Woden*, and those quarters where *Busbequius* of late years hath found out our Language yet remaining.

If any one think that the story of *WODEN*, King of *Asgardia*, is fabulous, because there is no such place to be found in any Ancient Geographers, as *Asgardia*, let them consider that what the *Greeks* called *Aspurg*, the *Goths* might call *Algard*; For this was the way of the *Goths* to conform their Names of places to the signification, not the sound of words, as the *Saxons* after them have done to many places in

in *England*. Now we read in *Greek Authors*, namely, *Stephanus Byzantinus*, and *Strabo* of *Aspurgians*, which, without doubt, are the same with our *Asgardians*, as the name importeth; For what *πύργος* is in *Greek*, that is *gard* in the *Gothick* or *Saxon*, namely, a *Tower* or *Castle*; *Konings gard* was anciently the *Castle* in which the *King of Goths* held his *Court*. Besides that the Name is all one, so likewise the place where our Northern Writers place their *Asgardia*, and where *Strabo* and *Stephanus* their *Aspurgians*, is the very same exactly, namely, upon the *Lake Maotis*. *Stephanus*; Ἀσπυργίαντες ἔθνος ἐστὶν ἐπὶ τῷ Μαῳτῶν λίμνῳ, *The Aspurgians, a Nation upon the Lake Maotis*, the same is gathered out of *Strabo*, Book the twelfth. But that which puts the question beyond dispute, is, that as this *Edda* placeth *Asgardia* in *Turkland*, so doth *Mela* make the *Turcas* and *Aspurgians* all one, so that for the truth of the *Edda* in this particular there cannot be required a greater Testimony.

Besides the concurrence of these Authors, there are other manifest Reasons to prove many of the circumstances true, as they are related concerning *Woden*.

First, That he came out of *Asia* his very Sirname of *Aas*, so much celebrated, doth sufficiently witness; He is called sometimes *Den almegeiste Aas*, that is, the *Almighty Asian*, and the old form of an Oath among the *Norwegians* was this, *Hjalpi mifer suo Fryer Og Niordur Og hlu hal matke Aas*; *So help me Fryer Niordur, and that Omnipotent Asian*.

Secondly, That *Woden* was in *Risland* seemeth not improbable, because there are so many places which to this day bear his Name in it, to instance in a couple. In a Province of that Country there is a place called at this day *Oden po*, *Mercator* calls it *Oden poa*, signifying, upon *Oden*, by which dedication the Inhabitants intimated that their whole trust and confidence was upon him.

About *Nerva* also, upon the same Country, lieth a small Island named *Wodensholm*, that is *Wodens Island*; By the *Danes* it is writ, *En Odes-holm*, and *Wodesholm*. *Fra Refsuel til Narfuen er iij. mille. fra Narfuen til Surpe er j. mille. fra Surpe til Røge er ij. mille, fra Røge til Wodesholm er iij. store mille, oc Wodesholm er it lidet Lautland oc ligger halffanden mille fra laudet.* *From Refsuel to Narfuen 3 miles, from Narfuen to Surpe one, from Surpe to Røge two, from Røge to Wodens Island are three good miles, Woden's Island is Low-Land, and lies half a mile from the Continent.*

Thus much of the progress of the *Geses* from *Asia* into *Saxony*, and these parts, under the Conduct of *WODEN*, it remaineth that we treat of his Person and Followers, and by what means they came to be reckoned as Gods by the *Saxons*, where also shall be shewn the rest of their Deities, the Religion and Worship of the *Saxons*, their *Runick* or Magical Writings, their Habits, Customes, Laws and Constitutions, upon the time of their entrance into *Britain*, with some Remarks all along, shewing the exact Coherence of the *Saxon* with the *Getick* Nation, in many weighty points and material circumstances, the relation whereof, I hope, will not be unprofitable or unpleasant to the Reader.

W O.



W O D E N.

WHAT strange and monstrous Opinions the Saxons conceived of *WODEN*, may be gathered out of most of their Authors, who seldom mention his Name without some excessive Encomium of his Person, or miraculous relation of his Magical performances, whether it were that in those Ages the pretending to supernatural assistances was indispensably necessary to the Conducting of People from their own Countries, and establishing them in New ones, or whether *Woden* was no more than an ordinary Leader, and his Actions made miraculous after his death, certain it is, none of all the Saxon Nation ever attained to so great Reputation, being worshipped in all places, and by all Sexes, and saluted with the highest title of Divinity, *Den almegiste Aas*, and *hin almatke Aas*; that is, *the Omnipotent Asian*, and *the Asian maker of all things*; By what degrees he arrived to this Honour, I will relate as it falls to my hand out of the Saxon Authors themselves. *Snorro Sturlason* writes thus of him.

WODEN was a happy and glorious Warriour, in all his Battles he always came off *Sturlaso*. Conquerour, and every one believed, that by a particular favour of the Gods, Victory was inseparably entayled upon his Person, and from thence derived to his Followers; For this was his constant custome when ever he sent out any to War, or intrusted them with matters of moment, to lay his hand on their Head, after the manner of Consecration, which Ceremony performed they thought themselves sufficiently blest, and beyond the reach of any misfortune whatsoever. In Dangers they invoked his Name, as a ready help in times of necessity, placing in him their whole trust and confidence.

In the same Author this story is told of him: Being once at War with the *Scythians*, called *Uaner*, it happened that both Parties tired out, agreed to give each other Hostages. The *Scythians* sent † *Njord*, surnamed *the Rich*, and his Son *Froi*. *Wo* † *Afterward Deified*. *den*, on the other side, sent *Heimer* a good Commander, and *Mimer* a wise Counseller.

Heimer obtained the Kingdom of the *Scythians*, but did nothing without the Advice of *Mimer*, but *Mimer* dying, the *Scythians* perceived, by change of Affairs, that all had been managed by his Wisdom, insomuch that wanting some prudent Counseller, they sent to *Woden* to redemand one *Quasir*, whom, with the other Hostages they had sent, and to give him something in lieu of *Quasir*, they cut off *Mimers* Head and sent it to *Woden*, who, no doubt, knew how to use it, who embalming it, by Magick Incantation made it vocal, so that it would reveal all hidden and secret Mysteries.

Besides this, he had a way to call up the Ghosts of deceased Persons, and at his pleasure shut them up in Hills and Rocks, whence he was called *BRANPA*, *BRAMIN*. *Dronga Drotten*, and *BRANPA*, *BRAMIN*, *Ponga Drotten*, Lord of the *Hobgoblins*.

Upon his death he commanded, that all his Limbs and Members should be marked with nine Scars, which were called *PIRN*, *ABH*, *Oris Wode*, and that they should sacrifice to him such as were taken in War, as a most pleasant offering and attonement to him.

After his death, he appeared to many, especially in Battle, wherein he promised Victory; Others he invited to *Ualhalden*, that is, *the Palace of Hell*, according to this the *Goths* sacrificed to him not only the Vulgar sort of People, but Princes and Kings, nay, some of their lesser Gods, while living, as will afterwards appear. And they

Having given you a taste of their *Heaven*, and the Joys thereof, you shall next hear what their *Hell* was; we are like to find little good eating or drinking there, a very uncomfortable place to the *Saxons*. Thus it is;

They supposed a Goddess *Hell*, which name we yet retain to signify the place of Punishment, who by *Woden* received Dominion over the Infernal Regions. To her were conveyed the Souls of such as were not designed for the Blessings of the other Paradise. What they were, and what miserable attendance they had assigned them by this Inhospitable Goddess, according to their *Edda*, is as follows.

Hell tastaðe hann i Nifheim og ollum Sottþaudum Honum med og Elledaudum hun a þat mykla Boltad og eru Garðer hennar forþonar þaffer og grindur stojar Ellud ver heitur salur hennar hungur diskur Sultur knifur Sanglate heiter hennar Þyeell gunglott Abhatt. Fallande forðad Þrokuldur koð Seeng Bliskande bol Arsale hennar hun er bla halff enn halff med þorunda lit thui er hun andken Þelldur gnupleitt og grimleitt.

He (that is, WODEN) sent Hell into Nifheim, and gave her power over nine Worlds, that she should distribute places among them who were sent unto her, namely, those that died of Diseases or Old age. There she hath many high Towns and great strong Gallices, her Palace is called Ellud, her Disbes Hunger, her Knife, Sultur, Want. Her Serving-man Sanglate, that is, Slow-back, her Waiting-woman Sanglot, that is, Lazy, her Threshold Falland forðad, that is, Steep destruction, her Bed Koð, that is, Pining-sickness, her Blankets Bliskand bol, that is, shining Curse. Hell her self on one side is Blew, on the other the colour of a Mans-skin, all over she looks fierce and dismal, so that she may easily be known.

This was the place assigned for all who died not in Battle, but staid till Sickness and Old age carried them away. And we see that their punishment is much proportionable to the way of their idle living, hunger, lazy Servants, and lingering sickness.

We read in the *Danish History* of one *Harald Hildetand*, who took great pains to avoid coming to this place, for being blind, lame, and Bed-rid, and fearing that he might die either through his sickness or Age, he commanded himself to be carried into Battle in his Charriot, where he died with these hopes, that lifting but a finger might be construed fighting, and might bring him to *Wodens Hall*. The *Edda* hath these words.

Odinn heitur all fader thui hanner fader allra guda, hann heiter og Malfader thui hanns oska Syner eru aller theit er i vall falla Þheim Skipar hann wallholl og wingolf og þetta theit tha Einheriar.

Odin is called All fader, because he is Father of all the Gods, and Malfader, that is, the Father of Slaughter, because they are his beloved Sons who fall in Battle, whom he takes to himself into his Palace, called Wallholl, and Wingolf, where they are called Einheriar, that is, the only Hero's.

Thus we see, what we read of the *Scythians* in *Roman* and *Greek* Authors, is found true of the *Saxons* who descended from them, who bred up in the same Religion, could not but equal them in Valour, and let History speak never so much in the praise of the *Scythians*, as to their contempt of Death, the same or greater Honour is due to our Ancestours, who so much despised all other deaths, besides dying in the Field, that they gave them the Nick-name of *Kerlinga Dond*, and established the honour of Fighting well with the rewards of another World.

Besides this place of Punishment, that I have spoken of, they had another for perjured Persons, Robbers, Murtherers, and such like Malefactors, who deserved more active and pungent Tortures. These were sent to a place where one *Mithogg* Commanded, a most ingenious contriver of all sorts of Torments, who dressed them up according to the qualities of their Offences, boyling some, roasting others, &c. with great exactness proportioning their punishments to the demerit of their Offences.

But to return to *WODEN*, He is said, as to his form and visage, to have been of a chearful and pleasant Countenance, to his Friends merry, jocund, and facetious; of such admirable Eloquence and sweetness of discourse, that he charmed the Hearers, and forced belief. To his Enemies he was fierce, and by a certain kind of Magick, would take away their senses, and strike Panick-fears into them. In his Conflicts with them, by certain charms he could blunt the edges of their Swords,

L I I

that

that his own Souldiers, without either Shield or Armour, like ravening Wolves or Mad-dogs, would overrun, slay and make havock of them, without danger to themselves; And this sort of furious Onset was called *Berserker*; besides, he had such an admirable way of deceiving the sight, that he could transform himself into various shapes. Sometimes, as though he held his breath, he would fling his Body on the ground, which there lying as dead would turn into various figures, sometimes of a Bird, sometimes of a Fish, sometimes a Serpent. When he awaked, he would constantly aver he had been in forraign Countries, and had exact knowledge of what passed in them.

He could squench Fires, raise Tempests, stop Inundations, and with one word call up Winds at his pleasure.

He had two *Ravens* whom he taught the use of Language, who flying into far distant places, would bring back true intelligence of new Affairs. This Fable the *Edda* thus interprets.

Drassnar thei sitia a Urlum hans og seigia t eiru bonum oll tydende thang
er thei heyra og sia thei heita suo hugin og Munni. Cha sender hann umm
daga ad fuga umm heim a lann og koma thei astur ad dagver dar ma ale
thar all verdur hann mægra Tydenda viss thust kalla menn hann Drasna-
gud.

Two Ravens sitting on his shoulders, whisper in his ears all new Occurrences they either hear or see. One is called *Hugin*, that is, the Mind, the other *Munni*, that is, Memory. Odin sends forth these every day betimes, that they should flie the World over, and at Dinner-time return. By these he receives information, and therefore he is called *Rasnagud*, that is, the God of Ravens; From hence the old *Danish* Kings bore in their Escutcheons two Ravens, and *Hungar*, the first *Dane* that entred *Eng-land*, in his Royal Standard carried this Bird, which Standard upon that account called *Reasan*, was thought impossible to be taken, and drew much People after it no doubt, as consecrated to this *Rasnagud*, or God of the Ravens.

WODEN (saith the same Author) introduced the way of composing Verses in numbers, and such Rhythms as are now used in the *Teutonick* Dialect, differing in this point from all other Languages in the World whatsoever, for that the last words of the Verses answer to one another exactly in sound. And this he did with such pleasing cadences, that mixing them in his common discourse, he wonderfully allured the Hearers, and is reputed the Inventer of Poetry among the *Saxons*, and the Founder of that Tribe called *Scalders*, which, like the *Bardi* among the *Britains*, made it their business to set forth in Verses, and sing to the People the noble Actions of their Progenitors.

Tacitus of the *Germans* saies, *They celebrate in old Verses, which among them is the only way of Annals and Records, their God Tuisto, and his Son Mannus, the beginners and Founders of their Nation.* The same custome the *Saxons* and *Gotes* first used in *Scandia*, as Mr. *Sheringham* learnedly proves, who when any Person had done some notable service for his Country, they composed his History briefly in Verses, and ingraued them upon Rocks and massie Stones, in great and legible Characters, such as the *Gothick* are.

This Custome of ingrauing upon Stone they brought with them into *Germany*, as appears from many Inscriptions, few whereof are now legible, in *Denmark*, *Swedeland* and *Saxony*. I shall only instance in one, which time hath not quite defaced. About the City *Visby*, saith *Wormius*, there is a stony Rock which preserves the Memory of the Entrance of the *Goths*, in these Characters;

Wormius.

ARKAPTRIRNYTNIATNTKAP*
KAPNTATNYHIN.

In the Year two thousand five hundred, entred *HELGO*
with his *Goths*.

Saxo

of Runcraftigen, that is, *Runcraffy*, and their Incantations Runrtapas, that is, *Run-staves*, or *Runverses*.

It will not be unpleasant, particularly, to relate by what means, and from what Original the so much admired *Runick* gained so great veneration among our Ancestours, as also what especial vertues and effects they attributed to it; how from small beginnings and the height of Paganisme it was derived from Age to Age, still encreasing even under that light, by which other Superstitions seemingly greater were utterly dispersed.

Wormius
littera Runic.
cap. 1.

The word *Runa* is derived by *Wormius* from *Ryn* or *Ren*, both almost of the same signification; *Ren* is as much as a *Cutt*, or *Channel of water*, *Ryn* signifies a *Furrow* in the Earth, drawn by a *Plough*. Now as the *Greeks* called their *Γεγραμμένα* *μεγὰ τῶν γεγραμμένων*, from their being drawn in Lines, and the *Latins* their Letters or *litteras quasi lineaturas*, so the Ancient *Getes* or *Saxons* nam'd their Characters *Runes* from *Ryn*, a *Furrow*, because they were plowed-out, as it were, with the Pen, and drawn into long Lines, and the figure of the Character it self, besides the analogy of this derivation found in other Languages, highly favours this opinion, so that at first *Runa* among the *Getes* signified no more than a bare Letter or Character.

Sir Henry
Spelman.

Sir Henry Spelman, in his Epistle to *Wormius* concerning this matter, derives it from the *Saxon* *pyne*, which signifieth a *Mystery* or *hidden thing*, and of this opinion is Mr. *Sheringham* also, who endeavours with new Additions to strengthen it, to which end he cites *Johannes Magnus*, who, in speaking of *F I L E M A R*, hath these words; *Making inquiry*, saith he, *into the Customs of his Country*, he found among his People a certain sort of *Cunning Women*, called *Adelruna*, for in the Gothick Tongue *Runa* signifies an Art, sometimes particularly the Art Magick, from whence at this day there are many Stones in Gothland in Gothick Characters, called *Runasten*, hence we may see, saith Mr. *Sheringham*, that the Gothick Characters took name from the signification of the word, not the figure of the letter.

But, by the leave of so Worthy a Person, I cannot recede from the former derivation of *Wormius*, for *Wormius* was not ignorant of the word *pyne*, signifying a *Mystery*, and how the *Saxons* and *Goths* pretended to do miraculous things by the operation of their Characters; But I believe the word *pyne*, signifying a *Mystery*, is not the primitive, but derived from *Ryn*, a *Furrow*, by which words the Ancient *Getes* called their Letters, and because by the power of those Letters their Priests and Wizzards pretended to do miraculous things, therefore it came to pass that the Letters themselves, called *Ryns*, were used to signify a *Mystery*, and *Runa*, Art Magick, so that *Adelruna* is nothing properly, but a *Learned* or *literate Woman*, *Runasten*, a *Learned piece of work*, *Runer*, a *Learned copy of Verses*, all which words in succeeding time, from the deceit of such who imposed upon the People, were taken in an ill sence, so that *Adelruna* came to express a *Witch*, *Runasten*, a *Charm* or *Talismanical figure*, *Runer*, an *Incantation*.

Neither doth the Law, made by *Woden*, and cited by Mr. *Sheringham*, to confirm Sr. Henry Spelman's Opinion, in the least destroy *Wormius* his derivation, it is this; *Oden hafwer thenna Lagh uthi Sweriges Riske stichtat at alle dode skulle sampt medh alle Siine Agodelar och loosorer besinnerligha medh peningar upbzande blifwa meenandes theras tilkomst thes behagelighare blifwa Gudhomen efter som celden meera aghodelar medh theras doda kroppar fortarde Men till een ewigh aminnelle skulle the ofwan pa the Runuhzligha och Forstelligha begraffningar forsambla stoorz Forbhoghar och hwilke nyckitt got hafwa efter sigh latit them upreeste the hoga Runasteenar ofwer Siina begraffningar.*

Messenius
Gothicus ex
Joh. Mart.
de Antig. Wp-
sal. cap. 3.

Woden enacted a Law, that the Dead should be burnt with all their Moveables, especially their Money, deeming that they would be more welcome to the Gods, with whose Corps the fire consumed most Goods. As likewise he ordained, that over the Graves of Kings and Great Men, they should raise huge heaps of Earth for an everlasting remembrance, and over the Sepulchres of such who had performed great Achievements, they should erect high Staves inscribed with Runick Characters.

This was the only primitive use of the *Runick* Writing, as well as all others, namely, to preserve the Memories of Great Persons, and so deliver their Deeds to Posterity. But when the People were once perswaded, that such Stones set up had power

power to keep off the Enemy, meerly by the virtue and force of the Characters engraven on them, as likewise the Songs composed in the Honour of their Ancestours, and the praise of their Vertues, had not only force to stir up Vertue in the Hearers, but by meerly wearing them in Battle, would render a Man fortunate in fight, and invulnerable. Then it was, the word *Runa* (signifying before nothing but the *Getick* Character) came to imply *Charm* and *Incantation*, and the words *Runasten* and *Adeltunæ*, to have evil significations.

This change of the use of the Characters, from plainly writing the sence of things to form mysterious Incantations, is, by some, attributed to *WODEN*, wherefore they call him in this sence *Runhofdi*, that is, the *Inventer of the Run*; But the *Runick* Character was long before his time, if we may believe the *Edda*, cited by *Wormius*, which attributes the invention of it to the Gods, the delivery to one *Fimbul*, and the manner of Ingraving, that is, the use of it in Magick, to *Woden*. The ancient Verses in the *Edda* run thus :

RUNTAKYAKINUNNAP
 MREI HAP.
 YUPHARAHAPYAP
 HUKA HAP.
 HAHYPRARENPIKRIH
 APRAHPIYBNC.FMNA
 YRBHITXRABINARAP

Thou knowest the Runs and loose Characters

RADNA STAFI.

The great Characters, the strong Characters

STILA STAFI.

Which the Gods DIASTRI made,

Old FIMBUL Illustrated,

And WODEN Ingraved.

Other places there are which attribute the first delivery of these Letters to *FIMBUL*; what he was is scarce guessed at, and is beyond my purpose to examine, it is sufficient to know that the word *Runa* in its proper sense, signifying *Letters*, is of great Antiquity and higher than *Woden*, and is derived in all probability from *Ryn*, a *Furrow*, but the abusive acceptation of it for *Magick*, is more modern, begun in the time of *Woden*, or thereabouts, when the People were perswaded by their Priests and Imposters, that the Characters themselves had a secret power and operation in them to work Miracles.

Thus we read of the Ancient Danes, in *Saxo Grammaticus*, what strange belief they had in the power of their *Runes*. *Whosoever* (saith he) *devoted himself to the ruine of his Enemy, or would preserve his Fortunes from Hostile force, made himself first a Pole or long Spear of Hazle, or other kind of Wood, on the top of which he fixed the head of a Horse, which before, in solemn manner, he had sacrificed to the Infernal Gods, placing it so upon the Spear, that with open Jaws, and grinning Visage, it might terrifie the Enemy; This done there were Runick Characters engraven upon it, and then it was set up, with many direful forms of Imprecation, in such places where the approach of the Enemy was suspected.*

These

Wormins.

These Runes our Ancestours set up against the Enemies, others they had otherwise prepared, which had vertue to stop the course of Rivers and Tides, to raise, and then allay Tempests, to give Winds, to cause Rain, to cure Diseases, to charm Agues, Head-ach and Tooth-ach, to force Love, and such like, the invention of all which Delusions (too frequently yet used) is attributed to *WODEN*, who is said, by these Arts, to have deprived one *Rinda*, a young Girl, of all her reason and senses.

But the chief virtues of the *Runa*, take, as they are mustered up together in the *Edda*, and there spoke in the person of one of *Wodens* Followers.

Liod eg thau kann er kannat Thiodans kona og Manskis megur.

I know those Verses which the Wife of Thiodan knows, and Manskis her Son.

Þialp þeitur eitt eunn þad thier þialpa mun vð sokum og sottom og suttum giorv-ollum.

The chief Help it is called, which will help thee in all cases of Grievs and Adversities.

Þad kann eg annad er thoza Ita syner theie ed villa lakner lisa.

That 2, I know, which the Sons of men want who would live Physicians.

Þad kann eg 3. eff mter verdur thoza mykel (haptz) vð myna þeipt-mogu.

That 3, I know, if I have need to quell my Enemies.

Eggjar eg deyste minna andstota byta theim vopn me vðlar.

I dull the edges of my Adversaries, that neither their force or fraud can hurt me.

Þad kann eg Stozda eff mter fyrðar vera bond ad boglimum.

That 4, I know if men lay me in Chains.

Suo eg gel at eg ganga ma sprettur mter aff sottomum fiotur en aff bondum hapt.

I so sing that I can walk, the Shackles fall from my feet, and Manacles from my hand.

Þad kann eg 5. eff eg sie aff fare skosten firin i folke vada flygur hann suo sint at eg Stodvigah eff ek hann stonumm off lek.

That 5, I know if I perceive a Spear sent with Hostile force, flying in the Battle, I can provide it shall not go with greater force than I please.

Þad kann eg 6. eff mig seerer thagn a Rotumm kasldar og thann hal er mig þeipta kuedur thann eta meinheldur eum mig.

That 6, I know if a man wound me with Incantations, or in anger Curse me, the evil shall fall on him, not on me.

Þad kann eg hvd 7. eff eg sie hassan loga sal um Selsmogum brennat hann sua bzeitt at eg bonumm biargigah thann kann eg gall dur ad gala.

That 7, I know if I see a House all on fire, the flame shall diffuse no further than it is in my power to stop it, this Charm I know how to sing.

Þad kann eg Attunda er ollum n er npt Samlegt ad nema huers hatur ver med bildings Sonum thad kann eg beeta vatt.

That 8, I know which is necessary for all to learn, who are looked on as odious in the eyes of Men, them I can cure.

Þad kann eg 9. eff mig Mauder umm stendur ad biarga fare mynu aff stote vind eg kyrrer vage a og lueste allan See.

That 9, I know if I have occasion to save a Ship, I still the Winds on the water, and calm the Sea.

Þad kann eg hvd thunda eg eff sie tuncider i leika lopte A eg suo vðnk ad theie viller fara sinna heim hama sinna heim hugo.

That 10, I know if I see Witches flying in the Air, I provide they shall miss their aim, and lose their designs.

Þad kann eg hvd ellesta eff eg skall till ozustu leida langvine under rauder eg giel enn theie med Byke fara þeiler þill dar till he ler bilde fra Roma theie þeiler huadan.

That 11, I know if I send my old Acquaintance to War, I enchant their Armour, they go safe to War, return safe, and go every where safe.

Þad

Thad kann eg híd 12. eff eg sie a tre uppe *Alfa* vírgína suo eg tíst eg i *Rúnnum* fæ at sa geingur *Gumme* og meele bídmið.

That 12, I know if I see on the top of Wood a Ghost walking, so I cut it out and receive it in the Run, that, that Man shall come and speak with me.

Thad kann eg híd 13. eff thegnum ungum verpa skol eg vatne a munather falla thot er hann i folk kome hungurat sath fur fyrer bionum.

That 13, I know if I sprinkle a young Boy with water he shall not die in War, although he goes to Battle that man shall not fall by the Sword.

Thad kann eg híd hioztanda effeg skal fyrda lide tella tyffa fyrer *Ala* og *Alfa* eg kann allra skil far kann osmetur suo.

That 14, if I am to tell the kinds of Families, I know all the distinctions of the Asi and Fani, few of the Vulgar know so much.

Thad kann eg híd 15. er gol Thyodreyer *Duergur* fyrer *Dellyngs* *Dyrummi* aff gol hann *Alurum* eun *Alumum* frama byggio hiopto ty.

That 15, I know what Thiodreyer sung before the Doors of Delling he sung strength to the Asi, promotion to the Fani, and wisdom to Woden.

Thad kann eg híd 16. eff eg vil hins *Guinna* mans hofa ged allt og gaman huge eg buers huytarme konu og sny eff hennar ollum seffa.

That 16, I know if I would enjoy the love and society of a fair Virgin, I change the mind and alter the affection.

Thad kann eg híd 17. ad mig mun seynt fyrask eg man binga man lioda thettra muntu *Lodfastner* banur vera tho sie thier god eff thu getur nyt eff thu nemur thott eff thu thiggur.

That 17, I know (that he loves to dwell upon his comfortable knowledge) that the Maid will not easily forsake me; These Verses Lodfastner are perhaps known to you, much good may they do you, they are useful if you learn them, and necessary if you can get them.

Thad kann eg híd 18. er eg meta kegrig *Dei* nie mauns konu allt er betra elen er umm kann thad fylget *Wodabokum* uena thettr eitre er mig arme ver eda *Hyn* sytler sie.

That 18, I know I shall teach no Virgin (still on the same key) or Women (every thing is best that but one knows, this is the close of the Verses) but she that holds me in her Arms, or at least she must be my Sister.

These *Runn*s may be called the delight and pleasure of our Ancestours with which they were so much taken, that *Wormius* observes they gave themselves names from them; Hence comes *Guthrun* or Gothick *Runn*, *Sigtrun*, victorious *Runn*, *Runulpher*, helping *Runn*, *Rungeir*, warlike *Run*; So Womens names, *Solruna*, *Sigruna*, *Ofruna*, *Auruna*, *Frederuna*, and such like, of different signification according to the different opinions they had of the *Runn*.

WODEN, as I have intimated before, was the Inventer of Poetry, and the Father of the *Scaldri* or *Scaldi*, what they were and how esteemed you may read in *Loccenius*.

Although they (meaning the Northern Nations) were not so well polished as now adaies in humane literature, yet at their leisure, and oftentimes in the Camp it self, they spent no little time in writing the Actions of their Ancestours, and singing of them in Verse, by which they gained great reputation to their Mother Tongue. This was the business of the *Scaldi*, or as others call them *Scaldri*, as the Poets of that Age in Verses now sung about, are expressly called from the word *Skal*, as the Bards of the *Gauls* and *Britains*.

To this Custom *Sedulius* a Christian Poet had respect in the exordium of his Verses,

— *Tragicoque boatu*

Ridiculoque Getæ seu qualibet arte canendi.

Either in Tragick, or in Comick verse,

Or any other songs the *Getes* reherse,

Webat

*Antiqui Sueo-
goth. cap. 15.*

Hence among the ancient *Scandians* *Skalving* signifies a *Poetick rapture*, and *Scalda*, a Book of the *Art of Poetry*, for it was the custome of those Poets not only with their Pens but their Voices also to celebrate the *Actions* of their Progenitours, to the end to stir up in their Youth and their Posterity an honest emulation of their Vertues.

The *Scaldi* were commonly of the chief Blood of their Country, oftentimes of the Kings Council and his attendance in War, that with their own eyes they might be witnessers of great *Actions*, and not taking them upon trust, might be better able with truth to deliver them to Posterity. Those things which in the Verses of the Ancients we find wrapt up in Fables shew only the genius of the Authors, who accounted it a piece of Art to hide plain Truths under the shadow of words, by which colours as a pleasant bait they thought to recommend their works to the Reader.

Besides the famous *Actions* of Kings and Great Persons composed in Verse, these *Scaldi* drew out Genealogies of their Fore-fathers, as it appears in the *Chronicle of Olav*, where there is mention made of one of them. *At taldi han longfeda til Semingh*, He wrote their Progeny to Seming; and again, *Itni Kuediero Uptald xxx. langfedga Rognwals*, In this Verse are reckoned up thirty descents of Rognwall; upon this account these Poets were in great favour with Princes, and were liberally provided for in their Courts.

This Art of Poetry *Woden* brought from *Asia*, as besides other Arguments the very name of it sufficiently sheweth. The ancient *Scaldi* called it *Alamal*, that is, the Language of the *Asians*.

Stephanus, in his Preface to *Saxo Grammaticus*, gives this account of it; *The Old Danish Tongue which was used in Rithms, the Ancients called AMAYAN, Alamal, that is, Asian, or the Tongue of the Asians, because Woden brought it from Asia into Denmark, Norway, Swedeland, and other Northern Countries.* From its sweetness of its running it was called *ODINS MEAD*, *Odins Mead*, that is, *Odins Mead*, and from its copiousness *ODINS EGE*, *Odins Ege*, that is *Odins Sea*.

And as *Woden* was the Father of Arts among the *Saxons*, so likewise was he their God of War. When they went to Battle they offered their Vows and Sacrifices to him, and represented him in Armour *Cap-a-pe*, with a Sword and Buckler, as the *Romans* their *Mars*.

By the Ancient *Scaldri* a Head-piece is called *Suotins hatte*, that is, *Wodens hat*, a Breast-plate, *Skurtur Odin*, *Wodens doublet*, a Sword *Udiz vander*, *Wodens whip*, and he himself is called *Sigmunder*, or the giver of Victory, *Audun the Destroyer*, *Drepsharpur* the fatal Slinger, *Baleigur* the Lord of Flames, from his flaming Sword: For a sword by the *Scaldri* is called *Othin Eour*, *Wodens fire*. To him was consecrated the Fourth day of the Week, called by us *Wednesday*, and because the same day by the *Romans* was named *Mercuries day*, therefore some who would make an anology between the German and Roman Gods, imagine *Mercury* and *Woden* to be all one, as likewise *Jupiter* and *Thor*, *Venus* and *Frigga*, and this is the opinion of *Pontanus* and others. And it is a wonder to see how they who have hitherto written of the German Gods, do miserably puzzle and torment themselves in solving the difficulty, as if it were an unheard-of thing among the Heathens to confound the Names and Offices of their Gods.

Lib. 1. cap. 9.
de Gest. Longob.

Paulus Diaconus, cited by *Pontanus*, hath these words; *Uodan, who is also named Quodan* (from whence some think the word God came) is the same whom the *Romans* call *Mercury*, and is worshipped by all the German Nations as a God. By which it appears that it is not by chance, that the day called in English *Wednesday* is in the same Idiom named *Goensdach* and *Quodensdach*, and by the *Danes*, *Odensdag* or *Densdag*, and he tells us of a Statue of *Mercury* worshipped in *Friezland*, and pulled down by *Willibrord* who taught there the Gospel.

Hist. Dan. l. 6.

To this Mr. *Sheringham* opposeth the Authority of *Saxo Grammaticus*; *Those Gods which our Nations worshipped were not the same with those of the ancient Romans, called Jupiter and Mercury, as appears plainly from the names of the Week-daies. For those daies which with us are named from Thor and Woden, by them are called Jupiters day and Mercuries day. If therefore we take, according to their acceptation Thor for Jupiter, and Woden for Mercury, then must Jupiter be Mercuries Son, for among us*

Thor

Thor is accounted the Son of Woden. Since therefore the Romans contrariwise made Mercury the Son of Jupiter, it remains, allowing their way that Thor is a different God from Jupiter, and Woden from Mercury; But I think this knot may eaiser be untied by the Roman Authors.

Cesar in his description of the Germans, writes, that they acknowledged no other Gods but those by whose influence they were especially assisted, viz. the Sun, Moon, and Fire, and as for other Gods they had not so much as the name.

Tacitus, who lived some years after, when the Romans and Germans were better acquainted, reckoneth Mercury, Mars, Isis and Hertha in the number whom he calls Terra Mater, the reconciling of which Authors, as it is easie, so will it open the whole controversie.

Cesar when he saith, the Germans had no other Gods but the Sun, Moon, and Fire, is not to be understood as if he spoke in general; for, without doubt, they received not their Goddess Hertha between his and Tacitus daies, but he meant they had no other Roman Gods, which he implies when he saith, As for other Gods, they had not so much as heard of their names, which hinteth at forreign Gods, not Gods of their Country.

Likewise Tacitus mentions only those Gods which they had common with the Romans, as appears when he nameth Hertha, he presently calls her Terra Mater, a known Goddess worshipt at Rome.

Now, as in the daies of Cesar it cannot be supposed that the Germans had much knowledge of the Romans, so when they came to be acquainted with them, as probably they might before the time Tacitus wrote, then it is reasonable to think, that like other Nations they conformed themselves in great measure to the Roman worship, ascribing the vertues and operations of Roman Deities to their own, and by an obsequious analogy, fetching the offices and imployments of their Native Gods to comply better with those more glorious Idols they received; so that it is no wonder if they sometimes saluted Woden with the name of Mercury, Thor with Jupiter, their Frigga with Venus, Crodo with Saturn, but that they were originally the same Gods, or that the Germans learnt their Woden, Thor and Frigga in other names, from Mercury, Jupiter and Venus of the Romans, is against all reason and History to be believed.

A notable Example of this their conforming to the Romans in their Names and Offices of their Gods, after they had learned from them the pomp and splendour of worship, and knew how to deck and adorn their Temples, will appear in one memorable Instance as it is reported in Northern Histories.

They had a Temple, saith my Author, all wrought with Gold, in which were exposed to view the Statues of three of their principal Gods, the chief of them was Thoar or Thor. He was placed on a Couch, with a Crown on his head and Scepter in his hand, having the other two, Woden and Frisco, on each side of him, yet at such distance, as it might appear it was he from whom the Couch was especially intended. Him they worshipped as Jupiter, whose Dominion is in the Air, ascribing to him the power of raising Thundrings and Lightnings, Wind and Rain. To him they prayed for Fair weather, and increase of their Fruits. Woden on the right hand was in Armour, and to him they addressed for success in War, and Victory over their Enemies: To Frisco, on the other side, for Peace and Tranquility, Pleasure and Plenty, and this Idol was represented with a Bow and Arrows, and a great Priapus.

Pontanus.
Mr. Adamus.

Woden.

Thor.

Friga.



In the order and placing these Gods, who seeth not that the *Saxons* had more respect to the *Roman* Customs than their own.

First, whereas before they represented their Idols standing, and set them upon Pillars and Obelisks, now they lay them upon Couches and Beds, exactly after the *Roman* posture.

Secondly, we see the chief Seat is given to *Thor*, who takes place of *Woden*; according to the *Saxon* account, his Father. Yet because *Thursday* with the *Romans* was *Jupiter's* day their chief God, and comes between *Wodensday* and *Friday*, therefore is *Thor* created *Jupiter*, and placed in the middle, and represented with a Crown and Scepter like *Jupiter*, and the Attributes of *Jupiter* given to him, whereas formerly *Woden* and not *Thor* was the same to the *Saxons*, as *Jupiter* to the *Romans*; So that we see *Woden* is deposed by his Son *Thor* in the new *Saxon* Theology, as *Saturn* was by his Son *Jupiter* in the Old *Roman*.

Lastly, *Fricco*, who with the Ancient *Saxons* was taken for *Wodens* Wife, and adored as a Goddess only, is now made with a great *Priapus*, and we know not of what Sex to take her, having the Members of both. Sometimes they worshipped her as a God, as she carried a Bow and Arrows, sometimes as a Goddess, as she wore a Female Vesture.

This is perfectly the *Armata Venus* of the *Romans*, who took this Notion of her from the *Greeks*, who, promiscuously, write her *Ἀφροδίτη* as well as *Ἀφροδίτη*, making her an Hermaphrodite *Venus*; So that we must not wonder that the *Saxons* coming acquainted with the *Roman* Theology, like other Nations in great measure conformed to it. For the analogy between the Gods of both People, as it now stands, appears nothing but a modern compliance of the *Saxon* Priests with the *Romans*, and of no higher date than the mutual knowledge both Nations had of each other. Neither ought it to confound the History of each others Theology, as to the genuine original Offices and Names of their distinct Deities; And if there appear any essential likenesses between both Nations, as to the order, number, and coincidence of some of their Idols, in some circumstances with one another, we must not think the *Saxon* custome sprang from the *Roman* more than the *Roman* from the *Saxon*; But it arose from some Third and ancients People, from whom both taking pattern in many things drew the same lines and figures.

The Northern Writers mention many of *Wodens* Companions, called **ÞIAR**, *Þiar*, that is, *Gods*, some whereof were Deified by *Woden* himself before his death, others afterwards, the names of which, because they are summarily delivered by *Arn-Jonas* as he found them in ancient Writings and Monuments, and may possibly serve to interpret several Names yet remaining among us, I shall not think tedious to set down. They are in number fifteen.

Odin, otherwise *Aggur*, *Thor*, *Ugug* or *Ugugur*, *Freger*, *Bedar*, *Balldur*, *Tyr*, *Niozdur*, *Brage*, *Hoddur*, *Forsete*, *Loke*, *Uale*, *Gullur*, *Panir*.

As also *Asian* Women that came along with him, called *Asinur*, who attained Divine Honour.

Frygg one of *Wodens* Wives, *Freya* the other, *Fulla*, *Snotra*, *Serdur*, *Ge-ion*, *Gua*, *Loffu*, *Skade*, *Jorde*, *Joun*, *Ilmur*, *Bill*, *Niozun* vel *Jorun*, *Plin*, *Þnos*, *Nanna*, *Rindur*, *Scofn*, *Sol*, *Saga*, *Sygin* or *Sygun*, *Aer*, *Uar*, *Thrudur*, *Ran*, *Hildur*, *Gendul*, *Þlack*, *Þist* or *Þist*, *Skagul*, *Þind* or *Rund*, *Þist* or *Rik*, *Skuld*, *Þist*, *Dis* or *Dila*.

The memory of these Women our Age still retaineth in their proper Names; As *Serdur*, likewise *Thorgirdur*, compounded of *Thor* and *Serdur*, so *Joun*, *Jorun*, *Sygun*, *Thrudur*, *Hildur*.

Besides these, many of *Wodens* Sons or Nephews; as, *Balldur*, *Heile*, *Uitvar*, *Nephur*, *Uale*, *Ale*, *Thor*, *Hildulfur*, *Hermotur*, *Sigge*, *Skiodur*, in the *Edda* *Skiodur*, *Asabragur*, *Uldner*, *Itrekur*, *Hemdallur*, *Semlingur* or *Hemlingur*, *Hauddar*, *Brage*, *Ennilanghen*, *Ennidid*, *Biern*, *Þlodid*, *Þardbeor*, *Sonnungur*, *Uingthor*, *Rymur*.

To which I may add out of the *Edda*, according to *Rossenius* his Translation, his Sons *Uegdeg* and *Begdeg*; some of these Princes were renowned for particular qualifications. *Woden* excell'd in wisdom and the Art Magick; *Thor* is commended

M m m 2

for

for Spirit; Baldur for Beauty, from whose name a common Flower, but of beautiful Colours, is called Balden-braa, that is, *Balders-brom*.

Suenonius, in his Notes to *Saxo Grammaticus*, supposeth that there were three different *Wodens*; The first and ancientest was called the *Asian*, and in distinction *Odin hin Gamble*, that is, *Woden the Elder*, He was the Son of *Saturn*. The second was *Upsalensis*, and among the *Swedes* had a splendid Temple, shining with Gold, built to his Honour; He is also called an *Asian*, but was a *Scythian* born, these two, *Suenonius* thinks, are confounded in History. The third was called *Mithoden*, that is, the middle *Odin*, of whom *Saxo Grammaticus* makes mention, he, whilst the other *Woden* was abroad in the World took occasion to feign himself a God, but at the others return, trusting more to his Heels than his Cheating tricks, he fled into *Pheonia*, where hoping to hide himself he was slain by the Rabble.

Whether there be any truth in this Conjecture we cannot determine, certainly the History of *Hengist* and *Horfa* would require some such salvo, who (according to *Bede* and *Malmsbury*) derived themselves in the third degree from *Woden*, which if true, necessarily implies there was one *WODEN* at least, if not two, later in time than him we have hitherto spoken of, to which opinion *Verstegan* inclineth.

But when we consider, that it was the usual way of Heathen Poets not to make their Hero's above three descents from *Jupiter* himself, *Sic à Jove tertius Ajax*, saith *Ovid*, why may not the same liberty be allowed to the *Saxon Scaldi*, to flatter their Princes in placing their Names nigher their fountain of Honour, the much admired *Woden*, who was the same to the *Saxons* as *Jupiter* to the *Greeks* and *Romans*, and they gave him the like Titles. For as he was saluted *nam árdýrti dýrti*, *Hominum pater atque Deorum*, so *Woden* was stiled by the *Saxons*, *fader allra Gudanna og Mannginna*, *Father of Gods and Men*.

I have given a larger Treatise of him, because he was, by far, the most-renowned of all their Idols; the words of the *Edda* are these.

Odinn er eodstur og ellstur Asanna hann radur ollum hlutum, og so sem omur Góðinn eru Mottug tha thiona bonum ell so sem bozn fozur.

WODEN is the highest and chief of the *Asæ*, and governs all things, and although the other Gods are powerful, yet they wait upon him as Children do on their Fathers.

THOR, according to the *Danish* History, was the Son of *Woden*, and came with him from *Asia*; hence he is called *Asathor*, that is, *Thor the Asian*, and from him *Thursday* taketh name. He was esteemed next in Honour to *Woden*, and to him they sacrificed Men as the highest testimony of their devotion; he is written sometimes *Thaar*, and hath been thought by many to be the same with *Taramis* of the *Gauls*, or *Jupiter Tonans*. Certain it is, whether from the similitude of Name, or some other account, after the knowledge the *Saxons* had of the *Romans*, he was generally taken in after Ages for *Jupiter*.

A memorable instance of this may be given out of an old Book of *Saxon* Homilies in the publick Library of *Cambridge* treating of the false Gods of the *Gentiles*.

An man þæscapþigende on þam iglande Creta Saturnus gehaten rýþlic 7 pælnæp rúa þ he abat his sunur þa ða hi geborena þæron 7 unþæderlice macode heopa flærc him to mete he læpde rúa ðeah ænne tolipe þeabe he abat his broðre on æn ðe þær Jovis gehaten hetof 7 ðrymlic he aþligde his fæder of þam fære fære igland 7 polse hine acþelle gif he him come to. se Jovis þær rúa rýþde gal þ he on his rýrten ge pirode reo þær gehaten Juno rýþde healic gýben heora dotra þæron Minerva 7 Venus þæporlag se fæder pullice buta 7 manega his magan manlice geþembe. þær manfullan men þæron þa manofcan godas ðe ða hæðenan þorðoðon ac se sunu þær rúa ðeah rýþdor ge þorðoðon ðe fæder þære on heopa rulan bigenge se Jovis is an þorðost ealra ðæra goda þe ða hæðenan hærodon on heopa geþýlde. 7 he hatte ðon bet þux sumnum ðeodum þon þa ðeniscan leoda lupt þær þofe.

There was a Man in the Isle of Crete, named Saturn, of such a Cruel nature that he devoured his own Sons as soon as they were born, and contrary to the custome of other Fathers made their flesh his diet; But he suffered one to live although he had devoured his Brothers, namely *Jupiter*, a Man of a great and high spirit. He drove his Father from the aforesaid Island, threatening to kill him if he returned. He was so incontinent as to marry his own Sister Juno, who was afterwards esteemed a great Goddess; To these were

were born Minerva and Venus, both of which, with many other Relations, their wicked Father incestuously polluted. These wicked Men were the chiefest Gods to whom the Heathens gave Honour, but the Son according to their filthy worship was had in greater veneration than the Father. In their erroneous Religion he was especially the most honourable, and by some Nations he is called Thor, and the Danes highly love him.

FRIGGA was the Wife of Woden, the Goddess of Love among the Saxons, her name comes from **PRIPAN**, Frigon, signifying to love. Hence afterwards she was worshipt as *Venus* among the Romans. From her Friday taketh name, what else concerneth her I have spoken before in Woden.

THISA, or DISA, the Wife of Thor, and Goddess of Justice, from her it is probably thought that our Tuesday took name, as much as to say *Thuesday*, the Swedes and Danes call it *Tiiszdag* and *Diiszgag*, the Dutch *Diissen-dach* and *Dinghesdach*, the Germans, *Dinstag* and *Zinsztag*, and according to these various pronunciations many Originals are produced of the God or Goddess to which this day was consecrated.

The English Saxon way of calling it *Tuesday*, as *Pontanus* saith, seems to refer to *Teutates*, the Germans name him *Thaut*, *Dieth*, and *Duth*, and think him to be *Mercury*; but then how comes his day to be before *Wodens* and *Thors*; *Verstegan* will have him *Tuisco*, but without any authority or reason, as I have shewn in treating of *Tuisco*, it is *gratis dictum* and can never be proved, for allowing that *Tuisco*, according to *Cesar* and *Tacitus*, was worshipped in especial manner by the Germans as the Founder of their Nation, yet doth it not follow he was *Verstegans* *Tuisco*, or that he had a day set apart to him, the English Saxon name of *Tuesday* as it is easily resolvable into *Disdag*, so where it agrees not with the other Idioms it ought not to give rule to them. For this were fondness to think that our way of pronunciation were only right, when we find all other Saxon Nations differ from us, and agree in the main among themselves. The Islanders name it *Thiiszdag*, and give this account of it;

TYR, the Son of Woden (the Genitive case of whose name is *Tyr* or *Tys* by contraction) for his Martial vertues and wisdom attained Divine Honours, to him Sacrifices were offered for Victory in battle or single combat, from him the Islanders call the third day in the week *Thiiszdag*, and *Arngrimus* saith he hath found it written *Tyrzdag*. Wormius lib. 1. cap. 4.

They who derive it from *Disa* or *Thisa*, the Goddess of Justice, write thus; Among other Goddesses, *Disa* or *Thisa* the Wife of Thor was thought as fit to be numbred as *Frigga* the Wife of Woden; From her some will have the third day of the Week called *Thiiszdag*. At *Upsall* there were anniversary Rites called *Tiiszating*, held in her Honour with great pomp and solemnity; from her a Town in *Denmark*, called *Thiseivelde* took name, having adjoyning to it a Spring and Fountain dedicated to her. Wormius.

The name *Dinstag* in High Dutch, and *Dinghesdach* in Low Dutch, *Pontanus* derives from *Dingen*, signifying to determine Controversies, and adds that *Thiisday* among the Danes comes by contraction from *Ting*, in their Tongue as much as a Bench of Judicature, happily because the determination of Causes was referred to this Goddess. Pontani

In like manner some derive Sunday, not from the Sun but the old German word *Sonen*, to Judge, as it is found in an ancient Creed.

Thaua chuinfte ist sonen quekhe entitote.

From thence he shall come to judge the quick and the dead.

And *Marnier* Versic. the fourth; Es nahet gegerender Suonotage, das gott will Suonen alle klage.

The Lords day draweth nigh, wherein God will judge all things.

But to return to *Tuesday*, what was the Original name and derivation of it, or whether it be rightly spelt *Disdag*, *Tysdag* or *Tyrzdag*, from *Disa*, *Tyr* or *Ting*, is uncertain, but it seemeth to me that our way of writing it *Tuesday* is not so ancient as any of the former, and appeareth of no longer date than the coming of the Saxons into our parts, where the name of *Teutates*, or *Theut*, was much celebrated.

They

They had also a Goddess named *Eoster*, whom I also suppose was of no higher Antiquity, being the same as *Astarte* of the *Gauls* and *Britains*. Hence the *Saxons* called *April*, *Öster monat*, and the Feast of the Resurrection *Eoster*, though some bring it from the word *Öst*, or *East*; *Verstegan*, because the East-winds blow in that Month, Mr. *Cambden*, because the *Saxons* called the Rising of *CHRIST* by the name of *East*.

Pertha was another Goddess of the *Saxons*, she was worshipped as *Mater Deum* among the *Romans*, or the *Mother of the Gods*, because from her all things were supposed to take being. *Hertha* or *Herthus* was thought to preside in human Affairs (saith *Tacitus* speaking of the *Germans*) and to relieve the People, saith the *Englisb* Translation of Mr. *Cambden*; The words of *Tacitus* are *invehi populi*, which relates to a Custome the *Romans* used of bearing about her Image in publick Processions, the People following with loud Acclamations, together with Fifes, Cymbals, and little gingling Bells. She was represented with Cities and Towns upon her head, because she was the supporter of them, and therefore the Poet, writing of her Procession, saith,

— incedit Turrita per Urbes.

And, perhaps out of the words of *Tacitus*, some such Custome might have been taken up by the *Saxons*.

Beda de tem-
pore, cap. 13.

Rheda, another Goddess of the *Saxons*, from whom the Month of *March* was called *Rhedmonath*, because then they especially sacrificed to her. This Month was also called *Lenatmonat*, as much as to say *Length-Month* saith *Verstegan*, because then the Daies began to grow longer than the Nights.

Nocca was their Sea-God, *Wormius* Monument. *Dan. lib. 1. cap. 4.* I have found in a Manuscript, that our Country-men held a certain distinction of Terrestrial and Water-Gods, for the increase of Corn and Fruit, they addressed themselves to one whose name is not expressed, but was the same as the Roman *CERES*. They held that one *Nocca*, like *Neptune*, had the Government of the Sea, and they give out when any was drowned, that he was snatched away by *Nocca*. *Nocken tog hannembozt*. In some places of *Denmark* they call him *Nicken*, and report that not in the Sea only he hath been seen, but in Rivers also and deep Brooks, in the shape of a Sea-monster with a Mans-head, especially to such miserable folks as are just upon the brink of drowning. And they report that some being taken out of the water dead, were found with their Noses red; just as if some body had violently sucked blood from them, and hence it is a common saying, *Nicken hassuer fugit hannom, Nicken hath sucked him*.

Mara was their *night-Hagg* which used to torment them in their sleep; hence they said *Maren rider ham*, the *Mare* rid him, and to this day some superstitiously take the Disease called *Ephialtes*, or the oppression of the Chest, for a *Witch* or *Goblin*, and call it the *Night-Mare*. Hence came the word *Map*, to signifie a Disease in general.

Tanfana, whether a God or Goddess is uncertain. This Idol is mentioned by *Tacitus*, whose Temple upon the confines of the *Marsians* was destroyed by the *Romans*. *Caesar* (saith he) to the end that the waste and spoil of the Country might spread wider, divided his greedy Legions into four Bodies, for the compass of fifty mile together with Fire and Sword he made havock of all, not sparing either Sex or Age. All things sacred and prophane were levelled with the Earth, and amongst them the most famous Temple of *Tanfane*. *Lipsius* upon this place, thinketh the Etymology of the word may be fetched from *Taenfunk*, signifying the beginning of all things. But this, as being too far fetched, is generally rejected. *Loccenius* writeth thus;

Antig. Sueo-
goth. cap. 3.

Tanfana seemeth to be derived from *Tan* or *Than*, signifying in the German Tongue a Firr-tree, and *fahn* or *fan* in the old Gothoteutonic, a Lord. In the Hymn of the Blessed *VI R G I N*, written in old Language by Bonaventure Vulcanius, and published at *Leiden*, it is found thus; *Wiki Letd saiwala menia fan*, i. e. My Soul doth magnifie the Lord, and in the Song of *Simeon*, *Fra Lettai scalc teinana frauginon fan*, Now lettest thou thy Servant depart in peace, Lord. *Martianus Capella lib. 11. de nuptiis Philologiae & Mercurii*, saith, They are called *Panes*, *Fauni* and *Fanes*, &c.

nes, &c. who inhabit Woods, Forrests, Groves, Lakes, Fountains and Rivers, upon which place Grotius (ex Glossis Isidori) thus observeth, Fones are Gods of Woods, the Goths would write them *Fanes* or *Faaneg*. Therefore *Tanfana* mentioned by Tacitus, seemeth to have been nothing else but the Patron or Lord of some Grove. The Romans would call him *Sylvanus* or *Mars*, because he presided over Woods, and was thought to drive away Wolves and secure Fences. And Lucius and Johan. Frensheinius will have it *Diana*. And this Reason is further added, because the Temple of *Tanfana* stood in a Grove between *Amisia* and *Luppia* in *Westphalia*, as its situation is described by *Cluverius*. Now that the Grove was of *Fir* may very probably be gathered from the importance of the word, which kind of Trees (without doubt) were anciently more abounding in Germany than now adaies, when the ground was not so well cultivated. Nor was it an unusual thing in other Nations to fetch the names of their Gods from particular Trees, and especially Groves; So *Jupiter* of the Romans was called *Fagitalis*, from a Grove of Beech-trees consecrated to him (as *Pliny* writeth.) Thus *Loccenius*.

But this derivation seemeth not satisfactory, upon the account that the Ancients worshipped their *Fawns* and *Satyr*s, and such like Gods that presided in Woods and Groves, not in that high manner as we may gather *Tanfana* was worshipped. To such petty Deities they erected only Altars of *Turf* and such like materials, and offered Fruits and Spices upon them; And when we read of *Jupiter Fagitalis* or *Viminalis*, or the like, we must not understand by them was meant the chief *Thunderer*, but take them for some *Vejoves* or little *Jupiters*, who, for such small Offices they were employed in, were contented with a wooden Statue, and once a year a Garland. Had *Tanfana* been such a God or Goddes only, certainly *Tacitus* would not as he doth so particularly make mention of him, for, whereas he passeth over all other Sacred places, he especially recordeth this Temple of *Tanfana*, giving it the title of *CELEBERRIMUM TEMPLUM*, the most famous Temple, so that we may rather take him for some great Divinity, and so indeed his name importeth, for as *fan* signifieth *Lord*, so doth *Tan* or *Thane*, *Great*.

Mr. *Sheringham* giveth another account of it. I had rather, saith he, interpret *Tanfana* the God of *Lots* from the Saxon word *Tan*, signifying a Lot. And this interpretation seemeth more congruous, because the Antient Saxons who possessed *Westphalia* and the Countries adjoyning, used especially to decide their affairs by *Lots*, and he refers us to *Somner's Saxon Dictionary* upon the word, and the *Saxon History* of *Bede*, concerning their election of Captains by Lot.

Bede Hist. Eccl. c. 11.
Tacitus de Germanis.

And that this was a very Ancient custome of the Germans in general, *Tacitus* who writ of this very *Tanfana* taketh notice. They used also casting and drawing *Lots* very much, their way of proceeding was plain, they cut down a Branch from some Tree that bare fruit, and then cleft the same into little slips, and after they had distinguished them with different notches, they scattered them helter-skelter upon a white Cloth. If it were a Publick Consultation, the Priest of the City; if a Private, the Master of the Family first praying to the Gods, and with eyes lift up to heaven, took each of them up three times, and then interpreted them according to the mark set before upon them.

By this description it is scarce to be doubted but *Tanfana* was their God of *Lots*, to whom they addressed themselves to interpret future Events, and perhaps it was to him they payed their Vows (a Custome mentioned by * *Sidonius*) when they drew out every tenth Captive by Lot, and hung them up upon a Tree; or if this strangling of Captives was performed to the honour of *Woden*, according to his own institution, yet the particular determining of the party most acceptable might be the peculiar office and imployment of *Tanfana*. *Tan* properly signifies a twig or slip, and by a Metonymy a Lot made of a Twig, or as *Tacitus* hath it, the Branch of a Fruit-bearing tree.

Lib. 9. Epist. ad Numanti

In the Laws of *Friesland* (Tit. 14.) there is one yet extant concerning the manner of Casting *Lots*, which it seems continued in use after Christianity it self, some few circumstances only varied, but the name of *Tan* (whereby they called their *Lots*) still exactly preserved. The Law runs thus;

Hottomans disjunctio de feno dis, lib. 5.

The *Lots* ought to be after this manner, Two slips cut off from a Branch (which slips are called *Tanes*, one signed with the sign of the Cross, the other unmarked) being wrapt up in a clean Cloth are to be laid upon the Altar, or on some Relicks, and the Priest, if any be present, or for want of one, some young Child may take one

one of those Lots from the Altar, in the mean time prayers are to be made to God. If those seven who have sworn concerning Manlaughter committed, have sworn true, that he should shew it by some evident token. If he takes up the Lot which hath the sign of the Cross, they shall be innocent that have sworn, but if he take up the other then every one of the seven shall make his own Lot, that is, a Tane made of a Twig, and shall sign it with his own mark, so distinctly, that he and the rest that stand about may know it again to be his. This done, they shall wrap them all up in a clean Cloth, and then lay them on the Altar or Relicks, then the Priest, if any be present, or if not, as was said before, some innocent Child shall take them one by one from the Altar, and as they come, demanding at every one whose Lot it is, shall deliver it to the true party that knoweth it to be his own, he whose Letter is last of all drawn shall be forced to make composition for the Man-slaughter, the rest whose Lots came before shall go free.

Had not this custome by deciding Controversies by Lot been used in a Religious way by the Heathen Saxons, the Christians had never brought it into the Church, who though they thought it necessary to comply with some Customes, which the headiness of those times would not be weaned from, yet they never thought fit to advance them to a higher nature; so that what was here performed on the Christian Altars, was no more than what had been done on the Heathen before, the Object only of the worship being changed from Tanfana their God of Lots, to the true GOD who knoweth all things.

Alfur, by this name they called their *Elves* inhabiting Rocks and Caves, and the Sacrifices to them were called *Alfblot*, they were supposed not above a cubit long; the *Goths* called them *Dwergh*, and the *Saxons* *Dwerg* and *Dwroph*, from hence we call a little Man a *Durgen* at this day. The chief of these *Elves* or *Fairy's* was *God Sognoz*, the second *Durin*, &c. their Nation was divided into *Guttels*, or *Crulls* and *Coballs*, good and evil spirits, but of this enough.

We read of another famous Idol among the *Saxons* named *Irman-saul*, the Original of its name is variously guessed at, some would have it written *Hermes-saul*, i. e. the Pillar of *Hermes* or *Mercury*, who appears was worshipped by the *German's*. *Verstegan* calls him *Ermentewol*, and as he thinks more rightly *Ermentewol*, as much as to say, the Pillar or Stay of the Poor, from *Saul* or *Setol*, a Pillar, and *Earm*, with the *Netherlands* *Arm*, signifying Poor; but this is a more Novel opinion and grounded upon no foundation, much like them who will needs have him *Mars*, and *Ermentesaul* to be nothing but *Arms-Saul* or *Agni Saul*, *Mars his Pillar*, or the Pillar of Arms.

Schedius,
Syntag. 3.

His Effigies represented a Man in Armour, in his right hand a Military Engine or Standard, bearing a Rose, to signifie, that as that flower was but of short continuance, and no sooner blown than withered: so was the event of Battles. In his left hand he held a pair of Scales, the emblem of War, to shew that as one side riseth so the other falleth. Upon his Breast he carried a Bear, to intimate the inward Courage of mind, and on his Shield a Lion, to set forth how Valour should be invincible in Onset; He was placed in a field of Flowers, to intimate that nothing is sweeter to a Souldier than the field strowed with Enemies.

Dietmar, lib. 3.

His Statue was found at *Mersburge* with this Inscription;

D U X E G O
G E N T I S S A X O N U M
V I C T O R I A M
C E R T A M P O L L I C E O R
M E
V E N E R A N T I B U S.

The

The Inscription being Latin, it should seem that it was the Statue of some Hero set up by the Saxons after their acquaintance with the Romans; And because the proper name of it is *Irmann Saul*, not *Hermes Saul* (for how came the Germans to be acquainted with the Greek name of *Mercury*) *Schedius* with great reason guesseth it was the Effigies of *Harminius* Captain of the *Cherusci*, a Saxon Nation in the daies of *Augustus Caesar*, and that by corruption of time, for *Harman's Saul*, it came to be pronounced *Irmann Saul*, which alteration is so small, and the devise of the Statue agreeth so exactly with the History of *Harminius*, that his opinion seemeth more than probable; For never man deserved more to be placed in the number of the Gods than this *HARMINIUS*, who, by Roman Writers themselves, is stiled *The Deliverer of Germany*, and is confessed to have given the Roman Empire, then in its full strength, such a blow, as made the foundation of it shake for a long time after.

His History therefore I shall not think impertinent or tedious to deliver, because it conduceth to the Illustration of this Monument, and to the Honour of our Ancestors, who at the first grappling with the Roman Eagles under the Conduct of this *Harminius* gave them such sensible marks of their power and policy, as their Emperour himself at that time, nor their Writers after could never dissemble.

Quintilius Varus, a man of a quiet disposition and easy parts, more accustomed to the slow method of Camps than the quick motions of War, dull and covetous, was Commander of the German Army, who thinking the Germans had nothing of Man in them, but voice and figure, began to cast with himself, that whom the Sword could not tame, Laws and Jurisdiction might allure and temper.

With this design having entered the midst of Germany, he set up his Courts and Tribunals, and drew out the Summer in hearing and determining Causes. But they, who in the midst of their fierceness had secret reserves of cunning and craft, a Nation full of subtilty and deceit, now with feigned processes, and seeming hot accusations of one another, then, when the Cause was decided, with high prayers of the Roman Justice, which ended those Controversies by Hearing, which used to be determined by the Sword, drew *Quintilius* into so great security, that he thought himself rather a Judge in the Roman Courts, than a General in the midst of Germany.

Whereupon a young Gentleman of a sudden apprehension and quick wit, by name *HARMINIUS*, the Son of *Sigimer* a Prince of that Country, of a lively Countenance, and carrying the sparkes of disdain in his eyes, who had served formerly under the Romans, and attained to the Equestal Order, seeing the pride of *Quintilius* increase with his security, entered into thoughts how he might ease his Nation from that growing Insolence; For now the Germans generally began to be weary of *Quintilius*, who with his Rods and Axes exercised a too arbitrary and lordly power over them: wherefore taking into his Conspiracy a few of the chief of his Country, namely, *Liber* a Priest of the *Catti*, *Segimund* the Son of *Segestus*, a Priest of the *Cherusci*, *Veromarus*, *Egmarus*, and his Son *Sosithacus*, *Berthorites*, *Theodoricus*, all Saxon Princes, he began to put his designs in execution, but he could not carry it so privately, but that intelligence was brought to *Quintilius* of the design by *Segestes* the Father of *Segimund*, one of the Conspirators; but *Quintilius* not believing the report, like one lull'd in a deep sleep, and *Harminius* not giving time for a second Alarm, the plot took effect. *Quintilius* is assaulted by a Party just as he ascended the Tribunal, whilst others in great numbers set upon the Roman Souldiers in their Camp, who not being able to defend their Trenches, which were on every side invaded, and trusting to the Woods and Marshes, are here most miserably cut in pieces and destroyed by their nimbler Enemies.

Quintilius seeing all lost slew himself with his own Sword, hastning that death which otherwise the insulting Enemy might have made more dishonourable. *Caesar*, when he heard of this defeat, which was ever after called *Variana Clades*, like a man distracted tore his head and beard, often crying out, *Quintili Vare redde Legiones*; he commanded Watches to be kept in the City, and the Day continually to be observed with Mourning and Supplications: Besides he vowed to *Jupiter* the *Magni Ludi*, or Great Solemnities (which were not usual but in the highest extremity) if he would bring the Commonwealth to a better condition. And this blow, saith an Author of theirs, was so considerable, that whereas the Roman Empire before was

Velleius
Paterculus.

Florus, lib. 4.
cap. 22.

Vell. Patere.
lib. 2.
Aventinus.

Florus.

N n n

scarce

scarce bounded by the Ocean, now it was contained within the banks of the River *Rhine*.

HARMINIUS being rid of the *Romans* (take it from *Tacitus*) began to affect the Kingdom, but he found the liberty of the People to cross his design, so that after long contention with them, and various fortune on both sides, he fell at last by the treachery of his own Relations, without doubt the Deliverer of *Germany*, and who engaged with the *Romans*, not in their infancy, as other Princes, but in their most flourishing condition. In Battels he had various success, in War unconquerable, he is yet celebrated amongst Barbarous Nations: These are the very words of *Tacitus*, so that we may reasonably imagine, that this *German Saul* was set up to his Honour by the *Saxons*, who (as *Schedius* reporteth) used in a kind of Martial dance, being compleatly armed and girded with their Enemies Swords, in certain turns to surround the Pillar, and at every turn falling on their knees kiss and adore it.

Besides, they had three other Idols **Rugibith**, **Porebith**, and **Porenuth**.

Rugibith was represented with seven Faces upon one head, and seven Swords by his side, and an eighth in his hand; he was made taller and thicker than the proportion of a Man, and was worshipped as *Mars*.

Porebith had five Heads, but had no Armour.

Porenuth had four Faces, and a fifth on his Breast, on the forehead of which was his Left hand, and his Right on its Chin.

Schedius.

I believe they had the same Original as **Suantovite**, another Idol of theirs, which was represented with four Heads and four Necks, two looking forward, the other two backwards. In his Right hand he held a Horn set with divers Mettals, which the Priest every year fill'd with Wine, prognosticating by the greater or lesser decay of the Liquor the plenty of the year succeeding. His Left arm was set a kimbo, his Tunick reached to his ankles, his Feet touched the ground, the bottom of them being hid in the earth. Not far from him was set his Harness and Charriot, and other badges of Divinity.

Once a year, after Fruit-time, they sacrificed before the doors of his Temple, and kept a solemn Feast of their Nation; The Priest, all the while he was in the Temple, held his wind, which when he had occasion to draw, he ran to the door, for fear the God might be polluted with humane breath.

He had a Horse maintained for him, on which he was thought to ride to Battel, for often after fight with the Enemy he was found in the Stable all in a foam, and dirty. It was lawful only for the Priest to feed and keep him.

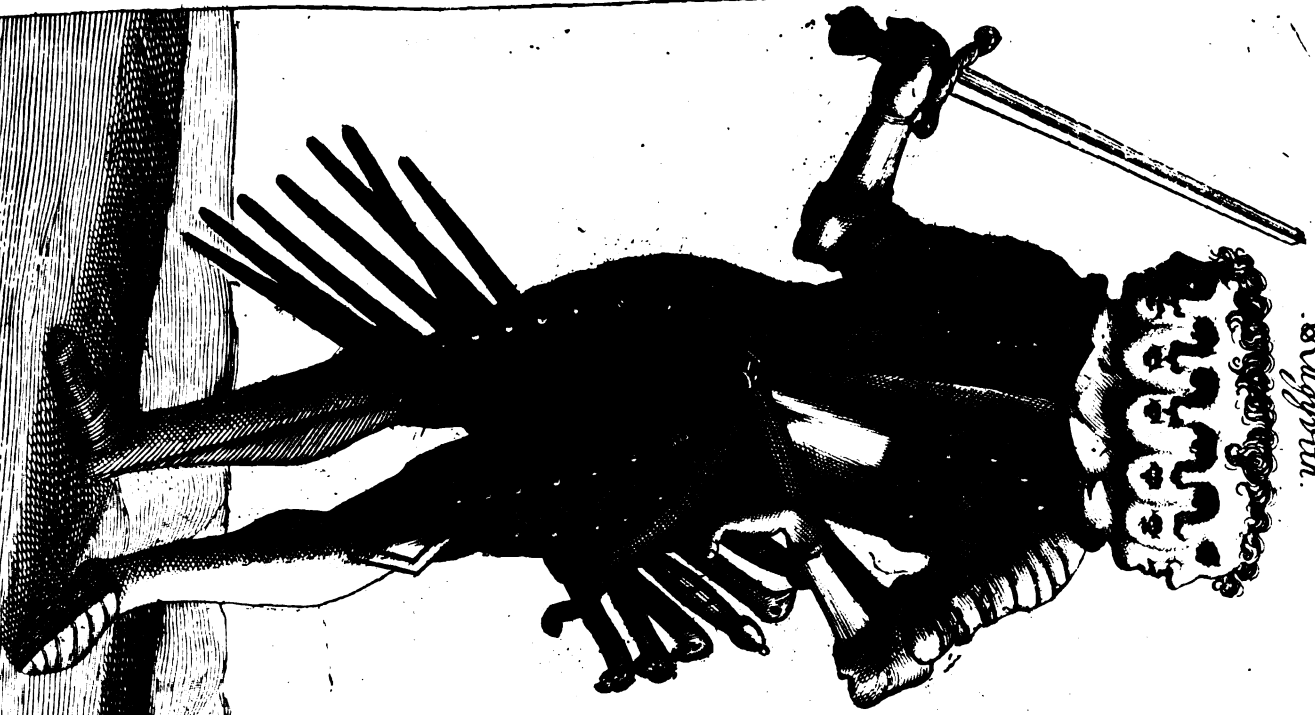
To this Horse they sought for presages in War, and inquired Events in battel; and this Custome of consulting with Horses was generally used through all *Germany*, and perhaps was the occasion of the Arms of *Saxony*, and the Names of *Hengist* and *Horfa*, and others, who were so called from this particular Beast.

This Idol was destroyed by **WALDEMAR**, King of *Denmark*, but the memory of it continued for a long time among the *Boemians*; nay, at this day they have no greater salutation, when they entertain a Stranger or a Friend, than to say, *Wité Wité*: Thus far *Schedius*, which if true, that the manner of saluting comes from *Suantovith*, then *Wité* is the name of the Idol, and *Suanto* an addition only; and hence we may derive *Porenuth* and *Porevith*, as much to say as *Poorvith*, and *Rugivith*, as much as *Rugar with*, or *With the Helper*; and it is to be observed, that the make of all of them agree in the manner of multiplying their Heads and Faces.

Schedius.

Jedutt,

Buggerith.



Porewith.



Porewith.



Suactorite.



Schedius, *Synt. 3. cap. 6.* **Jedutt**, another Idol, representing an Armed man, holding in his Right hand a Club set together with sharp spikes, and in his Left a Shield with the Arms of **Saxony**, a white Horse in a red Field.

This Statue was set up by **Lotharius**, Duke of **Saxony**, and called *Adjutorium*, in memory of his victory against the Emperour **Henry** the fifth, the Country people taking it afterwards for a God, mis-called it **Jedut** instead of *Adjutorium*, saies **Schedius**.

Flints, so called by the **Saxons**, because he was placed on a Flint-stone; He was represented just as we paint Death, but with a long Vesture cast over him; in his hand he carried a Staff with the swelling Bladder of a Sow; On his left shoulder sat a Lion; by him the **Saxons** expected to be raised from the dead.

Verstegan, *pag. 80.*

Verstegan thus describeth him: *This Idol was made like the Image of Death, and naked, save only a Sheet about him. In his Right hand he held a Torch, or as they termed it, a Fire-blaze; on his head a Lion rested his two fore-feet, standing with one of his hinder feet upon his Left shoulder, and with the other in his hand, which to support he lifted up as high as his shoulder.*

Of **Balanwou Sueb**, whom **Verstegan** calls **Olwe** and **Rhadagawg**, we have only the names, saving that to the two last the Heathen Priests sacrificed Christians.

Soltwedel, the form of this Idol was a man holding with both hands a flaming Wheel before his Breast; This, by some, is made the **Sun**, whom **Verstegan** followeth, hence **Soltwell** received its name.

Triglas, the **Moon**, her Head had three faces, and she carried the new Moon in her hands, sometimes she was represented with long Ears instead of Horns; From this **Triglas** **Verstegan** taketh his description of the **Moon**, but never mentioneth this Idol.

Þrono, this Idol held in its Right hand a Plow-share, in its Left a Spear with an Ensign, about its Temples Coronets, his Feet decked up, upon one of them hung a little Bell; his Priest was called **Misch**, he is taken for **Brennus**, not the **Gaul**, but an **Angle**.

Schedius.

Crodo was another God of the **Saxons**, he was represented an Old man standing upon a Fish, which we call a **Pearch**, he was covered over with a loose Garment tied to him with a Linnen-girdle, his Feet naked, he held a Wheel and a Pitcher, full of all sorts of fruits, Roses and Apples. His naked Head signified that God ought to be worshipped with pure mind, and uncovered. By his Linnen-garment was expressed Liberty, for the inviolable defence of which they ought to resist their Enemies, even with hazard of their lives, as a **Pearch** doth a **Pike**. The Wheel was to put them in mind of Unity, that they should unanimously, and with joynt force resist the Enemy. By the Linnen-girdle was noted Friendship, which ought to be preserved without spot or blemish. The Pitcher with the Fruit denoted Time, which produceth all things for the use of Man; Thus **Schedius**.

Verstegan, *pag. 77.*

Verstegan describeth him after this manner; *The last, to make up here the number of seven, was the Idol Seater, fondly of some supposed to be Saturnus, for he was otherwise called Crodo; This goodly God stood to be adored in such manner as I have here pictured him. First, on a Pillar was placed a Pearch, on the sharp-prickled back whereof stood this Idol. He was lean of visage, having long hair, and a long beard, and was bare-headed and bare-footed. In his Left hand he held up a Wheel, and in his Right he carried a Pail of water, wherein were flowers and fruits. His long Coat was girded unto him with a Towel of white Linnen; his standing on the sharp finns of this Fish was to signify, that the Saxons for their serving him, should pass stedfastly and without harm in dangerous and difficult places. By the Wheel was betokened the knit Unity and conjoynd Concord of the Saxons, and their concurring together in running one course. By the Girdle, which by the wind stream'd from him, was signified the Saxons freedom. By the Pail with flowers and fruits was declared, that with kindly Rain he would nourish the Earth, to bring forth such Fruits and Flowers; and the day unto which we yet give the name of Saturday, did first receive (by being unto him celebrated) the appellation.*

Whence he had this description and Theology, or why he called **Crodo**, **Seater**, I know not, unless we allow him a liberty (as he usually takes) of feigning what best makes for his own purpose.

That

That *Crodo* was the same with *Saturn*, some have imagined from a derivation of their own, wherein *Xpiv*, and *Crodo*, carry a marvellous similitude; but how *Crodo* and *Seater* come to be the same, if *Seater* be not *Saturn*, which *Verstegan* saith is a fondness to think, I confess I have not yet learned, and till we hear of such a God in more authentick History than his, I think it will be the wisest way to let *Crodo* alone, and grant that *Saturday* was dedicated to *Saturn* by the *Saxons*, after their acquaintance with the *Romans*, though we know not the name by which it was originally called. We read in *Pontanus*, that the *Danes* called it *Lestverda*, which seemeth to have respect either to the publick Bathings they used on that day, or else to the consummation of Marriage, after both Parties the day before had made their addresses to *Frigga*, for *Lowen losse*, and *Wyp losse*, signifie in the *German Tongue* Nuptial Ceremonies, and *Croelomelse* with the *Danes* is a Contract.

Wormius, writing of this God whom he calls *Crodan*, intimates (contrary to *Verstegan*) that he was taken for *Saturn*. They relate (saith he) that *Crodan* was instead of *Saturn*, namely, the President of Evil and Mischief, hence *En Crodan skalck*, signifies a man given to all wickedness. At *Hartisbrog* he had a Statue and Pillar, together with the fore-mentioned *Jedutt* or *Jodutt*. *Thurius* calls him *Croto*, who says, his Statue at *Hercynopolis* was destroyed by *Charlemain*.

Novum Dan.
lib. 1. cap. 4.

Deffo. Antiqu.
lib. 5.

Besides this long Catalogue, they had other Idols, as *Goëa*, the Daughter of *Thor*, from whose name they called *February*, *Goe-monat*, *Vagnost* and *Hading* Presidents of War, *Rostiph* the Fore-seer, *Rostar* the Cruel, *Fro* or *Froto* the Servant of the Gods, *Methot* their Priest, *Blakulla* the Goddess of the Sea, *Minning* a notable Satyr, with many others too tedious to be repeated.

But before I conclude the History of the *Saxon* Gods, I will give one instance more, because it relates to what was said before, concerning the analogy between the *Saxons* and *Romans*, as to many points of their worship, whereby the Reader may be able to guess how it came to pass that Nations so far distant from one another, so different in Language and Manners, and so late acquainted, should nevertheless have many things so exactly agreeing.

Part of the * *Suevians* (saith *Tacitus*) sacrifice unto *ISIS*; for the cause and original of this foreign Worship I have little to say, unless the figure it self, fashioned after the manner of a † *Brigandine*, sheweth that the Religion was brought to them. It is not impossible but the *Saxons*, between the time of *Julius Caesar* and the daies of *Tacitus*, might have learnt the worship of this *Isis* from the *Romans*, as the form of the Image, noted by *Tacitus*, might seem to imply; For not long before *Tacitus*, *Drusus* had made good progress into *Germany*, and those Parts the *Saxons* inhabited, as we find in *Florus* a *Roman* Author. *Drusus* (saith he) for the defence of the Province, placed every where Forts and strong Holds upon these Rivers; The *Mosel*, the *Elbe*, and *Wefer*, and upon the *Rhine* he erected above fifty Castles. By the name of Castles, the Ancients meant not only Forts but Cities, and possibly these places built by *Drusus*, might, by the negligence of Northern Writers, be attributed, as they often are, to *Julius Caesar*, who, according to his own writings, was not above eighteen daies journey beyond the *Rhine*. *Caesar* never makes mention of *Isis*, in reckoning the Gods of the *Germans*, and therefore it may be thought that the *Saxons* learnt her Worship afterwards; And there is no time so probable as during the continuance of *Drusus* in *Germany*, who, without doubt, was the first that laid the *Roman* yoke upon their Necks, to the well fastning of which, it was alwaies thought necessary to injoyne the *Roman* Gods, as well as Customes, Language and Laws.

* The Angles.

† In modum
liburni.
Liburnum was
a kind of Se-
dan made like
a Brigand-
dine, in which
the Roman
Nobility
were carried.

Now it may possibly be the time that those seven Towns were erected to the Honour of Seven of the *Roman* Deities, the building whereof, by the Northern Writers, is vainly attributed to *Julius Caesar*, namely, *Saterburg* to the honour of *Saturn*, *Hamburgh* to *Jupiter-Hammon*, *Marsburgh* to *Mars*, *Solwedel* to the *Sun*, *Magdeburgh* to *Venus*, *Heresburgh* to *Mercury*, *Laneburgh* to the *Moon*, and now it may be also that *Ilsenberg* might be dedicated to the Honour of this *ISIS*.

And

And indeed we find that the *Roman* Souldiers paid their Vows to *ISIS* in *Germany*, as appears by this Inscription there found :

Sched. *Synt.* 1;
cap. 9.

ISISIDI
SACRUM
SEX POMPEIUS
SEX L. SYRUS
MIL.
LEG. V. AUG.
VS. L. M.

And another found in *Bavaria* :

ISISIDI
MYRIONYMÆ
SACRUM
FESINUS T. JULI
SUTURNINI
G. P. P.
SERRARI POSUIT.
FORTUNATUS
EJUSDEM SER. TS.
FACIUNDUM
CURAVIT.

These *Roman* Inscriptions testify she was highly worshipped in *Germany*, but I believe she was not first brought thither by the *Romans*, but as may be gathered from *Bochartus*, by the *Phœnicians* upon the Sea Coasts of *Belgium*, or else by this *OSIRIS* King of *Egypt*, who entred into *Germany* with an Army as far as the *Danube*.
This

This expedition (as *Diodorus Siculus* relates) he left inscribed upon a Monument, which he thus translated into the Greek Tongue.

Εἰμι ὁ ΟΣΙΡΙΣ ὁ βασιλεὺς ὁ ἑαλενός ἐπὶ πᾶσι χώροις ὡς εἰς τὰς ἀνέκτους πύρας τῆς Ἰσθμῆς καὶ τὰς πύρας τῆς Ἀρκτοῦ καλλιμῆδος μέχρι τῆς Ἰσθμῆς ποταμῶν πηγῶν.

I am OSIRIS, who led an Army into every Region as far as the uninhabitable Countries of the Indians, and those lying to the North as far as the fountains of the River Ister.

If this be true, we need not seek far to know, how the Gods of the Saxons and Romans came to be many of them the same, having both of them the Egyptians for their Masters.

ISIS (saith *Aventinus*) after the slaughter of her Husband and death of her Son, came into Germany to *Gambrivius* (whom the Germans esteem the first Inven-
Aventinus, lib. 1. Annal. 2.
ter of Ale) whom she taught the use of Corn, and how to sow, thresh, and grind it, and how to make Bread of it; and possibly to Her *Gambrivius* owed the Invention of Ale likewise, for we read in *Herodotus* that a drink made of Corn was first found out in Egypt: And this may suffice to have spoken of the Gods of the Saxons.

HAVING finished what I intend concerning their Religion, in the next place we come to treat of their Civil and Military Customes. Some were of greater Antiquity as being derived from the first beginnings of their Nation before they came from Asia. Of this sort I shall only touch of a few, because I desire to hasten to those times that more nearly relate to our selves.

They had a Custome, which afterwards spread over all Germany, not to begin Battel until they had consulted with their Wives (whom they chose for that purpose) whether by Lot, or other presages they found it convenient to fight, or no: thus *Tacitus*, who also giveth the reason; For (saith he) they think that in Women there is a kind of San-
Tacit. de Mor. Germ.
ctimony and foresight, so that they disdain not their Counsel, nor neglect their Answers.

Cæsar, when he made War with *Ariovistus* King of the Nations, living upon the Rhine, as himself declareth in his Commentaries, understood by some Runagates, that his Enemies were advised by a certain sort of Cunning Women not to give Battel before the New Moon (a time very much observed by our Ancestors) which when he had learned, and knew to be the way of those Countries, he forced them to Battel; and this Stratagem, grounded upon the superstition of his Enemies, so prevailed, that *Ariovistus* (though attended with four hundred thousand fighting men) was quite discomfited and put to flight.

Clement Alexandrinus writeth thus: There are, saith he, among the Germans a sort
Clem. Alex.
of Women which are called Holy, who observing the heads of Rivers, and the sound and rolling of Water-falls, guess at, and foretel things to come. These permitted them not to fight with Cæsar until the New Moon.

These Women were called by the Saxons *Adelctung*; the reason of their name I have given before, how that it sprang from the Runic or Magick way of writing invented by Woden. The Gauls called them *Alirons*, and *Aventinus* giveth this description of them: The Cimbrians had a kind of Women that used to foretel things to come,
Avent. lib. 1. Annal. Boior. 1.
whom in their Country Language they called *Alirones*. These being girt about with brass
ex Strabonis lib. 7. Geogra.
girdles or belts, bare-footed and gray-haired, with a linnen Tunic and white Vest, which was underneath fastned with brass-buttons, running among the Tents with naked Swords, fell among the Captives, and striking them flat to the ground, drew them along to brass Gauldrons, then lifting them up cut their Throats, and by the blood that fell into the Gauldron foretold the event of War; Others opening their Bellies by their bowels, interpreted Victory. In the midst of fighting they used to beat the Skins which covered their Carts so quick and hard, that they would yield a fearful and horrid drumming.

The Saxons did not reckon time by Years, but by Winters, so likewise the Age of their life: and this Custome they continued after Christianity it self.

Mr. *Sheringham* produceth an old Saxon Manuscript, wherein the Age of our Saviour Christ is so computed, which for the sake of them who love to search into the ancient Customes of our Ancestors, I will set down word for word out of him.

Se hælens Crist gýððan he to fýrum life com 7 mann pæpð gepeaxen Ðapa he pær þnættig þintpa eals on þære mennisenýrre Ða began he þonþpa þincenne 7 geceap þa tþelf leorningenhtar þa Ðe pe apotolar hatas.

This Saviour Christ, after he had come into this World and was grown up, when he had lived in his Humanity thirty winters, he began to work Miracles, and then chose out twelve Disciples, whom we call Apostles.

They

They likewise counted their time, not by Daies, but by Nights, and we at this day say a Sennight and Fortnight, not Sevendaies and Fourteendaies. And the reason of their counting by Nights and not by Daies might arise from that high superstition they had of the Moon, whose Increase and Wane they observed in the beginning of Actions of the highest concern.

They used to engrave upon certain squared Sticks (saith Verstegan, but whence he had it I know not) the course of the Moons of the whole Year, whereby they could alwaies certainly tell, when the New Moons, Full Moons, and Changes should happen, as also their Festival-daies; and such a Carved stick they called Al-mon-agh, that is to say, Al-mon-heed, to wit, the regard or observation of all the Moon's; and hence, saith he, is derived the name of Almanac.

This derivation is like many others of the same Author, carrying a World of seeming Invention and pure Ignorance, for who knoweth not that *Almanac* is an Arabick composition, from which Language also we borrow many other terms in Astronomy, as *Nadir* and *Zenith*, and in Chimistry the words *Alchimy*, *Alembic*, all made up of Greek words with the Arabick particle *Al*.

Saxo Gram.
lib. 1.

They made Leagues and Friendships in blood: Thus *Hading* Son of *Gran*, King of *Denmark* entered into Society with *Lifer*, the Pyrate, as Saxo writeth. *The ancient Danes, when they made a League, used to bedaub their foot-steps with blood sprinkled on them, strengthening the Obligation of friendship with the mutual mixture of their blood, by which Method Lifer and Hading, being knit together in the strictest Bonds of Amity, proclaimed War against Loker, Lord of the Curetes.*

This Custom the *Getes* in all probability, brought out of *Scythia* with them, for, we read, it was the Customs of the *Scythians*, as is plainly seen in *Lucian's* Dialogue, inscribed *Toxaris*, or Friendship, wherein *Toxaris* is introduced, thus speaking. *As soon as we have cut our fingers, and dropped the Blood into a Bason, and dipped the top of our Swords in it, and then lifting up the Cap, and drunk both together, there is nothing that can part us.*

Herod. lib. 4.

And *Herodotus* writeth almost the same of them, for having put Wine in an earthen Vessel, they mix their own blood with it. *They that make the League with a little knife, or sword, make a gash in their bodies; then they dip their Seax, Arrows, Pole-Ax and Sword in the Cup, which done, they use many Imprecations, and afterwards drink up the Wine, not only they who make the League, but their Followers of the chief Rank.*

The same is witnessed also by *Pomponius Mela*: but it is needless to heap up Testimonies in a thing so evident. And that this Custom generally spread over *GERMANY* may be gathered out of another Author, of good Reputation.

Athen. lib. 1.
cap. 11. Dip-
nos. ex Posid.

The Germans, saith he, in their Drinking-Festivals embracing each other cut the Veins of their foreheads, and the blood that falls into the Cup they stir about with the Wine and drink it off, thinking they have attained the highest piece of Friendship, when they have tasted one anothers blood. After this sort of drinking they anoint their Heads with the oyl of *Roses* or *Hony* to allay Vapours, but for want of that, they use Wine and *Spikenard*.

When they were to consult of matters of weight and importance, besides the inspection of Beasts Intrails they especially observed the neighing of Horses; For this purpose the whitest that could be pickt out were kept at the publick charge in Groves and Parks set apart from them. These were never set to Common work, but drew the Holy Chariot, which was followed by the Priest, and King or Prince of the City. Their Presages, of all others, carried the greatest credit both with Priest, People, and Prince, for they looked on themselves as the Servants of the Gods, but their Horses as their Intimates.

This Custome continued longest in *Pomerania*, as *Saxo Grammaticus* and *Cranzins* observe, where they had this custome of consulting them.

When a War was designed against any Province, they set up before the Temple three rows of Spears, over every Spear two other ran cross-way, then the Horse was led out by the Priest, who used many Prayers upon the occasion; when the Horse came to the ranks, if he passed them with his right foot forward and not left, then they counted it a good Omen, but if but once in passing them he put his left before his

his right, then they desisted from their Enterprizes. *From this great opinion they had of Horses, perhaps (saith Mr. Camden) the Dukes of Saxony gave a Horse for their Arms.*

To try before hand what would be the issue and event of War, they used some way or other to get a Prisoner of that Nation with whom they were to make War; when they had taken him, they chose out one of their own Country-men to fight with him, and having armed both Champions with the distinct Weapons of their own Nation, they reckoned by him that was Conqueror, which side would carry away the Victory.

In matters of moment which could not otherwise be decided, they used among Saxo Gram, themselves to refer the Controversie to combat. Thus *Handing*, Prince of Saxony, and *Helgo*, King of Denmark, fought about the right of the possession of *Juteland*; in which combat *Hunding* was slain, and the Saxons upon agreement made before, delivered the Country to the Danes: So our Historians mention the like between our *Edward*, and *Canute the Dane*.

This was a very ancient Custome of the Saxons, as appears by those Reasons given, *Sched. Syst. 2: why they retained it even under Christianity it self; amongst which this is one, Be- cap. 46. cause they had received it from their Ancestors in the Island Scandia.* This was called *Kamp-fight*, and he that fought it *Kampffet*.

I have spoken before, how the Saxons counted it the highest ignominy in the World to die by Age, or Disease, and this was generally the opinion of all the Northern Nations. *Cicero* writes of the *Gimbri*, that about to die in Battel they rejoiced exceedingly, but made heavy moans in time of Sicknes. And *Lucian* admires this Theology of theirs;

— Certè populi quos despicit *Arctus*
Felices errore suo, quos ille timorum
Maximus haud urget lothi metus, inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis, & ignavum reditura parcere vitæ.

Happy the Northern Lands in their mistake,
Whom Death, the Prince of Terrors cannot shake.
Headlong these Men on naked Swords dare run;
Their Souls ne'r shrink at Death, which they might shun;
They think it base to hoord up life, and vain
To husband that which spent, returns again.

Strabo writes the same of the *Massagetes*, *Τὰς δὲ νότον ἀνέχοντες πίναντες, ὡς ἀνθρώποις, καὶ ἀνθρώπων* *Geogr. lib. 11.* *and Superior Beasts.* They who die of Sicknes, they sling them out as wicked, and worthy to be devoured of Beasts. And certainly the Saxons had the same opinion, that it was a kind of wickedness to die idly, otherwise they had never invented a Hell for it, as I have shewn they did.

Herodotus writes of the *Massagetes*, that it was esteemed so ignominious a thing to die of Sicknes, that Ancient men were sacrificed to the Gods by their nearest Relations. This Custome the Saxons used, for all *Woden's* Followers, named *Diars*, were offered to him before their death:

Njord aff Niogard, holt sidan wed macht thet ypperste Blodloster i Sverige *Cron. Antiq. Suegoth.*
och bleff en walczman ofwer thet, Ihans daghar war har godh tisth sa at
folcket meente han radde for ahz och fridh Bthi hans tisth dodde boyt the masse
Diar ozh wordo alle offrade til odhan och sedan bzende Njord bleff dodh aff
Soot och lat sigh offra till odhan for an han dodde sedan bzende the Swenska
honom och honom begrete.

Njord, of *Niogard* afterward, that is, after the death of *Woden*, had the full power of ordering the Sacrifices; In his daies all things prospered, so that the People looked on him as advanced for their honour and quiet. In his time all the *Diars* were sacrificed to *Woden*, and afterwards burned. *Njord* in his Old age before he died, provided that himself should be offered to *Woden*, afterwards the Swedes burnt him, and wept for him.

O o o

The

The similitude of Customes where other circumstances likewise agree, hath been alwaies looked upon as a proper Argument to prove a near Relation of the People themselves.

This likeness of Manners between the *Saxons* and *Gutes* in the foregoing Instances may serve a little to evidence from whence the *Saxons* took Original; and because it may not seem a new Invention, I shall close up all I have said upon this subject with the Law of *Edward the Confessor*, wherein the *Gutes*, there called *Gutes*, and the *Engliſh*, are confessed to be one and the same People.

De illis qui possunt, & debent de jure cohabitare, & remanere in Regno *Britannia*.

Britones verò Armorici, cum venerint, in regno isto suscipi debent, & in regno protegi, sicut probi cives. De corpore regni hujus exierunt quondam de Sanguine Britonum regni hujus. Gutsi verò similiter, cum veniunt, suscipi debent, & protegi in regno isto, sicut conjurati fratres, sicut propinqui, & proprii Cives regni hujus. Exierunt enim quondam de nobili Sanguine Anglorum, scilicet de Engra Civitate, & Anglici de sanguine illorum, & semper efficiuntur Populus unus, & Gens una.

Concerning such who may, and ought of Right to cohabit, and remain in the Kingdom of Britain.

* Britain in France.

The *Britains* of * *Armorica*, when they come, ought to be entertained in the aforesaid Realm, and protected in the same as good Citizens: Of old they went out of the body of this Realm, of the blood of the *Britains* of this Realm. Likewise the *Gutes*, when they come, ought to be entertained and protected in the foresaid Realm, as sworn Brothers, as near Kinsmen and proper Citizens of this Realm: for they proceeded of old from the noble Blood of the *Angles*, to wit, out of the City *Engra*, and the *Angles* from their Blood, and they are alwaies esteemed one People, and one Nation.

Thus much concerning the more Ancient Customes of the *SAXONS*; We come now to those times, wherein they began to appear upon our Coast, until their arrival in *Britain*: take the account as it is here and there delivered in Good Authors.

THIS Nation of the *SAXONS* was generally of a most Warlike temper, their valour and hardiness in War is thus celebrated by *Zosimus*.

For Courage of mind, (saith he) strength of body, and enduring labour and travel, they are of all the *Germans* most renowned; the same saith *Orosius*, who stileth them terrible for hardiness and agility. *Marcellinus* said, they were dreadful to the *Romans* for their sudden and quick motions; and *Aegyppus* makes them a nimble, swift, and dodging Enemy. *Saxony*, saith he, is a Region or Country in respect of its Marshes unapproachable, and surrounded with comberſom Countries, not easie to be passed through; By reason whereof, although they procure to themselves greater security for War, and although it self was often represented Captive to exalt the *Roman* Triumphs, yet they retain the repute of being a most Valorous People, especially excelling all others in Piracy; howbeit, trusting to their swift Pinnaces and Fly-boats (not in fine force) provided rather for flight, and to make escapes, than to stand to battel.

Exactly

Exactly after the same manner *Isidore* describes them. 'The Nation of the Saxons, 'situated upon the Coasts of the Ocean, and among Marshes unpassable, is for 'Warlike courage and nimbleness expert at Service, from whence they took their 'Name, as being stout, valiant and hardy, and renowned above all others for 'Piracy.

They were tall of stature, and for feature and good proportion of limbs conspicuous. *Witichindus* the Monk thus sets them out: 'The *Franks* admired 'these Men for their excellency, as well in Body as Mind; they wondered at them 'for their new and strange Apparel, for their Armour, and the Hair of their heads 'that covered their shoulders; but most of all for their stedfast and constant Reso- 'lution, and Valiant spirits. They were clad in Souldier's Cassocks, and had long 'Spears for their weapons; they put confidence in their little Bucklers, and wore 'great Knives at their backs.

However it may seem, that in former time they shaved their head close, after the *Asian* fashion, from whence they proceeded, leaving only a tuft of hair on their Crown, wearing a Plate about their temples. And this appears out of the Verses of *Sidonius Apollinaris*:

*Istic Saxona cerulum videmus
Adjectum ante salo solum timere,
Cujus verticis extimas per oras
Non contenta suos tenere morsus,
Alas lamina marginem comarum.
Et sic crinibus ad cutem recessis,
Decrescit caput, additurque vultus.*

Sidon. Apoll.

There the Tarpawlin *Saxon* we behold
Fearful ashore, but on the waters bold;
A Plate around his head, his Temples clasp's,
And keeps the hair up, which it closely grasps.
Beneath all shav'd, the visage does advance,
What's lost in head, is gain'd in Countenance.

Paulus Diaconus gives us an account of their Habits in these words: *Their Garments* (saith he) *were large, loose, and for the most part made of Linnen, after the manner of the English Saxons, trimmed and set out with very broad gards or welts purflet, and embroidered with sundry Colours.*

Long living in Piracy it was not strange to find them expert Sea-men, insomuch as being so long acquainted with the Sea they were fearful of the Land. They wrought so much mischief upon the Coasts of *Britain* and *France*, extending their Piracy as far as *Spain*, that particular Orders were taken by the command of both Countries for providing Captains and Sea-men to restrain their Insolencies and depredations, who thereupon were stiled Counts and Earls of the *Saxon* shore along *Britain* and *France*; which gave the occasion of *Sidonius Apollinaris* to write thus of them,

*Quin & Armoricus piratam Saxona tractus
Sperabat, cui pelle salum sulcare Britannum
Ludus, & affuto glaucum mare findere lembo.*

The Coast of *France* began to fear
And dread, the *Saxon* Privateer;
Who in his patcht-up leather Pinnaces
Takes his delight and pastime on the Seas,

O O O 2

And

* Baieux.

And seizing within *Gaul*, the Country about the * *Baiocasses*, they held it for a long time in their hands; *Gregorius Turonensis* calleth them *Saxones Baiocassinos*, and the common sort of them *Sejnes Bessins*.

And *Sidonius* tells us, what great and cruel outrages they committed along these Coasts: His words are these.

Lib. 3. Epist.
ad Numanti-
um.

'The Messenger (*saith he*) with whom we spent some time in Discourse, while for your sakes we held him with us, always affirmed, that of late you sounded Alarms at Sea; and in your own Person performed the part sometimes of a Souldier, sometimes of a Marriner, ranged up and down upon the winding Ocean to affront and disquiet the flat-bottom Barks of the *Saxons*, and as many of such Rovers, as you see, you may think you behold so many Arch-Pyrats. They all of them together so command, obey, teach, and learn to steal and rob, that now you have the greatest Cause to be warned, and to be most heedful and vigilant over them. There is no Enemy so cruel as this, he setteth upon others unawares, and to save himself slips away as warily, he sets at nought all that did encounter with him, he ruins all that take no heed of him, whomsoever he follows are certainly overtaken; but when he flyeth he is sure to make his escape: To this Service ship-wracks injure him, and so affrighten him not, and they are not only skilful in the dangers of Sea, but familiarly acquainted with them. If a Tempest ariseth, the same of one side serveth to protect them, were they in Jeopardy to be taken, on the other side, if they assail others, it hindereth them from being perceived, or discovered at a distance: In waves and craggy rocks, they venture their Lives in the hopes to be rewarded by fortunate success, and besides this, before they take shipping into their own Country, and weigh their flowked Anchors from the Enemies shore, upon the point of return, their way and custom is to kill every tenth Captain with equal and dolorous torment (a Custom the more deplorable, because of its Superstition) and among the number of such as are designed for death, for to dispense the equity of Lot, mixt with the iniquity of Death. With such Vows they bind themselves, and with such Sacrifices they pay their Vows, and not so much purified and cleansed by such Oblations, as defiled with Sacrileges, the bloody and detestable Murderers esteem it a religious Act, rather to torment a poor Prisoner to death, than to excuse his miserable Punishment by receiving a Ransom.

And *Isidore* relates this of them in his History: 'The *Saxons* (*saith he*) trust to their fly-boats, and not to their strength, and are better fitted for flight than battel.

And *Salvianus*, who lived much about the same time, writes thus of barbarous Nations. 'The *Alani* are a people vicious and unclean, but not treacherous. The *Franks* are addicted to lying, yet full of hospitality, and especially kind to strangers. The *Saxons* are out-ragious in Cruelty, yet for Chastity to be respected, and honoured. As for the Chastity of the *Getick* Women, hear what *Horace* writes.

*Illic Matre carentibus
Privignis Mulier temperat innocens;
Nec dotata regit virum
Conjux, nec nitido fudit adultero.
Dos est magna Parentium
Virtus, & metuens alterius viri
Certo federe castitas,
Et peccare nefas, aut pretium est mori.*

There Step-Dames to the Orphan Brood are kind,
Who in her Love do a lost Mother find;
No portion makes her 'gainst her Husband flant,
Or trust her Honour to the gay Gallant.
She's the great Fortune, who much vertue bath,
Who to her Lord holds an unshaken faith,
From other men she keeps a constant guard,
To Sin is base, and Death the just reward.

But

But it is not to be dissembled, but the *Getae* themselves were a Nation of all others most addicted to Women; for *Menander*, the *Greek* Comedian, by Extrastion a *Gete*, thus writeth of his own Nation,

Πάντες μὲν οἱ Θρᾷκες, μέγιστα δὲ οἱ Γέται,
'Ημεῖς ἀπάντων (κὶ γὰρ αὐτῷ δὲ χρομα
'Εκείθεν εἶ) τὸ γυναικῶν ὁσφόδε' ἐγκεκατεῖς
'Εσμέν———

*Thraces quidem omnes, maxime verò Getæ,
Gens nostra (quippe gloriôr stirpem meam
Exinde duci) prouiores cæteris
Sumus in uenerem———.*

So that I believe the *Saxons* learnt Chastity of the *Germans* after their coming into their Country, for *Cæsar* in his description of the Manners of the *Germans* highly commendeth them for that particular vertue, and saith, that they who longest continued unmarried were most honoured among them. By this means they thought their stature and strength increased, and their Nerves grew firmer; but to know a Woman before the age of Twenty, was esteemed the most Reproachful thing in the World.

So firm and resolute they were, that they chose rather to be their own murderers, and to die wilfully, than to be a mock and laughter to their Enemies. For this cause it was, that, when *Symmachus* had provided a band of them against the Publick shews which were to be exhibited, the very day on which they should have been brought forth into the Theatre, for Sword-play, to kill one another, by strangling themselves they disappointed all hopes of shewing bloody sport and pastime to the Spectators. And *Symmachus* himself writeth thus further of them: *The Band or Company of Saxons (saith he) is lessened by death, for when as the private Guard restrained not the liberty of the impious hands of those desperate People, the first day of the Sword-fight-shew saw nine and twenty of their necks broken without an halter.* Lib. 2. Epist. 46.

Besides the *Saxons*, *Angles* and *Jutes*, which are particularly mentioned by *Bede*, the *FRISONES* also about the same time came into *Britain*, as is gathered out of *Procopius*, who is cited by *Mr. Camden* for that purpose.

Βρεττανίαν τινὲν νῆσον ἔθνη τέτταρα πολυδμῶσπότα ἔχουσι, Βασιλεῖς τε εἰς αὐτῶν ἐκάστω ἐφέστηκε, καὶ ὄνομα κεῖται τοῖς ἔθνεσι τέτοις, Ἀγγλοὶ Φρίξονες, καὶ τε οἱ νήσω ὀμῶνυμοι Βρεττονες. Τοσαύτη ὅτι ἡ τῆς ἔθνων πολυδμῶσπία φαίνεται ὅσα, ὥς ἀνὰ πᾶν ἔτι καὶ πολλὰς ἐνδὲν δὲ μετὰ νικῶν ἀμφοῖν ξυὺ γυναιξί, καὶ παῖσιν εἰς φρεγγας χρῆσι· οἱ δὲ αὐτοὶ ἐνοικίζουσι ἐς γῆς τῆς σφετέρης καὶ ἐρημόπερον δοκῶν εἶ. Καὶ ἀπ' αὐτῶν τινὲν νῆσον πρῶσσοιῶδες φασίν· ὥς ἀμέλει καὶ πολλὰ πρῶσπον ὁ φρεγγων Βασιλεῖς ἐπὶ πρῶσβεία τῆς οἱ Ἰππηδείων τινὰς πρῶσ βασιλέα Ἰεσινίδρον ἐς Βιζάντιον σείλας ἀνδρας, αὐτοῖς ἐκ τῆς Ἀγγίλων ξυπέμπε φιλοπύμμε, ὥς καὶ ἡ νῆος ἡδε πρὸς αὐτὸν ἄρεχ).

The Island BRITAIN three most populous Nations do inhabit, which have every one their seuerall King to rule them; And those Nations be called Angili

Angli FRISONES, and after the name of the very Island, Britones. Now they seem to be so great a multitude of People, that every year a mighty number of them with their Wives and Children go from thence unto the Frankes, and they give them entertainment in that part of their Land, which seemeth most desert above the rest, and hereupon Men say, they challenge unto themselves the very Land. And verily, not long since, when the King of the Frankes sent certain of his People in Embassy to Constantinople unto the Emperor Justinian, he sent withal some English, pretending ambitiously, that this Island was under his Dominion.

But, besides the testimony of *Procopius*, it may be gathered out of *Bede* himself, that such a People did seat themselves in this Island; For when he writes of *Wilfrid*, *Wicbert*, and *Willibrord*, who were sent out of England to preach the Gospel, he saith, they taught the *Frisians* with their own voice the Gospel of *Christ*, which they could not have done, had the Language of the *Frisians* been different from what they had learned in their own Country. And the same Author, speaking of *Egbert* an English Saxon Anachoret, in his first Book and tenth Chapter useth these very words:

Idem, opere inito Apostolico, verbum Dei aliquibus eorum, qui nondum audierunt, gentibus Evangelizando committere proposuit; quorum in Germaniâ plurimas noverat esse Nationes, à quibus Angli & Saxones, qui nunc Britanniam incolunt, genus & originem duxisse noscuntur. Sunt autem FRISONES, Rugii, Dani, Huni, Antiqui Saxones.

Having undertaken the work of an Apostle, he resolved to preach the word of God to some that had not yet heard of it, of which sort he knew many Nations in Germany, from whom the Angles and Saxons, which now inhabit Britain, are known to derive their descent and Original. These are the FRISONS, * Rugians, Danes, Huns, and Ancient Saxons.

* The Inhabitants of Pomerania.

Marcellinus co-temporary with *Bede* (who being sent with *Willibrord* out of England, preached the Gospel in *Frisia*, and is highly commended by *Ladger* the Evangelist of the *Frisons*) in the Life of *Suidbert* (his Country-man and Companion in Travels, and first Bishop of *Utrecht*) which he wrote to *Gregory*, the third Bishop of the same place, saith thus: *This Suidbert thirsted after the Salvation of all Men, but especially of the Pagan Frisians and Saxons, because the English sprang from them.*

And in the same place, speaking of *Willibrord* and *Suidbert*, and others of their Associates sent out of England, among which he was one, he hath these words: *Because, saies he, the holy Doctors were born in England of the Race of Frisians and Saxons, therefore could they conveniently preach unto them the Gospel of Christ in the German Tongue.* And the Annals of *Leiden* say, that *Willibrord* preached to the *Frisians* in the *Frisian Tongue*.

By comparing these Testimonies together, we may undoubtedly conclude, that many of the *Frisians* came into Britain with other Saxon Nations, and that the Language spoken in Britain in the daies of *Bede* differed very little from what was spoke on the Continent, from the mouth of the *Rhine* round to *Pomerania*, and through all those Inland Countries of *Saxony*, *Alsacia*, *Westphalia*; and indeed all those Territories were possessed by the same Nation of the Saxons, though called by different Names. And the very Coasts lying upon the *British Sea*, even to *Frisia*, *Batavia*, and the River *Scaldis*, even to the shore of *Flanders*, was Anciently called by the name of Lower Saxony, as may be gathered out of an old Chronicle writ about three hundred years ago in old Teutonic Verses.

Syt des seker en gewis
Be of this assured and certain,
 Dat die Graeffchap van Holland is
That the Earldom of Holland is
 Een stuc van Arieslant ghenomen
A piece of Friesland taken off.
 Dede Boeken hoorde ic gewagen
Old Books I have heard mention,
 Dat all hetland Aeneden Nijemagen
That all the Land beneath Newmagen
 Wylen neder Sassen hight.
Was formerly called Lower Saxony.

And then he goeth on,

Alsoo als die stroom bergscheit
 Tander Haze end vander Rhyne
 Die Schelt was dat west end Syn.

That is, That the Scheld taking in its waters from the Rhine, and Mosel was the western bounds of it. The same Dutch Author addeth further;

Die Neder Sassen heitu nu Ariesen,
That is, The Neather Saxons are now called Frisians.

By which it is plain that the *Frisians* mentioned by *Procopius*, as Inhabitants of *Britain*, were not a different Nation from the *Saxons*; And this may suffice to be spoken of the divers Countries from whence our Ancestors proceeded, and of their Customs, Laws and Religion before their entrance into *Britain*.

In the next place shall further faithfully be related, by what means, and under whose conduct they gained that Empire here in *Britain*, the foundations whereof yet remain unshaken.

T H E

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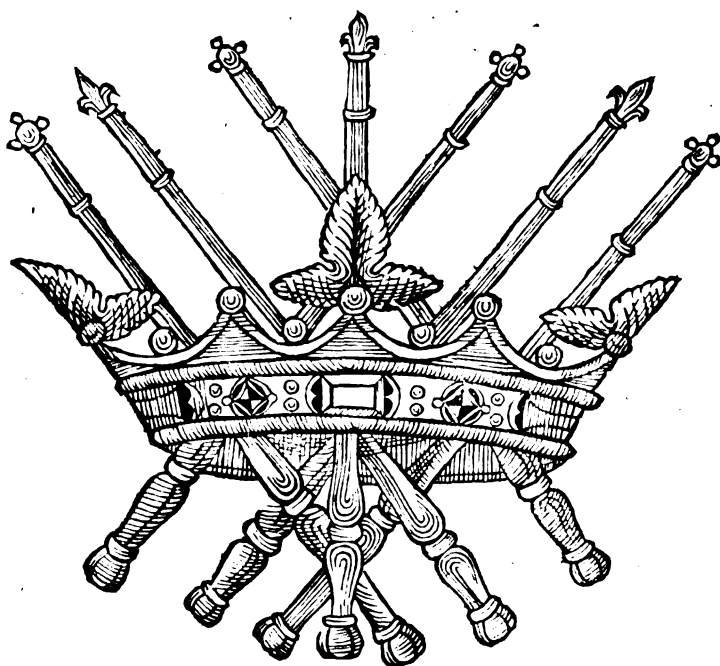
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111

THE
HEPTARCHY
OF THE
SAXONS
IN
BRITAIN.



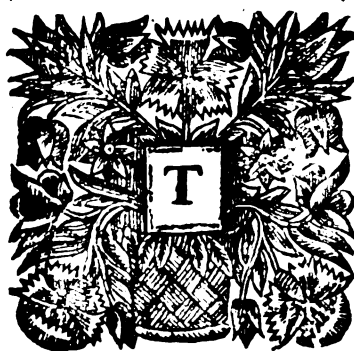
Ὅουκ ἀγαθὴν πολυχειρανίη.

THE KINGDOM OF KENT

Contained } KENT. {	KINGS,	<i>Hengist.</i>	<i>Lothair.</i>
		<i>Oeric, alias</i>	<i>Edric.</i>
		<i>Oisc.</i>	<i>Wigtred.</i>
		<i>Osta.</i>	<i>Edbert.</i>
		<i>Ermiric,</i>	<i>Ethelbert the Second.</i>
		<i>Ethelbert.</i>	<i>Alric.</i>
		<i>Eadbald.</i>	<i>Ethelbert the Third.</i>
		<i>Ercombert.</i>	<i>Cutbred.</i>
		<i>Egbert.</i>	<i>Baldred.</i>



HENGIST.



○ * resume the History where it broke off, *HENGIST* * Page 352.
 having given his Daughter to *VORTIGERN* King of *Britain*, and in Reward for her received the whole Country of *Kent* by donation, began now to lay the foundation of a *Saxon* Monarchy in that part of the Island : By gaining so fair and large Possessions, as *Kent*, so opportune for Navigation, lying nearest to the Continent and open in its Ports, he had means to receive, and room to encourage any new Adventurers he should have occasion to invite over.

An. Dom 455.

Besides these great advantages of Territory by near alliance to the Crown, he gained these main points, namely, a trust and confidence in the King, and consequently a certain dependance of the *British* Nobility upon him; He had now a kind of Authority at Court, and carried a stroke in their choicest Councils; if at any time jealousies of him arose, they were either stifled by a temporizing remembrance of his good Services, or over-awed by his alliance and interest with the King. Such who had the wit to discern, or the honesty to give warning of his growing Ambition, were looked upon as disaffected to the Government, and Persons dissatisfied with the present management of Affairs; And what added fewel to these Jealousies, was, that *Vortigern* himself was but an Usurper, and *Ambrose* the Lawful Prince kept out by violence, so that continually looking on that side from whence he expected most danger, he was blind to the designs and contrivances of *Hengist*, and lay open to all his encroachments. Add to this, that *Vortigern*, whether by Nature so framed, or by Custome changed after his advancement to the license of a Scepter, was a slothful and amorous Prince, uneasy to business, and restless, saving only in his delightful pleasures.

P p p 2

Hengist

Hengist on the other hand, watchful and contriving, and one who well knew how to make the best use of those fair opportunities which were given him; so that the one continually losing, the other insensibly gaining; the one never failing in his demands, the other not daring to deny any thing, the *Saxons* got such firm rooting at last, that the hands that planted them were not able to pluck them up, when they most desired it. And now *Hengist* being well warm in his Principality of *Kent*, obtains leave of the King to call over *Osta* and *Ebissa*, his own, and Brother's Son, alledging, that if Lands were given them in the North, they might be as a Bulwark and Fence against the incursions of the *Scots* and *Picts*; They therefore saying as far as the *Orcades*, as some write, with five thousand Men, and all along curbing the insolencies of those Nations, at last seated themselves on that part of the Island which is now called *Northumberland*. Affairs stated in this posture, and the Island lying open at both ends to receive fresh supplies of *Saxons*, *Hengist* thought it now or never high time to strike for the whole Empire; he wanted not pretences for a quarrel, alledging first, that his Souldiers pay was run much in arrear, which being advanced to them, he then saies plainly, that their wages was not proportionable to their service, and requires an augmentation, otherwise threatens open War.

Whilst the *British* Councils pause what Answer to return to these sudden demands, He who desired not so much to be satisfied in that point, as to gain occasion of quarrelling, immediately takes hold of their deliberating for a positive denial, and entring into League with the *Scots* and *Picts*, issuing out of *Kent* before any opposition could be made, he laies waste the whole Country as far as the Western Sea.

Now begun the *Britains* to feel the dismal effects of foreign Succours; they had not now their old Enemies alone to deal with, but a Nation far more experienced in War; and what was more Pagan and Barbarous, whole Towns and Colonies were overturned, not as in fair War, where the Conqueror is contented with confession of Victory, but as it were to the utter extirpating of the Inhabitants, desolation was heapt upon desolation, Temples and Palaces, Priest and People lay buried in the wide Ruines of their Country. And yet these heavy Judgments, to the shame be it spoken of a stupid and sinful Nation, were not more deplorable, saith *Gildas*, than justly deserved. As for *Vortigern* himself, he was so far from being awakened by these Calamities, that to the scandal of his Christian Profession he committed Incest with his own Daughter, a sin scarcely named among the *Gentiles*; for which being censured in a Council by the advice of the Peers, he retired to a strong Castle which he had built in *Radnorshire*, leaving the management of Affairs to his Son *Vortimer*, whom for his active courage and vertuous behaviour the *Britains* generally chose for their Leader.

This Prince in all likelihood, we may gather, had already given good proofs of his Conduct, in repulsing the *Saxons* during the Government of his Father; for although *Hengist* at first had made a sudden inroad, and entred the Country as far as the western Coasts; yet we find that not long after, even in *Vortigern's* time, he was fought with in *Kent* and *Tanet*, his old Possessions; and forced to dispute his ground upon the edge of the Sea.

The Ancient *Annals* of the *Saxons* write thus: '*Hengist* and *Horfa*, in the year '455, fought against *Vortigern* at *Eglesthrif* now *Aylsford* in *Kent*, where *Horfa* was slain, leaving his name to *Horsted*, the place of his Burial. But it seems in this Battel the *Saxons* had a clear Victory, though much allayed by the death of that Prince. For now *Hengist*, saith the same *Annals*, assumed the Title of King, and Peopled *Kent* with *Jutes*, who about that time held the Isle of *Wight*, and part of *Hampshire* adjoyning to it: here the *Jutes* are mistaken for *Vites*.

Two years after, *Hengist* and his Son at a place called *Creganford*, or *Craford*, slew four thousand of the *Britains*, and four of their chief Commanders, forcing the rest to quit *Kent*, and flie in great disorder to *London*: And although this blow seemed the total loss of that Country, yet eight years afterwards we find the *Britains* again pressing hard upon them, giving them Battel as far as the Isle of *Tanet*, at a place called † *Wippeds-fleet*; but success was not answerable to their Spirit, for though they fought it to the death of twelve of their Princes, yet the *Saxons* carried the day, losing *Wepped* only an Earl of theirs who left his Name to the field he fell in.

Another

Bede.
Ethelwerd.
Florent.
Annal.Sax.

Anno 465.

† Now Elflcet,
Camb.

Another Battel was fought, but the place not mentioned, wherein the *Britains* are said to be so totally routed, that flying in great confusion they left their whole Baggage to the spoil of their Enemies. These, and many other Skirmishes happened in the space of twenty years, saith *Malmesbury*; in which may be observed, that the *Britains* though worsted, according to these *Saxon* Relations, yet seem to have been alwaies the Aggressors, seeking out their Enemy rather than sought for, as appears from the places wherein they fought, being either in the heart of *Kent*, or further in the Isle of *Tanet*.

These vigorous Attempts to redeem the liberty of a sinking Nation, though performed before the Resignation of *Vortigern*, yet seem to derive nothing from him saving the ill success alone; The life and spirit by which they were acted seemed to flow from *Vortimer*, the miscarriages from that secret, but resistless influence which inseparably attends an Impotent Government. And the event proved accordingly, for instead of *Vortigern*, a lustful and giddy Prince, whom neither years, or the neglect of Subjects could make apprehensive, *Vortimer* being advanced to the Crown a, new scene of things immediately appeared. Thrice he drove the *Saxons* and besieged them in the Isle of *Tanet*, and though they were continually relieved with fresh supplies from the Continent, yet as often as they broke in he repulsed them with loss.

In four Battels, whereof three are named, he utterly defeated them; the first on the River *Darwent*, the second at *Episford*, where, *Ninnius* saith, *Horsa* was slain; and on *Vortimer's* side, his Brother *Catigern*: The third in a field by *Stonar*, then called *Lapis Tituli* in *Tanet*, where he beat them into their Ships, glad to have so escaped, and not venturing to return for five years after; thus *Ninnius*. And indeed *Gildas* writes of the departure of the *Saxons* much about this time, during which space *Vortimer* dying poisoned, as some write, by the contrivance of *Rowena*, commanded they should lay his Body in the Port of *Stonar*, perswaded that his Bones lying there, would be a sufficient terrour to his Enemies for ever landing in that place, imitating herein (if not the Author for him) the like conceit of *Scipio Africanus*, who would have his Tomb set against *Africa*, to fright the *Carthaginians* from so much as looking towards the *Italian* shores. The *Britains*, saith *Ninnius*, (who makes a serious business of it) neglecting his Orders, buried him at *Lincoln*.

The Son being dead, the Father is again restored to the Crown, whether by the interest and prevalency of his Party is uncertain, or upon promises of amendment, by Publick Election, there being none remaining of that Family since the death of his two Sons, *Vortimer* and *Catigern*, on whom to confirm the Royal dignity. It should seem that the *British* Nobility were too deeply engaged in the guilt of *Vortigern's* usurpation, for to think of restoring their lawful Prince; it usually happening in publick Rebellions generally countenanced, that they who are involved in the Treason, choose rather to hazard the lust and tyranny of an Usurper, than by confession of Error to rely on the mercy and clemency of the Injured.

Hengist advised of this sudden change of affairs in *Britain*, not to slip so favourable an occasion of recovering his lost fortunes, with all speed raises new Forces and returns. But it seems the *Britains*, during his absence, as may be gathered, had revenged themselves on those he left behind him, and we read of many Skirmishes, and one set Battel fought between them, wherein the *Saxons* alwaies came by the worst. *Hengist* therefore at his landing, finding his affairs upon the Island in a lower condition than he expected, and not so able to make open War, hath recourse to his old tricks of Treaty and Friendship; rid of his grand Opposer, he knew well enough how to manage his Interest with *Vortigern*, whom he had obnoxious to him by ancient Leagues and long Affinity; Proposing therefore nothing but terms of Kindness and Amity, and pretending that former Breaches sprung from the Ambition of *Vortimer* and a Court-faction, he easily works with the King, especially instigated by his Wife, and not discouraged by his Peers, to give him a Personal treaty, not doubting but by such an Interview, all jealousies might be removed, differences composed, and a better understanding for the future settled between them. The place of meeting was appointed upon *Salisbury-Plain*, whither both Parties were to repair unarmed. But *Hengist* who meant nothing less than Peace, and yet had plotted a general Massacre, commanded his Followers to carry privately under their Vestures a short Dagger or Seax, acquainting them before hand with his designs.

When

When the *Britains* were in the midst of their Cups, the *Saxons* cavilling at words, and picking small occasions of quarrel, provoking or provoked; at last at the watch-word given, *Demet* cut *Seates*, at once drew their Daggers and dispatched three hundred of the Assembly. The King they kept in custody, for whose ransom *Hengist* received a confirmation of the Kingdom of *Kent*, and a new addition of three Provinces afterwards, called *Essex*, *Sussex*, and *Middlesex*. *Vortigern* set at liberty upon these terms, retires to his solitary abode in the County of *Guorthigirniaun*, so called by his name, thence to a Castle of his own building in *North-Wales* upon the River *Tirby*, where he perished at last by fire from heaven, as some write; others, by *Ambrosius Aurelianus*, whose right he had usurped.

After this Massacre few or none being left in *Britain*, whose wisdom in Council, or policy in War was able to do much for their Country, *Hengist* had the leisure to establish his new Dominions. And although we read of some few bickerings between him and the *Britains* afterwards, yet by the consequences we shall find that these last were alwaies the losers, and the *Saxons* the only gainers. And now, about the year 477, *Ella* another *Saxon* Prince with his three Sons, *Cymen*, *Pletig* and *Cissa*, entered the Island at a place in *Sussex* called *Cymenshore*, and made great slaughter of the *Britains*; but of his actions, as being the founder of the Kingdom of the South-*Saxons*, there will be occasion to speak in that History. It is sufficient here to be hinted, that so fair a gap being laid open by *Hengist*, not long after, as if *Britain* was the field of Fortune, many other Princes out of *Saxony* and those parts came flocking into the Island, and soon after one another settled Seven distinct Kingdoms, leaving to the poor *Britains* no more than what nature seemed to provide for them, namely, inaccessible Mountains, and Rocks scarcely passable, where defending themselves, and enjoying the use of their Religion, they sometimes to little purpose, as in the main appears, made sallies upon the *Saxons*, who notwithstanding all resistance still more and more increased. Some of them fled over to their Brethren in *Armorica*, others into *Holland*, where yet remains the Ruines of *Brittenburg* not far from *Leyden*, to be seen at Low-water, either built, as the *Dutch* Writers affirm, or seized by the *Britains* in their flight from *Hengist*.

Hengist reigned thirty four years, and then, as *Marianus Scotus* reports, died honourably; but *Peter de Ikam*, *Polydore* and others, say, he was slain in Battel, or taken by *Edol* Earl of *Gloucester*, and beheaded at *Conesborow*.

He was a Prince of the chief Blood of the *Saxons*, by birth of *Angria* in *Westphalia*, and supposed Lord of that Territory, called at this day *Hengsterholt*. He is thus derived from the deified *Woden*; *Hengist* the Son of *Wetgisse*, the Son of *Wecca*, the Son of *Woden*.

Verstegan.

When *Hengist* came first into *Britain*, he is said to have built *Thong-Castle* near *Sydingborn* in *Kent*, so called, because he had begged as much ground of the King to build it on, as he could compass about with an Ox-hide; Here he feasted *Vortigern*, and here the fair *Riwena* in broken language drunk to him that fatal *Wassal*, that for ever after like a strong, yet lingring poyson, stuck close to his side. Thus *Hengist* obtained the Kingdom by Craft as much as Courage, and established it in blood by Treachery; yet there are who excuse that Massacre of the *British* Nobility, and lay it upon chance, not design, alledging, that in *Saxony*, not long before, there had been a meeting of *Thuringers* and *Saxons*, where, if the *Saxons* suspecting fraud had not come privily armed, the *Thuringers* had dispatched them all, fearing the like Treachery from the *Britains*, they prepared for the worst in this Treaty; and in the midst of their Cups, as drink is quarrellous, they were provoked beyond the measure Wine is able to bear. Thus *Verstegan*.

O E R I C.

OE R I C.

OERIC Sirnamed *Oisc*, the Son of *Hengist*, succeeded in the Kingdom ; At An Dom. 489. the Battel of *Creganford*, or *Craford*, he gave signal proof of his Valour in assisting his Father in gaining that most remarkable Victory, not long before he had been taken prisoner by the *Britains*, and was held in custody at *York*, but by secret workings he made his escape, and came up to his Father before the fight began. Being seated in the Throne, like a wise Prince, he set himself to the establishing his Kingdom by good Laws, contracting his Dominions within the Province of *Kent*, as most tenable, and neglecting those Out-skirts of *Essex*, *Sussex*, and *Middlesex*, left him by *Hengist*, as not well bounded nor thoroughly subdued. *Sussex* and *Surry*, which touched him on the West, he gave up to the Conquest of *Ella* the *Saxon*, and *Essex* and *Middlesex* on the North, he left free for *Enchinwine*, another *Saxon* Adventurer, to exercise his Valour in.

Thus whilst on all sides of his Kingdom the *Britains* were kept off by other hands, he had leasure to follow the Arts and Methods of Peace, like *Numa*, to settle the Kingdom left him by his warlike-Predecessor. And this is the reason that we hear little of his Son and Grand-son, saving their Names and Issues, till the time of *Ethelbert*: For the *Britains* taken up with nigher Wars, had not opportunity or means to reach *Kent*; and till *Ethelbert*'s daies, the other *Saxons* were so well employed by the *Britains*, that they had no leasure to fall out among themselves.

In memory of this Prince, the founder of their Laws and Priviledges, the *Kentish* Men afterwards called themselves *Oiscings*. He reigned 24 years, but hath not the honour by our Historians to be accounted the second Monarch of the *Englisch* Men, they giving that place to *Ella*, founder of the *South Saxons*, a more active and bustling Prince.

O C T A.

OCTA, the Son of *Eske* or *Oisc*, began his Reign about the year 513: What An.D. 513. his Father peaceably left, he quietly enjoyed for twenty two years, in which he had the pleasure to see many other Principalities of the *Saxons* begun in the Island. He left the Kingdom to *Ermiric*.

E R M I R I C.

ERMIRIC the Son of *Osta* Reigned twenty nine years, more honourable in An.D. 535. his Posterity than any actions of his own. He gave his Daughter *Rikel* in marriage to *Sledda* Son of *Erchinwine*, first founder of the Kingdom of the *East-Saxons*, by which alliance he endeared to himself the neighbouring Provinces of *Essex* and *Middlesex*; his Kingdom he left to his Son *Ethelbert*.

E T H E L B E R T.

ETHELBERT the Son of *Ermiric* succeeded in the Kingdom of *Kent*; An.D. 564. He equalled in length of Reign both his Predecessors, and, as *Bede* reckoneth, exceeded them three years. At his first coming to the Crown he was very young and unexperienced, by which means, hastily aiming above his reach, he fell almost beneath the contempt of his Neighbours. The causes of his Ambition seem to be these.

We read that *Hengist* by leave of *Vortigern* had placed *Osta* and *Ebissa* in the North to keep off the *Scots* and *Picts* from molesting the Southern borders, they and their Successors settling there a kind of Principality, had held it for one hundred and eighty years,

years, yet as in subjection to *Kent* the elder Family, and owning its Protection though far distant; But *Ida* coming to govern in those parts about the year five hundred forty seven, in the daies of *Ermiric*, cast off all manner of obedience to that Crown, and assumed an Absolute Royalty to himself, which Indignity *Ermeric*, as may probably be guessed, resenting by making strong Alliances, intended to revenge, but being snatched away by untimely death, the quarrel was left intire to young *Ethelbert* his Son, who partly instigated by this affront, whereby the honour of his Kingdom seemed to be lessened; and judging withal, that Superiority was due to him not only from that but other Kingdoms, from the priority of time wherein *Kent* was settled, taking up Arms began to invade his Neighbours, and by open claim to assert the Right of an universal Monarchy. But not well weighing the strength of his Neighbours, and measuring his own Power rather by the number of his Levies, than the goodness of his Men by long peace unaccustomed to War, he was miserably baffled by *Keanlin* King of the *West-Saxons*, an old experienced Souldier, who with *Cutha* his Son leading an Army, trained up in Wars and well fledged with Victories obtained against the *Britains*, twice defeated him, and at last drove him into his own Territories. The first place of Battel is not mentioned, that which seemeth to be the last was at *Wiphandun*, wherein two *Kentish* Earls, *Oslave* and *Cnebban*, lost their lives. And this is the first War the *Saxons* had among themselves since their entering the Island.

Ethelbert taught by these defeats, that the success of War depends not on the eagerness of desire to conquer, but the steady management of the means, referred the repairing of his losses to a more convenient time, and the event proved accordingly; for being come to riper years, and *Keanlin* his grand Opposer removed by death, in a short time he stretched his Empire over the most considerable parts of the Island, all the Kingdoms on this side *Humber* either by force or composition being brought entire under his obedience; And he is worthily reckoned the sixth Monarch of the *English* men.

Thus grown great, he takes to wife *Bertha* the *French* King *Chilperick's* Daughter, whom *St. Gregory* (as will appear in his Epistle writ to her) calls *Adelberga*, she was a Christian, and by Covenant of Marriage was to enjoy the exercise of her Religion; to that end she brought over with her *Letard* a Bishop, under whose care and instructions, he daily exercised the Christian Profession. The King as yet, and all his People, continued in the worship of the *Saxon* Idolatry, and whether by the negligence of *Letard*, who perhaps contented himself in the freedom of private devotion, or that the King taken up in Wars had not the leisure to examine into their Faith, or lastly, that God in his infinite wisdom reserved the Conversion of our Nation to other hands, certain it is, that neither the example of the Queen, nor the preaching of *Letard*, have left any tokens or Records of effects proportionable to such advantages, as might be expected from an open and sincere Profession. *St. Gregory* in one of his Epistles following, highly taxes the negligence of the *French* Clergy in not taking care of the *Saxons* Conversion; and *Bede* out of *Gildas*, laies it to the charge of the *British*; But in what capacity, as to Life and Manners they were in to perform so charitable an office, take out of *Gildas* himself, as it is most elegantly translated by Mr. *Milton*.

*Milton's Hist.
of England.*

Nothing better were the Clergy, but at the same pass, or rather worse than when the Saxons came first in; unlearned, unapprehensive, yet impudent, subtle Prowlers, Pastors in name, but indeed Wolves, intent upon all occasions not to feed the flock, but to pamper and well line themselves, not called, but seizing on the Ministry as a Trade, not as a Spiritual charge, teaching the People not by sound Doctrine, but by evil Example, usurping the Chair of Peter, but through the blindness of their own Worldly lusts they stumble upon the Seat of Judas, deadly haters of truth, broachers of lies, looking on the poor Christian with eyes of pride and contempt, but fawning on the wickedest Rich men without shame, great promoters of other mens Alms with their set exhortations, but themselves contributing ever least, slightly touching the many vices of the Age, but preaching without end their own grievances as done to Christ, seeking after preferments and degrees in the Church more than after heaven: and so gained, make it their whole study how to keep them by any tyranny. Yet, lest they should be thought things of no use in their eminent places, they have their niceties and trivial points to keep in awe the superstitious Multitude;

Multitude: But in true saving knowledge leave them still as gross and stupid as themselves, bunglers at the Scripture, nay forbidding and silencing them that know, but in Worldly matters practiced Cunning Shifters; in that only art and Symony Great Clerks and Masters, bearing their heads high, but their thoughts abject and low. He taxes them also as gluttonous, incontinent, and daily drunkards: And what shouldst thou expect from these poor Laity? So he goes on, These beasts, all belly, shall these amend thee, who are themselves laborious in evil doings? shallst thou see with their eyes, who see right forward nothing but gain? leave them rather, as bids our Saviour, lest ye fall both blindfold into the same perdition. Are all thus? Perhaps not all, or not so grossly. But what awaited it Eli to be himself blameless, while he connived at others that were abominable? Who of them hath been envied for his better life? who of them hath hated to consort with these; or withstood their entering the Ministry, or endeavoured zealously their casting out? Yet some of these perhaps by others are legended for great Saints.

This was the state of the Church among the Britains, scarce likely to convert others, who were so much perverted among themselves; but whether or no they were in a condition among so much hostility to preach the Gospel of Peace, supposing they had men well-meaning thereunto amongst them, in a thing so far distant is not easily determinable; Certain it is, that the Conqueror with less prejudice receives Religion from any, than the persons conquered: And this might be the cause that notwithstanding the Christian Faith shone round about, yet the intire Conversion of the Saxons is owing to the See of Rome, which at that time was possessed by GREGORY, afterwards surnamed the Great; and for his upright behaviour in this and other like occasions, worthily Canoniz'd for a Saint.

Now the first occasions of this great work, and the methods by which it proceeded, because it hath been of so high concern to our Nation, as which still bears influence among us, I shall not stick more particularly to relate out of faithful Historians, and Ancient Records yet extant.

The Original motives, which induced Gregory to this great undertaking, Venerable Bede thus relates, as he received it down by tradition:

'The Report goeth, that on a certain day, when upon the coming of Merchants lately arrived, great store of Wares was brought together into the Market-place (at Rome) for to be sold, and many Chapmen flocked together for to buy, Gregory also himself among others came thither, and saw with other things, Boyes, set to sale, for Bodies fair and white, of Countenance sweet and amiable, having the Hair also of their head as lovely and beautiful, whom when he wistly beheld, he demanded (as they say) from what Country or Land they were brought? Answer was made, that they came out of the Isle of Britain, the People whereof were as well-favoured to see unto. Then he asked again, whether those Islanders were Christians, or ensnared still with the Errors of Paganism? To which it was answered, they were *Painims*, but he fetching a long deep sigh from his very heart root, Alas for pity, quoth he, that the foul Fiend and Father of Darknes should be Lord of so bright and lightsom faces, and that they who carried such grace in their Countenances, should be void of the inward Grace in their hearts and souls. Once again he desired to understand by what name their Nation was known? They made answer, that they were called *Angli*. And well may they be so named, quoth he, for *Angel-like* faces they have, and meet it is that such should be fellow-heirs with Angels in Heaven. But what is the name of that Province from whence these were brought? Answer was made, that the Inhabitants of the said Province were called *DEIRI*. *Deiri*, quoth he, they are indeed *De ira eruti*, that is, delivered from anger and wrath, and called to the mercy of Christ. How call you the King of that Province, saith he? Answer was made, that his name was *Aelle*. Then he alluding to the name, said, that *Allelu jah* should be sung in those Parts to the praise of GOD the Creator. Coming therefore to the Bishop of the Roman and Apostolical See (for himself as yet was not made Bishop) he intreated that some Ministers of the Word should be sent into the *English* Nation, by whose means it might be Converted to Christ, and even himself was ready to undertake the performance of

Q q q

this

‘ this work with the help of God , in case it would please the Apostolical Pope that it should be so.

BENEDICT, who then sat in the Chair of *Rome*, readily heard and joyfully embraced so charitable a motion , and *Gregory* encouraged by the leave of that Pope, undertakes the Journey himself; but he was not gone far, but the *Roman* Citizens, who for his holiness of Life, and sincerity of Doctrine, looked on him as their chiefest stay and comfort, by earnest supplications and passionate requests obtained his Revocation, who thus put by his so much desired enterprize, nevertheless continued his ardent endeavors for this great work of Conversion, which he had means to perfect afterwards, when for his great Merit he was advanced to a higher capacity of acting; For after the death of *BONIFACE*, being chosen his Successor, he pitcht upon *Augustine* for his chief Instrument in this work, a Man of whose endowments for such a Ministry he was sufficiently satisfied, as having, together with an Austere sanctity of life, the spirit and courage of an Apostle, and whom by preference he had nearly engaged to himself, having made him Provost of his own Monastery at *Rome*.

Augustine thus qualified sets on for his Journey, but the Monks who were to attend him, and over whom he was created Abbot, whether by the dissuasions of others who represented the danger of their Journey, or discouraged by their own Fears, draw off from the enterprize, and send back *Augustine* in the name of all, to desire *Gregory* to release them from a Mission which was likely to be not only dangerous, but ineffectual, as to a Nation fierce and barbarous, and a Language they understood not. And this is the occasion of the following Epistle, wherein *Gregory* encourages them to proceed in the work of Conversion, which I have set down, and many others, because they shew the unwearied diligence, and vigilant care of that great Pastor, to remove all Obstacles that might hinder, and to improve all Advantages to help on so necessary and charitable an undertaking.

T H E



T H E
British EPISTLES
O F
GREGORY the GREAT.

*G R E G O R Y Bishop, servant of the Servants of G O D , To the
Servants of our Lord Jesus Christ.*

He exhorts those that go from *Britain*, to be terrified with no difficulties whatsoever, but bring to perfection what they had happily begun.

BEcause it is better not to begin good things, than after they are begun negligently to give them over, it concerns you, my Dearest Children, with God's assistance to endeavour an accomplishing that Good work which lately you have undertaken, neither let the tediousness of your Journey, or the tongues of Evil men any waies affright you, but with all vehemency and zeal put an end to those things (God being your guide) which you have already begun, knowing that the greatness of your Labours shall be attended with eternal glory; In all things humbly obey *Augustine* your Governour at his return, whom we have made Abbot over you, knowing how abundantly it will profit your own Souls. If any thing shall be compleated by you according to his advice, Almighty GOD protect you with his Grace, and grant that I may see the fruits of our labour in an Eternal Country; And although I cannot labour with you, yet I hope I shall be rewarded together with you, because I am willing to labour. * God have you safe in his keeping, my Beloved Children; Given the tenth of the Kalends of *August*, our Lord *Mauritius Tiberius Augustus* being Emperour in the fourteenth year, after the Consulship of the said Lord the thirteenth year, Indiction the fourteenth (*i.e.*) in the year of our Lord 596.

An. Chr. 596.
Regist. lib. 4.
Epist. 52.
Bede, lib. 1.
cap. 23.

Observations upon this Epistle.

Those things in the preceding Epistle which follow this mark * I find not in the old *Gregorian* Register, but are annexed here by us according to the Copy of that

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Epistle

Epistle in *Bede's Eccl. Hist. lib. 1. cap. 23*. The Author of the Register hath every where omitted the Inscription of these Dates, to the great damage and injury of the Curious Searchers of Antiquity.

In *Bede* there follows another Epistle of *Gregory* the Great, not found in the Register. *The Reverend Pope sent Letters*, saies he, *by the same Persons* (meaning *Augustine*, and his Companions) *to Etherius Archbishop of Arles, that he would courteously entertain Augustine going for Britain*; of which this is the stile.

G R E G O R Y, *servant of the Servants of GOD, To our most Reverend and Holy Brother, and fellow Bishop Etherius.*

That he would courteously receive *Augustine*, and his Companions.

*Bede, lib. 1.
cap. 2, 4.*

Although Priests having Charity pleasing to God, need not the commendation of any other Religious person, yet because time hath fitly presented it self, we have taken care to send our Letters to your Brotherhood, signifying, that we have sent thither *Augustine* the servant of God, and Bearer of these Presents, with other servants of God for the benefit of Souls, whom 'tis very necessary your Holiness should readily assist with a Sacerdotal care, and speedily afford him what comforts you can; and that you may the willinglier favour him, we have enjoined him particularly to declare the cause of his Journey, hoping, that, that being known, you would for God's sake seriously endeavour (the business requiring it) their benefit and welfare.

Gregory the Great To Candidus the Priest going to the Patrimony of Gaul.

To whose care he commends the Patrimony of *St. Peter* in *Gaul*, and that out of it he should buy *English* Boys, and clothes for the Poor.

*Regist. lib. 5.
Ep. 10.*

GOing forward (with the help of our Lord Jesus Christ) to the government of the Patrimony which is in *Gaul*, we would that your charity, out of the mony it shall receive, provide clothes for the Poor, and *English* Boys that are about seventeen or eighteen years old, who being put into Monasteries may do God good service, in regard the mony of *Gaul* which in our Land cannot justly be expended, may be laid out to advantage in its proper place. But if you shall receive any thing out of the Revenues which are said to be taken away, we will also that out of those, clothes be provided for the Poor, or as we said before, Boys, who may be instrumental in the service of Almighty God; But because they are all Pagans that are found thereabouts, I will that a Priest be sent over with them, lest any sickness happen to them on the way, that they may be Baptized, when he finds them ready to die. So let your Charity act, and make hast to fulfil these things.

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Gregory the Great To Palladius Bishop of Xanton, To Pelagius of Tours, and To Serenus of Marseilles, Fellow Bishops of Gaul.

To whom he commends *Augustine*, whom he had sent into *England*.

ALthough Priests having charity pleasing to God, need not the commendations of any other Religious person; yet because time has fitly presented it self, we have taken care to send our Letters to your Fraternity, signifying, that we have sent thither *Augustine* the Servant of God and Bearer of these presents, with other Servants of God for the benefit of Souls, whom 'tis very necessary your Holiness should readily assist with a Sacerdotal care, and speedily afford him what comforts you can; and that you may the willinglier favour him, we have enjoined him particularly to declare the cause of his Journey, hoping that, that being known, you would for God's sake seriously endeavour (the business requiring it) their benefit and welfare.

Regist. lib. 5
Ep. 42.

Gregory the Great To Virgilius Bishop of Arles, and Metropolitan of Gaul,

He commends *Augustine* to him, whom he had sent into *England* to propagate the Gospel.

ALthough we are confidently assured that your Brotherhood is always intent upon good works, and ready at any time of its own accord to interest it self in causes pleasing to God, yet we thought it not altogether unprofitable to speak to you out of a Brotherly charity, that the comforts, which ye ought out of your own good natures freely to have afforded, stirred up by these our Epistles, might be increased in a greater measure. We therefore declare to your Holiness, that we have dispatched hither *Augustine* the servant of God, and Bearer of these presents (whose zeal and diligence is well known to us) with other Servants of God for the welfare of Souls, as he, when he comes into your presence, can testify; in which business it is necessary that you assist him with both Counsel and Supplies, and cherish him (as it behoves you) with your Paternal and Sacerdotal consolations; For when he shall have obtained those comforts from your Holiness (if it is any thing available, as we doubt not, to promote the cause of God) you also shall receive your reward, who so piously afforded the benefit of your assistance for the promoting of good works.

Regist. lib. 5
Ep. 53.

Gre-

Gregory the Great To Desiderius of Vienna, and Syagrius of Augustodunum, Fellow Bishop of Gaul.

He commends *Augustine* to them.

Regist. lib. 5.
cap. 57.

WE shall entertain a good opinion of the sincere charity of your Brotherhood, if out of love to St. *Peter* Prince of the Apostles you bestow it in relieving our Servants, since the nature of the cause requires it, in which of your own accord ye ought rather to wish to be fellow-labourers and partakers. We therefore declare to your Holiness, that we have sent hither (God so ordering it) *Augustine* the servant of God, Bearer of these presents (whose zeal and diligence is well known to us) with other Servants of God for the cure of Souls; when you shall understand exactly from his own Relation what is enjoined him, your Brotherhood may in every thing the business shall require with more readiness assist him, that you may be counted (as is meet) the furtherers of good works; therefore in this thing let your Brotherhood study to manifest the demonstrations of its affection, that the good opinion we have already entertained of you, by hearsay, may receive a further confirmation in us of you by your works.

Gregory the Great To Arigius a Noble man of Gaul.

To whom he commends *Augustine*.

Regist. lib. 5.
Ep. 57.

HOW much goodness, and how much meekness with charity pleasing unto Christ is shining in you, we are certainly informed from *Augustine* Servant of God, Bearer of these presents, and we give Almighty God thanks, that hath given you these gifts of his grace, by which you may appear praise-worthy amongst men, and in his sight, which is truly profitable, glorious. We beseech therefore Almighty God, that these gifts, which he has so freely granted you, he would multiply, and take you and all yours into his protection, and that he may so order the manner of your glory in this life that it may be beneficial to you here, and, what is more to be wished, in the life to come. Greeting therefore your Honour, we desire with a Fatherly tenderness, that the Bearer of these presents, and the Servants of God that are with him, may find in those things that are necessary your assistance, since they will be the better able, through God's help and the benefit of your favour, to perform those things that are commanded them.

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Gregory the Great To Theoderick and Theodebert, Kings of the Franks, concerning Augustine Servant of God, sent to the English Nation.

After that Almighty God had adorned your Kingdom with a pure Lib. 5. Ep. 58. and upright Faith, and by the integrity of the Christian Religion had made it eminent above other Nations, we conceived great grounds of presuming that you would especially have desired that your Subjects should be converted to that Faith in which you are Kings and Lords over them; And, indeed, there came to our hands the earnest Petition of the *English* Nation (God commiserating their condition) to be converted to the Christian Faith, but your Priests, their Neighbours, wholly neglect it, and are much wanting by their Exhortations in seconding their desires. For this cause therefore, we have carefully sent thither *Augustine* servant of God, Bearer of these presents (whose zeal and diligence is well known unto us) with other Servants of God, whom we have enjoined to take some of the neighbouring Clergy along with them to know their minds, and with their Admonitions, as much as in them lies, further their willingness; in which thing that they may prove effectually able, with a Fatherly charity saluting your Highnesses, we desire that these whom we have sent may merit your favour; and because 'tis a business of Souls, may your Power protect and assist them, that Almighty God, which knows with what devotion and diligence you further them, may take your state into his protection, and after this Earthly power is ended, bring you to an Heavenly kingdom.

Gregory the Great To Brunichild Queen of the Franks,

Of the Conversion of the *English*, and of *Augustine*.

THe Christianity of your Highness hath formerly so clearly ap- Lib. 5. Ep. 59.peared unto us, that we cannot in the least doubt of its integrity and goodness, but ought rather to remain fully satisfied of it, because in matters of Faith it carefully sustains and assists us, abundantly administering all those comforts that proceed from a Religious sincerity; of which thing being confident we salute you with a Fatherly love, intimating moreover, that we have heard of the earnest desire the *English* Nation hath (God so willing it) to become Christian, but your Priests, who are their Neighbours, take no Pastoral care of them. Therefore lest their Souls should perish through eternal damnation, we have carefully directed thither *Augustine*, servant of God, and Bearer of these

these presents (whose zeal and diligence is well known unto us) with other Servants of God; that by them we might know their wills, and consider (you also endeavouring as much as in you lies) the fittest means for their Conversion. We have also commanded them for the better carrying on of the work, that they take along with them some of the neighbouring Clergy; We therefore hope that your Highness, who was alwaies naturally inclined to good works, will, as well for the sake of this our Request, as out of a serious consideration of the Divine Anger, in all things respect his honour and welfare, and bestow upon him the favour of your Protection, and assist his labours with your Patronage; and that he may thoroughly obtain his reward, provide that he may pass securely to the aforesaid *English* Nation, that God who hath in this life plentifully stored you with all good things pleasing to himself, may make you here and in eternal Rest rejoyce with his Saints.

Gregory the Great To Eulogius Bishop of Alexandria.

He treats of the Conversion of the *English*, and makes mention, that in the Council of *Calcedon* the Roman Bishop was stiled, UNIVERSAL.

Lib. 7. Ep. 30.

OUR Common Son the Bearer of these presents, when he brought the Letters from your Holiness, found me sick, and left me so, which was the occasion that in answer to the large fountain of your Beatitude so small streams have been made you in return. It was surely, the gift of Heaven, when I was so much indisposed in Body, to afford me the benefit of your Holiness's writings, which, by the information they gave me of the Doctrine of the *Alexandrian* Church, of the Conversion of Hereticks, and of the Unity of the Faithful, rejoyced me so exceedingly, that the extremity of my pain was in some measure allayed by the refreshing of my mind: And, indeed, we alwaies rejoyce with new joy at your good, but that you should act so perfectly we think it not new at all; for that the number of the Holy Church increaseth, that spiritual Corn for the Heavenly Barn is multiplied, we never doubted the grace of Almighty God which so largely flows upon your Holiness. We therefore give Almighty God thanks, because we see that fulfilled in you which is written: Where is much Corn, there is manifest the strength of the Oxen; for if a strong Ox had not drawn the plough of the tongue over the land of the heart of the Hearers, so great an Harvest of the Faithful had never sprung up. But because from the good you do, there ariseth something which enforces you to communicate your joy to others, we also this way will repay your courtesie, and tell you of things not altogether different from those you have related. The *English* Na-
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tion placed in an obscure corner of the World, has hitherto been wholly taken up in the adoration of Wood and Stones, but by the advice and light I received from your Epistle, I have taken care to send thither (as I ought) a Monk of our Monastery set apart for preaching to that People, who having before License from me, is made Bishop by the Bishops of *Germany*, with whose prayers and fatherly consolations he is gone to the aforesaid Nation placed at the end of the World. And there came unto us lately Letters concerning his welfare and proceedings, who either he himself, or those that were sent over with him are grown so famous in that Nation, for the great wonders they have wrought, that they seem to equal the virtues of the Apostles in the Miracles they have performed. At the solemnity of the birth of our LORD, which was celebrated at this first Indiction, above 10000 *English* are reported to have been Baptized by this our Brother and Fellow Bishop; all which I have related to this purpose, that you might know what you do by your speaking amongst the *Alexandrians*, and what by your prayers in the uttermost parts of the World; your prayers are in that place where you are not, whose holy operations and effects are shewn in that place where you are.

Moreover, concerning the Person of *Eudoxius* the heretick, of whose Error I can find nothing in the *Latin* tongue, I rejoyce that I am sufficiently satisfied by your Holiness, for you brought against him the judgments of the ablest Men, *Basil*, *Gregory*, *Epiphanius*, so that we must needs conclude him killed, against whom so many Champions have cast their Darts.

Concerning those Errors which are grown up in the Church of *Constantinople*, you have learnedly considered all things, and as became the Judgment of so great a Cheyer; wherefore we render Almighty God thanks, because the Tables of the Testament are yet in the Ark of God; For what is the Heart of the Priest, but the Ark of the Testament? in which (because spiritual Doctrine abounds) without doubt, the Tables of the Law lie. Your Holiness also endeavoured to shew, that you don't now write high Titles to any one, which proceed from the root of vanity, and yet in different Character you speak to me thus, *As ye Commanded*, which word of Command I desire you would for ever take from my hearing, since I know who I am, and who ye are; by your place yee are Brothers to me, by your gravity Fathers, therefore I did not command any thing, but carefully intimated what I thought profitable, yet I find that your Holiness would not perfectly retain what I hinted to your Memory. For I said that ye ought not to write thus to me, or any body else, and yet in the very Preface of your Epistle directed to me who forbid it, you have taken care to inscribe to me *UNIVERSAL BISHOP*, a Title of too proud a signification, which I beg your good Holiness would do no more;

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For from you is taken whatever beyond reason is given to another, for I don't desire to be honoured by words but by actions, neither do I think it honour, where I know my Brethren lose their Honour; for my Honour is the same honour of the whole Church, my Honour is the full vigor of my Brethren; then therefore I am truly honoured, when nobody is denied the honour due to him. For if your Holiness calls me *Universal Bishop*, it denies it self, to be at all, what it confesses me to be only, that is, *Universal*; but God forbid this. Away with those words stir up Pride and wound charity, and, indeed, your Holiness well knows that this Title was offered my Predecessor in the holy Counsel of *Chalcedonia*, and afterwards by succeeding Fathers, but none of them would ever accept of this Title, that whilst carefully in this World they respected the honour of all the Clergy in general, they might preserve their own entire with God Almighty. Wherefore (paying you due custome of Greeting) I desire you would be pleased to be mindful of us in your Prayers, that from the chains of my sins, because of mine own merits I am not able, through your intercession God would deliver me.

Observations upon this Epistle.

The Annexer of the Title has not done ingeniously in this Epistle, for he saies, that in the Council of *Chalcedon* the Pope was stiled *UNIVERSAL*, not making any mention how that Title was rejected by the Pope and all his Successors (as *Gregory* shews) but was also vehemently exploded and cast off by *Gregory* himself in this Epistle, of which he has not taken the least notice in the Title.

Gregory *To* Menna of Tolouse, *To* Serenus of Marseilles, *To* Lupus of Cavation, *To* Agilius of Meris, *To* Simplicius of Paris, *To* Melantius of Roan, and *To* Licinius, Fellow Bishops of the Franks.

Regist. lib. 9.
Ep. 52.

Although the care of the office ye have undertaken might sufficiently admonish your Brotherhood with your utmost endeavours to assist Religious persons, and especially those that labour in the cure of Souls; yet it will not be amiss, if with this our Epistle we stir up your vigilancy. For as the fire by the fanning of the wind is made greater: so the affections of a good mind are embettered by commendation. Because therefore the grace of our Redeemer cooperating, so great a multitude of the *English* are converted to the Christian faith, that our most Reverend and Common Brother, and Fellow Bishop *Augustine*, affirms, that those that are with him are not sufficient for the execution of this work in divers Places; We have provided that some Monks should be sent over to him, with our beloved and common Sons, *Laurentius* the Priest and *Miletus* the Abbot; and therefore let your Brotherhood afford them that charity it ought, and speedily

dily help them with those succours that are necessary, forasmuch as by your assistance all obstructions and causes of delays will be removed; So that they being relieved by your charity, may rejoyce together with you, and you by freely bestowing it, may be found partakers with them in the work they are intended for.

Gregory the Great To Clotharius King of the Franks.

AMongst the many troubles and cares you daily meet with in governing those Nations under you, it is the highest honour and greatest advantage to appear in the Patronage of those that labour in the cause of God; and because by many good Presidents you have shewn your self to be such that now we may presume better things of you, we are the willinglier invited to desire those things of you, which at last will return to your own benefit. Some of those who went into *England* with our most Reverend Brother and Fellow-Bishop *Augustine*, at their return have related with how great humanity and charity your Excellence entertained him in your own Court, and with what succours you assisted him setting forward on his Journey. But because those actions are most acceptable to God alwaies which recede not from good beginnings, We salute You with a Fatherly affection, desiring that the Monks, the Bearers of these presents (whom we have sent over to our foresaid Brother, together with our beloved Sons, *Laurentius* the Priest and *Melitus* the Abbot) might be particularly respected by you, and whatsoever it was you bestowed on those before, for the plentiful increase of your Honour continue likewise to these, that through your assistance they may, without any delays, perform the Journey they have begun, that God, the Recompencer of all good works, may be to you in prosperity a guardian, and in adversity an helper.

Regist. lib. 9.
Epist 55.

Gregory To Brunichild Queen of the Franks.

He returns Her thanks for assisting *Augustine*, and exhorts her courteously to entertain the Monks that were sent unto him.

WE give thanks unto Almighty God, who among the rest of the gifts of his grace bestowed on your Highness has so filled your breast with the love of Christian Religion, that if you should know any thing tending to the benefit of Souls or the increase of your Faith, you would never cease with a devout mind and pious endeavour to bring it to perfection. With how great favour and courtesie your Highness assisted our most Reverend Brother and Fellow Bishop *Augustine*, going for *England*, Fame before hath not been silent, and since

Regist lib. 9.
Ep. 56.

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the Monks that returned from him have more particularly related. Your Christianity may be admired at by those that know but little of your favours; but we that are experimentally acquainted with them, have more reason to rejoyce than wonder, because by charitably obliging others ye advantage your selves. How great, and what manner of Miracles our Redeemer has wrought in the Conversion of the aforesaid Nation is well known to your Highness, for which reason ye ought exceedingly to rejoyce, because your charity in this thing may claim to it self the greatest part, by whose assistance, next after God, the word of Preaching became there manifest, for he that furthers another's good consults his own.

And that the fruits of your reward may be the larger, we desire that to the Monks, Bearers of these presents (whom with our beloved Sons *Laurentius* the Priest, and *Melitus* the Abbot, we have sent over to our foresaid most Reverend Brother and Fellow Bishop, forasmuch as those that are with him are not sufficient for the work) you would courteously grant the favour of your Patronage, and vouchsafe to assist them in all things, that the good beginnings of your Highness may still proceed unto better, and that they meet with no delays or difficulties in their Journey. May you in as great a measure stir up God's mercy to be favourable to you and your posterity, most Dear unto us, as you for his love shall behave your selves with compassion in causes of this nature.

Gregory To Augustine Bishop of the English.

Of the Conversion of that Nation, and that he should not glory in the power of Miracles, which oftentimes wicked Men have performed.

Regist. lib. 9.
Ep 58.

GLORY be to God on high, and on earth peace, good-will towards Men, because a grain of corn falling dead upon the earth hath brought forth much fruit, that it might not alone reign in heaven, by whose Death we live, by whose Infirmary we are strengthened, by whose Passion we are delivered from passion, by whose Love we sought Brethren in *Britain* whom we knew not, and by whose courtesie, whom not knowing we sought, we have found. Who is able to relate how great the joy is that is arose in the hearts of the Faithful, that, through the Grace of Almighty God cooperating, and your Brotherhood labouring, the darkness of Errors being driven away, the *English* Nation is covered over with the glorious light of holy Faith, that now out of a sincere mind and pious devotion it tramples on those Idols to which before it madly croucht to, that it prostrates it self before God with a pure heart, that it is restrained from relapsing into sin by the rules and instructions of

of holy Preaching, that it submits in mind to the Divine precepts, but raised in understanding humbles it self in prayer on the ground, lest in affections it should grovel in the earth? Whose working is this, but His that saies, *My Father hitherto works, and I work?* Who, that he might make it manifest to the World, that he converts not by the wisdom of Men, but by his own vertue and power, The Preachers whom he sent into the World he made choice of without learning, using the same method here also, for in the *English* Nation he has wrought mighty things by the hands of weak Persons.

But there is, my Dearest Brother, something in this celestial gift, which you ought extremely both to fear and rejoyce at. † I know that Almighty God has shewn great Miracles by you in the Nation he would should be chosen, from whence it is necessary, that concerning the same heavenly gift, you with fear rejoyce, and with joy be afraid. You may rejoyce that the Souls of the *English* through outward Miracles are drawn to an inward grace; you ought to be afraid lest among the Miracles that are wrought your frail mind be puffed up too much by presumption and self-confidence, so that outwardly raised in honour, it inwardly falls through such vainglory. Moreover, we ought to remember, that when the Disciples returning from preaching with joy said to their Heavenly Master, *Lord, in thy name Devils are subject unto us*, they presently heard, *Rejoyce not for this, but rather rejoyce that your names are written in Heaven*. They had placed their mind in a temporal and private joy, because they rejoyced in Miracles; but they are streight recalled from a private to a publick, from a temporal to an eternal joy, to whom it is said, In this rejoyce because your Names are written in Heaven: For all the Elect don't work Miracles, but the Names of them all are registred in Heaven; to the Disciples of truth there ought to be no joy, unless in that good which they have common with all, and in which they have no end of their joy.

It remains therefore (My Dear Brother) that among those things which with the help of God you outwardly perform, you alwaies inwardly strictly judge your self, and particularly examine your self, who you are, and how great Grace there may be in that Nation for whose Conversion you have received the gift of performing Miracles; and if ever you remember that you have offended our Creator either by word or deed, alwaies bear it in mind, that the remembrance of the guilt may suppress the rising glory of the heart; and what power soever of working Miracles you shall receive, or have received, alwaies think it given, not for your sake, but for those for whose salvation 'twas conferred upon you. †

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There comes into my mind, thinking of these things, what became of one Servant of God even extraordinarily elected. Certainly *Moses*, whilst he brought the People of God out of *Egypt*, wrought wonderful Miracles (as your Brotherhood knows) in the land of *Egypt*; on Mount *Sinai*, after he had fasted fourty daies and nights, he received the Tables of the Law amongst dreadful Thunderings, all the People being afraid. In the service of Almighty God he alone enjoyed a familiar conference with Him, the Red-Sea he divided, in his Journey his guide was a Pillar of Cloud; When the People were hungry he gave them Manna from heaven, he miraculously gave them Flesh, when they wanted, in the Wilderness till they were cloyed; but when in the time of Thirst they came to the Rock, he mistrusted, and doubted whether he could bring water from it, which, the Lord commanding, he struck and opened a passage for the running water. How great Miracles after this did he perform in the Wilderness for the space of thirty eight years? who can reckon them? who can trace them? as often as he doubted of any thing, having recourse to the Tabernacle, he secretly inquired of the Lord, and was presently informed by the word of the Lord concerning that thing. By the interposition of his prayers he appeased the Anger of the Lord towards his people, when they were puffed up with pride, or rebelled against him. He caused the earth to open and swallow them up, he foyled the Enemy with victories, and shewed signs to his own People; but when they came to the land of Promise, he was called into the Mountain, and heard of his fault that he had committed thirty eight years before, because he despaired of bringing out water, and he acknowledged, that for this thing he could not enter into the land of Promise; wherefore we ought to consider, what a dreadful thing the judgment of Almighty God is, who had done so many signal Wonders by this his Servant, and yet kept his fault committed so long ago still in remembrance. Therefore (most Dearest Brother) if we acknowledge him dead after so many Miracles for his fault, whom we know to have been in a more especial manner elected by God Almighty, with how great fear ought we to tremble, who know not whether as yet we are elected?

What should I speak of the Miracles of Reprobates, since your Brotherhood knows very well vvhath Truth it self hath said in the Gospel? *Many shall come in that day, saying unto me, Lord, in thy name we have Prophefied, and in thy name we have cast out Devils, and in thy name we have done wonders. But I will say unto them, I know ye not, depart from me all you workers of Iniquity.* Therefore the mind is very much to be depressed and kept under amongst Signs and Miracles, lest in those things

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it should seek its own glory, and rejoyce in the joy of self-exaltation. In Miracles we ought to have respect to the gain of Souls, and to his glory by whose power those Miracles are wrought; but our Lord has given us one sign concerning which we ought extremely to rejoyce, and by which we may acknowledge the glory of Election in us, *By this it shall be known whether you are my Disciples, if you love one another*; which sign the Prophet desired, when he said, *Grant some token unto me, O Lord, for good, that they that hate me may see and be confounded*. I speak these things that my Hearer's mind might be laid prostrate in humility; but let this your humility have its confidence too, for I a Sinner have most certain hope that your sins are forgiven, through the grace of our Omnipotent Creator, and God our Redeemer the Lord Jesus Christ. And to this end you were Elected, that others sins might be forgiven through you; Neither shall you hereafter find sorrow for any guilt, because you endeavour to make joy in Heaven by the conversion of so many; the same our Creator and Redeemer, when he speaks of the repentance of Man, saies, *I say thus unto you, There shall be greater joy in Heaven over one Sinner that repents, than over ninety nine Just persons that need no repentance*. Now, if over one Penitent there is made great joy in Heaven, what great rejoyceing do we think there was at the conversion of such a number of People from their Errors, who coming to the faith by repentance has condemned the evil it had done? Amidst therefore the joy of Heaven and the Angels, let us repeat those words of the Angels which we said before; let us say therefore, *Glory be to God on high, and on earth peace, good will towards men*.

Observations upon this Epistle.

Bede recites this Epistle, but not all, only as much of it as is included within these two fore-going Marks; as thus, † †; but the Date which is here wanting, he shews, for when he writ a Letter to *Melitus* going into *Britain*, dated (as you see above) the fifteenth day of the Kalends of *July*, our Lord *Mauritius Tiberius Augustus* being Emperour, in the nineteenth year after the Consulship of our said Lord the eighteenth year, in the fourth Indiction; He adds in the following Chapter, about which time he sent a Letter to *Augustine* concerning Miracles, which he knew were wrought by him, in which, lest through the number of them he should incur the danger of self-opinion and pride, he exhorts him in these words, *I know, Most Dear Brother, that Almighty God, &c.* as above. That date of the fifteenth of the Kalends of *July*, agrees with the year of our Lord 601, about which time he wrote more Epistles.

Gregory To Aldiberga, Queen of the English.

HE that desires after this Earthly dominion to acquire the glory of an Heavenly kingdom, to gain his ends ought diligently to labour in the service of his Creator, that by degrees of working he may attain to what he desires, which we rejoyce you have done; our Beloved

Regist. lib. 9.
Ep. 59.

loved Son *Laurence* the Priest, and *Peter* the Monk, at their return related in what manner your Majesty behaved it self towards our most Reverend Brother and Fellow Bishop *Augustine*, and what assistances and comfort you bestowed on them likewise ; And, indeed, we bless Almighty God, who out of his mercy propitiously vouchsafed to reserve the Conversion of the *English* Nation for your glory and advantage. For as by *Helen* of Blessed memory, the Mother of the most pious Emperour *Constantine*, he inflamed the hearts of the *Romans* towards the Christian Faith: So in regard of the frequent Zeal of your Majesty, we hope his mercy will effectually work upon the *English* Nation. And, indeed, you ought also long since by your good prudence, which is purely Christian, to have inclined the mind of our most glorious Son your Husband, that, for the good of his Kingdom, and of his own Soul, he should follow that Faith which you profess; forasmuch as by him and through him, in the Conversion of the whole Nation, a reward worthy of you would spring up in the joyes of heaven. Since (as we have said) your Highness hath been confirmed in the right Faith, and taught the Scriptures, this thing ought not to have been difficult or tedious to you. And because by God's appointment a fit time is now offered, strive (the Divine grace assisting you) to repair with gain what has hitherto been neglected, therefore by daily exhortations strengthen the mind of your most Glorious Husband in the love of the Christian Faith. Let your care and example increase in him a love towards God, and let it so stir up his mind, especially for a through Conversion of the whole Nation under yee, that from the fervency of his devotion yee may offer up to Almighty God an acceptable sacrifice, that those things which are reported of you may increase, and in all respects be found true concerning you. Your excellent vertues are not only known to the *Romans*, who more particularly pray for your life, but also in divers places, even as far as *Constantinople*, to the most excellent Emperour, that as we have joy in the consolation of your Christianity, so also in the Heavens the Angels may rejoyce at your further perfection. So therefore with all diligence and devotion, apply your selves to the assistance of our above-named Reverend Brother and Fellow Bishop, and of the rest of the Servants of God, whom we sent thither for the conversion of your Nation, that with our Most glorious Son, and your Husband, you may reign with happiness here, and after a long time of years, attain to the endless joyes of the life to come. We beseech Almighty God, that he would inflame the heart of your Majesty with the fire of his Grace, to a performance of these things we have spoken of, and of his good pleasure grant you the fruit of an eternal Reward.

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Observations upon this Epistle.

It may be doubted what Queen of *England* this *Adilberga* was, for the Wife of King *Edilbert* was called *Bertha*, as *Bede* affirms, *lib. 1. cap. 25.* but I think them both the same; but as it commonly happens, strange words are ill rendred by Forreigners, as here *Berga* for *Bertha*, for *Ald* and *Aldi* are sometimes corruptly added in proper names for *Edil* and *Æthel*, signifying in the *Saxon* Language, Noble or Honourable, which may be seen in the Title of the following Epistle, where *Gregory* calls the King *Aldibert*, whom *Bede* every where calls *Edilberth*, others for the most part, *Ethelbert*; *Ald* also, because it properly signifies *Old*, may by Translation denote Honourable, and may seem to be added to the name of *Berga* or *Bertha* as an honourable Attribute, so that *Aldi-berga*, signifies the same with Noble and Honourable *Berga* or *Bertha*.

Gregory To Aldibert King of the English.

He congratulates with him concerning the Conversion of that Nation.

FOR this reason Almighty God commonly advances the best Men to the government of Nations, that by them the gifts of his Grace might be dispersed among all those whom they are set over, which thing we know has been done in the *English* Nation, over which Your Majesty was therefore made chief, that by the good qualities that are given you, You might the better convey those Heavenly comforts to the Nation under your subjection; And therefore, Most Renowned Son, carefully preserve that Grace which you have received by the especial providence of God, make haste to propagate the Christian Faith among your Subjects, increase the fervency of your own Faith in furthering their Conversion. Destroy the worship of Idols, raze their Temples, establish the Manners of your Subjects in the great Purity of good living by exhorting, terrifying, encouraging, correcting, and by shewing the Examples of Good works, that you may find him your Rewarder in Heaven, whose name and knowledg you shall extend upon Earth, for he shall make your Name more glorious to Posterity, whose Honour you endeavour to advance and preserve in your Nation. So formerly, *Constantine* a most Pious Emperour, freeing the *Roman* Commonwealth from the perverse worship of Idols, submitted himself, and It, to our Almighty LORD Jesus Christ, and applied himself and his Subjects with his whole mind unto GOD, from whence it came to pass, that he transcended his Predecessours as much in Fame, as he exceeded them in good works. And now therefore let your Majesty make all possible haste to disperse the knowledg of one GOD, the Father, Son, and Holy Ghost, to Kings and their Subjects, that you may in commendation and merit pass the Ancient Kings of that Nation. And by how much you endeavour to wipe away the sins of others,

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Regist. lib. 9.
Epist 60.

by so much you may rest more secure of your own offences before the dreadful examination of Almighty God.

Our most Reverend Brother *Augustine*, Bishop, well taught in the rules of Monastick life, filled with the knowledg of the Holy Scripture, and endued (through God's gráce) with good works, whatsoever he shall advise you, willingly hear, devoutly perform, and carefully lay up in your memory, because if you shall hear him in that which he speaks for God Almighty, the same Almighty God will the sooner hear him intreating for you ; But if, which God forbid, you should neglect his words , when do you think Almighty God will hear him for you, whom you neglected to hear for God ? With all your mind therefore, joyn your self with him in the fervency of Faith, and assist him, relying on that power which God has given you, that he may make you partakers of his Kingdom, whose Faith you have received and endeavoured to preserve in your Kingdom.

Furthermore we would that your Majesty should understand, that as we know in Sacred Writ, out of the words of our Almighty Lord, that the end of this present World is at hand, and that the Kingdom of the Saints shall come, of which there shall be no end. But the end of the World drawing near, many things shall happen which before were not, viz. alterations of the Air, terrours from Heaven, and contrary to the course of Seasons, Tempest, Wars, Famine, Pestilences, Earth-quakes in divers places, all which shall not come to pass in our daies, but all of them shall certainly follow our daies. If therefore you shall find any of these things happen in your Land, let your mind in no sort be disturbed because these signs concerning the end of the World are therefore sent before, that we should be careful of our Souls, mistrustful of the hour of death, that we may be found in good works prepared for the Judg at his coming.

These things I have spoken to you in short, Most Excellent Son, that when the Christian Faith shall be increased in your Kingdom, my discourse also may be enlarged towards you ; then 'twill be more proper to speak more, when the joyes for the perfect conversion of the whole Nation shall be multiplied in your breast. We have sent you also some small Presents, which will not be small unto you, when you shall receive them from us with the benediction of the blessed Apostle *Peter*.

Almighty God preserve and perfect in you that Grace he hath begun, and extend your life to the course of many years, and after long time receive you into the Congregation of his Heavenly Country. Let the Grace of Heaven, my Royal Son, keep your Highness safe. Given the tenth of the Kalends of *July*, in the nineteenth year of
of

of our Lord *Mauritius Tiberius Augustus* Emperour, after the Consulship of the same eighteenth year, Indiction the fourth (*i.e.*) in the year of Christ 161.

Gregory To Virgilius Bishop of Arles.

He commends to him Bishop *Augustine*.

HOW great kindness ought to be shewn to Brethren coming of their own accord, may be gathered from hence, that to shew our charity they are most commonly invited by us, and therefore if it should so fall out that our common Brother Bishop *Augustine* should come unto you, let your charity, as it ought, receive him with all tenderness and affection, and cherish him with the benefits of your consolation, and teach others how fraternal charity ought to be respected. And because it falls out, that those that are furthest off commonly are informed first of what ought to be corrected, if he shall make mention to your Brotherhood of any enormities committed either by Priests or others sitting with him, by diligent search and scrutinizing examine all things, and behave your selves so strict and careful in those things that offend God and provoke him to anger, that for the example and amendment of others punishment only may strike the guilty, and that false judgment afflict not the innocent. Given the tenth day of the Kalends of July, Indiction the fourth. Regist. lib. 9.
Epist 63.

Bede after this saith, *Afflict not the Innocent*, here in the end, and so goes on, *God keep you safe, Most Reverend Brother; Given the tenth day of the Kalends of July, our Lord Mauritius Tiberius Augustus being Emperour, in the nineteenth year after the Consulship of the said Lord the eighteenth year, Indiction the fourth (i.e.) in the year of Christ 601.*

Gregory To Melitus Abbot in France.

He gives Command to be sent to *Augustine*, about the conversion of that Nation.

AFTER the departure of our Congregation which is with you, we were in great suspence, because we could hear nothing of the happiness of your Journey, but when it shall please Almighty God to bring you to our most Reverend Brother, Bishop *Augustine*, tell him I have a long time carefully considered of the condition of the *English*, and am of opinion that the Temples of the Idols in that Nation ought by no means to be destroyed, but only the Idols themselves that are in them. Let holy water be provided and sprinkled about those Temples, let Altars be built and Reliques kept in them; For if those Churches

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are Elegantly built, it is necessary they should be taken from the worship of Devils, and appropriated to the service of the true God, that whilst the people see their Churches are not destroyed, they may put away their Errors from their hearts, and knowing and worshipping the True God, may more familiarly resort to those places they were wont to frequent. And because many Oxen were wont to be slain in the sacrifice of Devils, some other solemnity ought to be introduced instead of it, that on the day of Dedication, or Birth-day of the Holy Martyrs, whose Reliques are there laid up, let them make Arbors to themselves of the Branches of Trees about those Churches that were formerly Temples, and let them celebrate the solemnity with Religious Banquets; Neither let them any longer sacrifice Beasts to the Devil, but to the praise of God let them kill those Creatures for their own eating, and in their fulness give thanks to the Giver of all things, that whilst there are left them some inward tokens of Rejoycing, they may the easier be brought to the inward Joyes of the Spirit. For to wean obdurate minds from all things on a sudden, without doubt is impossible. He that endeavours to climb on high, it is necessary he should rise by degrees and paces, not by leaps; so the Lord made himself known to the children of *Israel* in *Egypt*, the customary Sacrifices which they were wont to offer to the Devil, he reserved in his own worship, that, by his command, they should offer living creatures in his sacrifice; Forasmuch as their hearts being changed, they lost somethings of the sacrifice, and retained others, so that although they were the same creatures they were wont to offer, nevertheless offering them to God and not to Idols, they were not the same Sacrifices. These things I would have your charity to declare to our aforesaid Brother, that he, for the present being placed there, may consider how all things ought to be ordered. Given the twelfth day of the Kalends of *July*, Indiction the fourth.

God preserve you safe, my Dearest Son, given the fifteenth day of the Kalends of *July*, in the nineteenth year of our Lord *Mauritius Tiberius Augustus* Emperour, after the Consulship of the said Lord the eighteenth, Indiction the fourth (*i e.*) in the year of Christ 601.

Gregory To Augustine Bishop of the English.

Of the use of the Pall, and of the Church of *London*.

Regist. lib. 12.
Ep. 15.

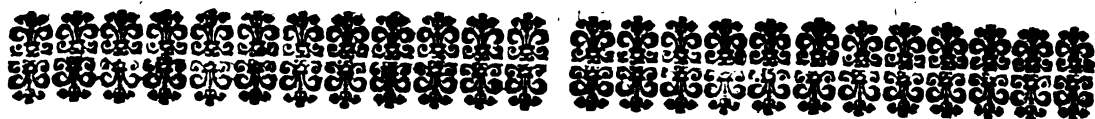
ALthough 'tis certain that the inexpressable Rewards of an eternal Kingdom are reserved for those that labour in the service of God, yet it is necessary that we should allow them the Ensigns of Honour, that by such Rewards they may be encouraged the more abundantly

dantly to labour in Spiritual works; and because the late Church of the *English*, through the mercy of our Lord and your diligence, is brought to the grace of Almighty God, we grant you the use of the Pall in that Nation, but for only celebrating the solemnity of the Mass, so that you ordain through all places twelve Bishops that shall be under your Jurisdiction. Forasmuch as the Bishop of the City of *London* shall alwaies hereafter be consecrated by a Synod of his own, and receive the honour of the Pall from this holy and Apostolick See, in which through God's grace I serve.

I will also that you send a Bishop to the City of *Tork*, whom you shall think fit to be ordained, so that if the same City, with the bordering places, shall receive the Word of God, let him also ordain twelve Bishops, that he may also enjoy the honour of a Metropolitan, because we intend (God willing) to bestow on him in like manner the Pall, if he is of a meek and courteous behaviour, whom nevertheless we will that he submit to the Authority of your Brotherhood. After your death, so let him preside over the Bishops he shall Ordain, that by no means he submits to the power of the Bishop of *London*; But hereafter, let this distinction of Honour be between the Bishops of *London* and *Tork*, that he be accounted first that was first ordained. Let them with common counsel, and joynt action, order whatever ought to be done for the love of Christ; let them unanimously agree in the Right, and whatsoever they agree on, not by contradicting one another, bring to perfection.

Let your Brotherhood therefore, have in subjection under you, not only those Bishops whom you have ordained, or those that shall be ordained by the Bishop of *Tork*, but also all the Clergy of *Britain*, our Lord God, *Jesus Christ*, being the Author, forasmuch as from the life and doctrine of your Holiness, they may receive the form of rightly believing, and living well, and may, by executing their office with a sincere Faith and good Manners (when the Lord shall please) attain to an Heavenly Kingdom. The Lord keep you safe, Most Reverend Brother; Given the tenth day of the Kalends of *July*, our Lord *Mauritius Tiberius Augustus* being Emperour in the nineteenth year after the Consulship of the said Lord the eighteenth year, Indiction the fourth, that is, in the year of Christ 601.

THE



T H E
L I F E
O F
S^t. A U G U S T I N E

The first Arch-Bishop of
C A N T E R B U R Y,

Written in Latin by S^r. Henry Spelman.

IT would be needless to use many words concerning this *Augustine*; his Life and Actions, after he was sent by *GREGORY* to convert the *English*, plainly appear in the following discourse; But what, and who he was before, little concerns us. He was a *Roman*, I think, by Birth, and a Monk of the *Benedictine* Order, and was afterwards made Provost of *St. Gregory's* Monastery at *Rome*, as you may understand from the Epistle of *St. Gregory* himself to *Syagrius* Bishop of *Augustodunum*; Called forth from thence by *Gregory*, he is sent into *Britain* with fourty Monks his Companions, and others of the Clergy (over whom he made him Abbot) in the year of our Lord 496, and in the year 597 arriving in *Britain*, he converted to the Faith *Ethelbert* King of *Kent*, and the greatest part of his People, whom, on the day of *Pentecost*, he Baptized in the Church of *St. Martin* at *Canterbury*, which had continued from the time of the *Romans* till then; The same year afterwards he went to *Arles*, where he was by *Estherius* Arch-Bishop of that City, who was so commanded by *Gregory*, ordained the Arch-Bishop of the *English* the sixteenth of the Kalends of *December* in the City of *Arles*; Returning to *England*, he was received by both King and People with all imaginable Joy and solemnity befitting his Quality, and had the Royal City of *Canterbury* bestowed upon him by the King for an Episcopal See, and the Kings Palace for a Cathedral Church to be erected unto Christ; so that the King seemed to imitate what is reported to have been done by the Emperour, *Constantine* the Great; Being ordained Bishop, he consulted *St. Gregory* by Messengers and Questions, of the form of Government to be imposed on the Church he had lately established amongst the *English* Saxons; The Answers he received we will set down a little below. Soon after he was honoured by the same *Gregory* with the Pall (by which the fulness of Power is signified) in the year, viz. of Christ, 601. Being then Metropolitan of *Britain*, he summons a Council in the borders of *Worcestershire*, that he might be something nigher the *British* Clergy and Bishops, at that time residing in *Wales*, to which he warned them to appear; the place of Session appointed was *Augustine's* *Ac*, that is, *Augustine's* *Oaks*, where being assembled, *Augustine* demands from them Obedience to the Bishop of *Rome*, and the Reception of the *Roman* Ceremonies into the *British* Church. The *Britains* stiffly opposed this, and after the business had been a long time controverted on both sides,

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another Synod or Session was agreed on, where a greater number of the *British* Clergy were present; amongst them seven Bishops. The old Controversie is again renewed, but when *Augustine* found that he was likely to gain no further, he desired they would but conform to him and the *Romans* in three things only:

1. In the observation of Easter.
2. In the administration of Baptism.
3. In assisting him with their preaching to the *English Saxons*.

But they suspecting the pride of *Augustine* would not condescend to him in these things neither. Lamentable was the event of this Assembly, which shall be related when we come in order to the place; for the *British* Church differed in many things from the *Roman*, as appears out of *Gildas* and *Bede*, and this following discourse.

Concerning the Manners of *Augustine* I shall determine nothing, he is blamed by our Age, and extolled by Antiquity. They report him to have been learned, pious, and an Imitator of Primitive holiness, the Apostle of the *English*, often in watchings, fastings, prayers, and alms, zealous in propagating the Church of his Age, and of Religion, and earnest in rooting out Paganism. The first Introducer of *Roman* Monks, and other Rites and Ceremonies, in repairing and building Churches diligent enough, and for working Miracles extraordinary famous. From hence, by reason of humane frailty his mind perhaps grew more lofty and proud, which thing *St. Gregory* himself seemed to take notice of, who admonished him by an Epistle, that he should not be puffed up with the greatness of his Miracles. He is ill spoken of for the Massacre of the Priests of *Bangor*, and not without a cause, if (as is reported) he excited King *Edilfrid* to that horrid slaughter.

Concerning him, thus *Copgrave* in his Life: *St. Augustine was by stature very tall, so that he appeared from the shoulders above the rest of the people, his face was lovely, but majestic withal; there's no body can relate the Wonders and Cures he did among the People; He alwaies walked on foot, and most commonly he visited his Provinces bare-footed, and the skin on his knees was grown hard and insensible through continual kneeling.*

Concerning the time when he died the opinions of Authors are many, so that which to fix on is uncertain; *Stow* makes it the 26 of *May*, in the year of Grace 603; *Bede* in the year 604; *Augustine* himself in his *Leaden Bull*, if it be truly his, cites a Character of King *Ethelbert*, dated the year of our Lord 605, from which 'tis manifest that he was then living; *Thomas Sprot* relates, that he held a Council at *Canterbury* in the year 605; *Matthew* of *Westminster* following *Segibert*, saies, that he died in the year of Grace 608; *Howden*, in the year 610; *Trevel* and *Polydore*, in the year 611; *Malsbury*, in the year 612, and *Savil* in *Fastus*, in the year 613. How long therefore he governed the Church of *Canterbury*, so great is the disagreement of Writers, that I dare not determine any thing concerning it; But it appears manifest enough, that he began in the year of our Lord 596, in which he was sent by *St. Gregory*, or in the year 597, in which he was received by King *Ethelbert*, and ordained Bishop of *Canterbury* by *Etherius* Arch-Bishop of *Arles*.

'Tis agreed on that he was buried in a Monastery of his own name, which he had built with the assistance of King *Ethelbert*, and in the Porch of that Church dedicated to *St. Peter* and *Paul*, but not as yet consecrated, in a stone Coffin covered over with Iron and Lead, with this Inscription.

*Inclytus Anglorum Præful pius, & Decus Altum,
Hic Augustinus requiescit corpore sanctus.*

The Church afterward being consecrated by *Lawrence* his Successor, his Coffin was brought into the Church, and placed on the North side, where afterwards was an Altar of his name, and this Inscription affixed.

Hic

Hic Requiescit *AUGUSTINUS* *Dorobernenfis*.
 Archiepiscopus, qui olim huc à Beato Gregorio
Romæ Urbis Pontifice directus, & à Deo opera-
 tione miraculorum suffultus, & *Ethelbertum* Re-
 gem, & gentem illius ab Idolorum cultu ad fidem
 perduxit & completis à pace diebus officii sui;
 Defunctus est 7. Kal. *Junii* eodem Rege Regnante.

He was Canonized for a Saint, and now holds a place in the *Roman* Martyrology on the seventh day of the Kalends of *June* (i.e.) the 26 day of *May*.

Magd. Burg.
 Cen. 6. cap. 10.

He is said to have written one Book to *Gregory* of his prosperous success, and one Book of the Statutes of his Churches, and Eleven Questions which *Gregory* Answered, *lib. 12. Tom. 2.* which *Bede* also relates, *lib. 1. cap. 37. Hist. Angl.*

Augustine arrives in England, is courteously received of Ethelbert King of Kent, he imitates the life and doctrine of the Primitive Church, he baptizes the King, and is honoured with an Episcopal See. Bede, lib. 1. cap. 25.

Augustine being strengthened by the encouragement of Blessed Father *Gregory*, returns with the rest of the Servants of Christ that were with him to the work of the Word, and comes into *Britain*; *Edilberth* at that time was the most powerful King of *Kent*, who had extended the bounds of his Empire to the Banks of the great River *Humber*, by which the Southern and Northern people of *England* are separated. There is towards the Eastern part of *Kent* the Isle of *Tanet*, of indifferent bigness, the compass of it, according to the usual computation of the *English*, is six hundred Families, which the River *Vantsum* parts from the Continent; in breadth about three furlongs, and in two places only fordable, for it runs its head both waies into the Sea. Here landed *Augustine* the Servant of the Lord with his Companions, as is reported about forty in number, they had taken along with them Interpreters of the *French* Nation, as Pope *Gregory* had commanded them. Being arrived, he sends to *Edilberth*, giving him to understand that he came from *Rome*, and had brought good tidings, with the proffers of Eternal happiness to them that would receive them, and an Everlasting kingdom after this life with the true and living God. The King hearing this, commanded that they should tarry in the Island they had landed in, and that all necessities should be afforded them, till he had determined what to do with them; for he had heard of the Christian Religion before, having married a Christian Wife of the Royal Family of the *French*, by name *Bertha*, whom he had received from her Parents on this condition, that she should have free exercise of Religion, and liberty to have a Bishop, by name *Luidhard*, whom they had given her as an assistant and strengthner of her faith.

The King after some daies past came to the Island, and sitting down in the open Air, commanded that *Augustine* and his Companions should be brought into his presence thither; for he feared to admit them into any House, being perswaded by his old Superstition, that if they brought with them any Charms or Incantations, they could not so easily work upon him. But they armed with the power of God, and not the Devil, bearing a Silver-cross before them for their Banner, and the Image of our Lord and Saviour painted on a Table, and singing Litanies, prayed unto the Lord for the eternal salvation of themselves, and of those for whose sakes and to whom they were come. But when with the Kings leave, sitting down, they had preached the Word of life to him and to all his Nobles that were with him, the King made Answer, saying,

saying, *The words and promises which Ye have made are indeed fair; but unto which, as being new and uncertain, I cannot suddenly yield my assent, laying aside the Religion I have so long maintained with all the English Nation. But because ye are strangers, and come a great way, and, as it seems to me, would impart to us the knowledge of things you believe the truest and best, we will not in the least give you any molestation, but rather courteously receive you, and take care that all things necessary shall be provided for your maintenance, neither do we prohibit, but that ye may gain all ye can to the Faith of your Religion.*

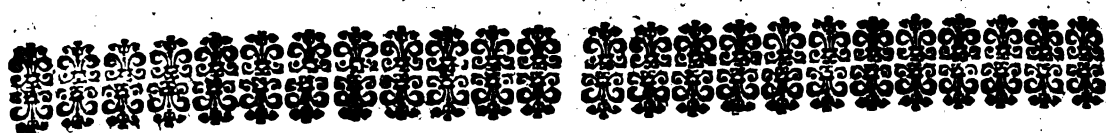
And accordingly he allotted them their residence in the City of *Canterbury* (which was the Metropolis of all his Kingdom,) neither did he abridge them of the freedom of meeting, of preaching, or neglect their temporal provision. It is reported, that when they came nigh to the City, after their manner with the holy Cross, and the Image of the great King our Lord Jesus Christ, with an agreeable voice they sang this Litany. *We pray thee, O Lord, in thy mercy, that thy fury may be turned away, and thy Anger from this City, and thy holy House, because we have sinned. Ailelujah.*

But when they came to the Dwellings provided for them, they began to imitate the Apostolical life of the Primitive Church, by applying themselves to continual prayers, watchings, and fastings, to the preaching the Word of God to all that would hear them, by despising all things of this World as superfluous, and receiving only those things that were necessary for those they taught for their sustenance, living exactly according to the Rules they taught others, having a mind ready to suffer any Adversity, even to die for the truth that they preached. The success of which was, some believed and were baptized, admiring the simplicity of their innocent lives, and the sweetness of their heavenly doctrine.

There was near this City towards the East a Church anciently built in honour of St. *Martyn*, whilst the *Romans* inhabited *Britain*, in which the Queen, whom above we declared to have been a Christian, was wont to pray. In this therefore first they began to assemble, sing, pray, perform Mass, preach and baptize; until the King being converted to the Faith, they obtained a greater liberty of Preaching every where, and of building and repairing Churches. But when he among the rest, being delighted with the pure life of these Saints, and their sweet Promises, the truth of which they confirmed by shewing many Miracles, believing was baptized; many flocked in from all parts to hear the word, and leaving the Rites of Heathenism, joyned themselves to the unity of the holy Church of Christ; at whose Faith and Conversion the King is reported so far to have congratulated, as nevertheless not compels any to receive Christianity, only those that believed he embraced with a nearer affection, as fellow-Citizens with him of the heavenly Kingdom; For he had learnt from the Teachers and Authors of his salvation, that the service of Christ ought to be voluntary, not constrained, neither did he defer long, but gave his Teachers places befitting their Degrees in his Metropolis of *Canterbury*, and conferred upon them Possessions necessary in several kinds, in the year of Christ 601.

T t t

T H E



T H E
A N S W E R S
O F
G R E G O R Y
T O T H E
Q U E S T I O N S
S E N T B Y
A U G U S T I N E

The first Arch-Bishop of CANTERBURY,

For the better government of the new erected Church of *English-Saxons*.
Out of Bede's Hist. Ecclesiast. lib. 1. cap. 27.

IN the mean while *Augustine* the Man of God came to *Arles*, and by *Estherius* Archbishop of the same City (according to the Commands he received from the holy Father *Gregory*) was ordained Archbishop of the *English*. Returning therefore into *Britain*, he sent immediately to *Rome*, *Lawrence* the Priest and *Peter* the Monk, to certify Pope *Gregory* that the Christian Faith was received by the *English*, and that he himself was made Bishop; desiring also his opinion in certain Questions he thought necessary to be resolved in, to all which he speedily received Answers proper to the Questions proposed, which we thought fit here to insert into our History.

The first Question of *Augustine*, Bishop of the Church of *Canterbury*.
Of Bishops, how they should converse with their Clergy, of those things that are presented to the Altar by the offerings of the Faithful? how many portions there ought to be? and, how a Bishop ought to behave himself in the Church.

The Answer of Gregory, Pope of the City of Rome.

How Bishops ought to act in the Church, the Holy Scripture witnesses, which you understand very well no doubt, and especially the Epistles of *St. Paul* to *Timothy*, in which he endeavors to teach him, how he ought to behave himself in the House of God. And it was ever the custome of the Apostolick See, to deliver Instructions to Bishops that were ordained; that out of every thing that came to the Altar there ought to be made four divisions, *viz.* One for the Bishop and his family, for hospitality and entertainment; the second for the Clergy, the third for the Poor, and the fourth for repairing Churches: But because your Brotherhood is well skilled in the Orders of a Monastery, you know nothing ought to be posselt by the Clergy apart in your *English* Church, which lately by God's grace is brought to the Faith; it ought to imitate the Conversion which was used by our Fathers in the beginning of the Church, among whom, none said any thing was his of those things he possessed, but all things were in common among them.

The

The second Question of *Augustine*.

I desire to be informed, whether Priests not able to contain may marry? and if they shall marry, whether they must return to the Secular life?

This Question *Bede* hath not, but joyns the following Answer to the first Question; *Sr. Hen. Spelman* hath added it out of the *Paris Edition*, An. 1518.

The Answer of Gregory.

If there be any of the Clergy out of holy Orders that cannot contain, they ought to provide themselves Wives, and to receive their stipends from without, because concerning those portions which we have spoken of before, we know 'tis written, that *'twas divided to every one, as every one had need*; And, indeed, there ought some consideration and care to be had of their Stipends, that they may be kept under Ecclesiastical Rules, that they shew good Manners in their lives, that they may be diligent in singing Psalms, and that they keep, by God's assistance, their hearts, tongues and bodies pure from all unlawful things. What necessity is there of making a long discourse of dividing Portions, of shewing Hospitality, and of doing Mercy to those that live a Common life, when all that is overplus is to be bestowed upon Pious and Religious uses? the Lord our Master teaching us all what remains, *bestow in Alms, and hold all things are clean unto you*, Luke the 11th.

The third Question of *Augustine*

Since there is but one Faith, why are there divers customes of Churches? One custome of Mass in the holy Roman Church, and another in those of Gaul?

The Answer of Gregory.

Your Brotherhood knows the Custome of the *Roman Church*, in which you may remember you were bred; but it is my pleasure, that if you can find either in the *Roman Church*, or those of *Gaul*, or in any other Church any thing more pleasing to God, carefully choose it, and what things soever you can gather from many Churches of honest Institution, introduce them into the *English Church*, which as yet is young in the Faith; for things are not to be beloved for the places, but places for the good things in them. Out of every Church therefore choose what is Pious, Religious, and Right, and gather them together, as it were in a bundle, and by practice infuse them into the minds of the *English*.

The fourth Question of *Augustine*.

I beseech you, what punishment ought to be inflicted on him that commits Sacrilege?

The Answer of Gregory.

This your Brotherhood may understand from the person of the Thief, how he ought to be corrected; for there are some that have found ways to commit theft, and there are others that offend in this nature out of necessity; From whence it follows, that, some are to be punished with fines, others with stripes, some more severely, others more gently; and when you proceed against any with more rigour than ordinary, you must do it out of charity, not fury; because 'tis done to him that is punished with this intent, that he might not be committed to Hell fire. For we ought to instruct the Faithful so, as good Fathers are wont their carnal Children, whom, for their faults, they whip, and yet they desire that those whom they thus afflict should be their heirs, and carefully keep for them whatsoever they possess, whom angrily they thus seem to torment. Alwaies therefore keep in your mind this charity which suggests a mean in chastizing, so that the mind can do nothing without the rule of Reason. Perhaps you may ask, How these things that are taken by stealth from the Church may be restored? but God forbid that the Church should receive with increase for the loss of Earthly things, or go about to make advantage of vain trifles,

The fifth Question of *Augustine*.

Whether two own Brothers may marry two own Sisters, which are removed from them by many degrees?

The Answer of Gregory.

This is certainly lawful, for we find nothing in the holy Writ that seems to contradict this point in the least.

The sixth Question of *Augustine*.

* This is not in
Bede.

*To what degree the Faithful may marry with their kindred? and, * whether it be lawful for Stepmothers and their kindred in Law to be joyned in wedlock?*

Gregory's Answer.

A certain Secular law in the *Roman Commonwealth* permits, that whether Brother and Sister, or the son and daughter of two own Brothers, or two own Sisters may marry; but we have learnt by experience, that from such kind of Marriages no issue can be produced, and holy Writ forbids the uncovering of the Nakedness of our near kindred, from whence it follows, that the third and fourth generation of the Faithful may lawfully marry. To be joyned in marriage with ones Mother-in-law is a great sin, for 'tis written in the Law, *Thou shalt not uncover thy Father's nakedness*, neither indeed may a Son discover the nakedness of his Father; but because 'tis written, *they shall be two in one flesh*, he that shall presume to uncover the nakedness of his Stepmother, which was one flesh with his Father, hath certainly uncovered his Father's nakedness.

'Tis forbidden also to marry a near Relation-in-law, because by the former it was made as the flesh of the Brother, for which thing *John the Baptist* was beheaded, and ended his life in holy Martyrdom, on whom it was not imposed to deny Christ, and yet he was slain for confessing Christ; but because our Lord Jesus Christ had said, *I am the Truth*, and because *John* was killed for the truth, he poured out his blood for Christ.

The seventh Interrogation of *Augustine*.

I desire to know, whether a Divorce may be issued out against those that are married unlawfully? and, whether they may be denied the benefit of the Communion?

The Answer of Gregory.

Because there are many in *England* which still remain in Infidelity, that are reported to be joyned in wicked and unlawful Matrimony, when they shall come to the Faith, they are to be admonished that they abstain, and made to understand that it is a grievous sin. Let them stand in fear of the terrible Judgment of God, lest for a little carnal pleasure they incur eternal torments; nevertheless they are not for this thing to be deprived of the Communion of the body and blood of our Lord, lest we should seem to punish those things in them, in which they had bound themselves through ignorance before the Laver of Baptism. For in these times the holy Church corrects some things with rigour, some things out of mildness it tolerates, and other things it wisely dissembles, and so bears with some faults, and winks at them, as at last what it disliketh, by forbearances and seeming connivance it overcometh; and all that are brought to the Faith are to be admonished, that they commit no such thing, and if any shall, they are to be deprived of the Communion of the body and blood of our Lord; because as in those things which they did through ignorance, the fault in some measure is to be born withal, so it ought resolutely to be prosecuted in those that are most afraid knowingly to offend.

The eight Interrogation of *Augustine*.

If for the great distance of places Bishops cannot easily meet, whether a Bishop may be ordained without the presence of other Bishops?

The Answer of Gregory.

Certain it is in the Church of the *English*, in which as yet there is no other Bishop but your self, you can ordain a Bishop no other way than without Bishops, for when can Bishops come from *Gaul*, that may assist, as witnesses at the ordination of a Bishop? But we would that your Brotherhood should so ordain Bishops, that they be not too far disjoyned from one another, that there may be no hindrance, but that at the ordination of a Bishop others may be present, other Pastors also whose presence is very requisite, ought to have easie means of access. When therefore Bishops shall be so ordained in places near one another, the ordination of a Bishop ought never to be without three or four Bishops assisting; For in Spiritual things, that they may be wisely and maturely managed, we may draw an example from carnal things. When Marriages are to be celebrated in the World, married people are invited, that they which are gone in the path of Matrimony before, may be partakers in the joys of

of the subsequent wedding. Why therefore in this Spiritual Ordination, by which, man through the holy Mystery is joyned unto God, ought not such to meet, who may either rejoyce at the advancement of the Bishop that is to be Ordained, or pour out their prayers equally to Almighty God for his protection.

The ninth Interrogation of *Augustine*.

How ought we to behave our selves towards the Bishops of Gaul and Britain?

Gregory's Answer.

We allow you no Authority over the Bishops of *Gaul*, because in the ancient times of my Predecessors the Bishop of *Arles* received the Pall, of which Authority we ought in no wise to deprive him. If therefore it should so fall out, that your Brotherhood should make a journey into the Provinces of *Gaul*, you ought to treat with the same Bishop of *Arles*, how (if there be any misdemeanors among the Bishops) they may be corrected, who if he be cold in inflicting Discipline, he is to be stirred up with the zeal of your Brotherhood, to whom also we have wrote Letters, that when your Holiness should come into *Gaul*, he would assist you with all his heart, and quell those things that are contrary to the Commandment of our Creatour, in the life and manners of Bishops. But you cannot judge any of the Bishops of *Gaul* by your own Authority; but by perswasions and fair speeches, and by proposing good works to their imitation, you may reduce the minds of the wicked to the study of Holiness, for it's written in the Law, *When thou comest into the standing Corn of thy neighbour, thou shalt not put a sickle unto it, but thou must pluck the Ears with thy hand and eat*, Deut. 23. 25. For you cannot put the sickle of Authority into that Corn, which seems committed to the charge of another, but by the effects of good works you may take from the Corn of the Lord the chaff of its Vices, and you may by admonishing and perswading, as it were by eating, convert to the body of the Church. But whatsoever is to be done by Authority, you must consult about it, the aforesaid Bishop of *Arles*, lest that be omitted, which the Ancient wisdom of our Fathers invented: But all the Bishops of *Britain* we commit to your Brotherhood, that the ignorant may be taught, the weak, by perswasions, strengthened, and the perverse corrected by Authority.

The tenth Interrogation of *Augustine*.

If a Woman with child may be Baptized? or after she hath brought forth, after how long time may she enter into the Church? or lest what she has brought forth be prevented by death, after how many daies may it lawfully receive the Sacrament of holy Baptism? or, after how long time may her Husband be joyned with her in Carnal copulation? or whether, if she be troubled with her terms, it be lawful for her to come to Church, or to receive the Sacrament of the holy Communion? or, whether a man that has lain with his wife, may enter into the Church before he is washed with water? or, whether he may come to the ministry of the holy Communion? In all which things the rude Nation of the English ought to be satisfied.

Gregory's Answer.

I doubt not but your Brotherhood by this time is satisfied in what I have just now given Answer; but I suppose, you urge whatever you can say or think, that you may be confirmed by my Answer.

Why should not a Woman with child be baptized, since the fruitfulness of the flesh is no offence to Almighty God? For when our First Parents had sinned in Paradise, they forfeited the Immortality they had received by the just judgment of God; because therefore Almighty God would not utterly extinguish in them all Mankind for their fault, he deprived man of Immortality for their offence, and yet out of the goodness of his grace, he left him the fruitfulness of his Issue. What therefore is reserved for Human Nature by the gift of Almighty God, by what reason can it be prohibited the favour of holy Baptism? For in that mystery in which all our sins are utterly swallowed up, 'tis very foolish to think that the gift of Grace should any waies seem to contradict it. When a Woman shall have brought forth, after how many daies may she enter the Church, is manifest, from a Precept of the Old Testament, which runs thus: *If a Woman have conceived seed, and born a child, she shall continue in the blood of her purifying three and thirty daies; she shall touch no hallowed thing, nor*

come

come into the Sanctuary until the daies of her purifying be fulfilled; but if she bear a Maid-child, she shall continue in the blood of her purifying threescore and six daies, which ought to be understood and taken mystically; For if in the same hour she brought forth she should enter into the Church to give Thanks, she cannot be charged with any offence, for the pleasure of the flesh, not the pain, is in fault; For in the joyning of the flesh is pleasure, but in the delivery of Children, pain, whence that was said to the first Mother of us all that had transgressed the Commandment of God, I will greatly multiply thy sorrow, and thy conception, in sorrow shalt thou bring forth Children; if therefore we forbid a Woman, that has brought forth, to enter into the Church, we esteem her punishment her fault.

It is by no means forbidden to baptize a Woman newly delivered, or the Infant newly born, if there be danger of death, no not in the very instant of the delivery, or the first birth of the Child, because as the grace of the holy Mystery is to be provided for the living with great discretion, so it ought to be offered without any delay to those that are at the point of death, lest that whilst we take too much time for the offering the mystery of Redemption, through a little delay we are not able to find him that should be redeemed.

The husband ought not to go in to his wife, until such time as the child which is brought forth is weaned. And it is a bad custome that has prevailed in the manners of married people, that women neglect to nurse their own children, and deliver them to other women to be nursed which thing seems to have been invented merely on the score of incontinence, because, whilst they will not contain themselves, they despise to suckle those they bring forth. These therefore, that out of a wicked custom deliver their children to others to be nursed, ought not to lie with their husbands before the time of their purgation be over.

Moreover, when Women, that have not brought forth, suffer their Monthly Terms, they ought to be prohibited the use of their husbands; so that the holy Law punishes with death, if any man lye with a menstruous Woman, which Woman nevertheless, whilst she suffers her monthly Terms, ought not to be forbidden entrance into the Church, because the superfluity of Nature ought not to be accounted a fault in her, and for what she unwillingly suffers, it is not just to debar her coming into the Church. For we know, that the Woman, which was troubled with a flux of Blood, coming humbly behind our Lord, touched the hem of his Garment, and presently her infirmity departed from her. If therefore she, having a Flux of blood upon her, might praise-worthy, touch the garment of our Lord, why should it not be lawful for her, that suffers her menstruous Terms, to enter into the Church of God? But you may say that infirmity compelled her, so also those, whom we speak of, are compelled by their Terms: Consider therefore (my dear Brother) because whatever we suffer in this frail flesh, out of the infirmity of nature, was by the judgment of God appointed after the fall. For to be an hungry, to thirst, to be hot, to be cold, to be a weary, is from the infirmity of nature, and what is it otherwise to provide food against hunger, drink against thirst, air against heat, rayment against cold, rest against weariness, than to find out some Medicine against our Diseases?

Women therefore and their menstruous issues are Diseases, if therefore she did well, that in her grief touched the garment of our Lord, which was granted to one infirm person, why should it not be granted to all Women, which are rendered infirm by the corruption of Nature?

Therefore the receiving of the Mystery of the holy Communion at these times ought not to be prohibited, but if out of a reverent fear, she shall not presume to receive, she is to be commended; But if she shall receive, not to be censured, for 'tis the sign of a good mind, even there after a manner to acknowledg a fault, where there is none, because we many times do things in themselves without a fault, which proceeded from a fault. We are an hungry without fault, by eating proceeds from a fault. It proceeds from the first Man that we are an hungry, for the Menstruous terms are faults in women, because they come naturally, but nevertheless, because nature it self is so corrupted, that it may seem to be polluted without the bent of the evil. From offence came corruption, by which human Nature may know what through the judgment of God 'tis come to, and the man, which of his own accord committed the fault, bore the guilt of it unwillingly. And therefore women when they

they consider their condition, if they shall not presume, during their Menstruous terms to come to the Sacrament of the Lord's body and blood, they are to be praised for this their honest consideration. But if out of a custome of a Religious life, by receiving they are transported with the love of the same mystery, they are not, as we said before, to be restrained from it; For as in the Old Testament, the outward works were to be observed: so in the New Testament, not that so much as is done outwardly, as that which is inwardly thought on is carefully to be looked after, that it may be kept under by strict examination. For when the Law forbids many things to be eaten, as unclean, in the Gospel the Lord saies, *Not that, that enters into the mouth defiles a man, but those things that come out of the mouth defile him*, Matt. 15. 17. And a little after he adds by the way of exposition, *from the heart proceed all evil thoughts*, where 'tis largely shewn, that that appears polluted to Almighty God indeed, which proceeds from the root of corrupt Cogitation. Whence Paul also the Apostle saies, *To the pure all things are pure, but unto them that are defiled and unbelieving, nothing is pure*; And a little after shewing the cause of this defiling, he adds, *but even their mind and conscience is defiled*. If therefore his meat is not unclean to him whose mind is not unclean, why should that which a Woman endued with a pure heart suffers from nature, be accounted in her uncleanness? And a man sleeping with his own wife, unless he is washed with water ought not to enter into the Church, neither presently after his washing may he enter, for the Law commanded the ancient People, that a man that had lain with a woman ought to be washed with water, and not to enter into the Church before Sun-set, which nevertheless may be understood in a spiritual sense, because, unless the fire of Concupiscence be before allayed in the mind, he ought not to look upon himself as worthy the Congregation of his Brethren, who seems loaded with the wickedness of a depraved will. Although many Nations think diversly of this thing, and seem to retain different customes, yet this was alwaies the use of the Romans from the eldest times, that after a man had lain with his wife, he was to endeavour his cleansing by the Laver, and to abstain somewhat reverently from entering into the Church. Neither by saying these things do we make Marriage a fault, but because the very lawful copulation it self cannot be done without the pleasure of the flesh, we ought to abstain from coming into an Holy place, because the pleasure it self can no waies be free from fault, for he was not born in adultery or fornication, but in lawful wedlock, that said, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*; For he that knew himself to be conceived in iniquity, bewailed himself that he was born of sin, for the tree bears the same vicious humour in its branches, which it drew from the root. In which words, he does not call the copulation of married people Iniquity, but the pleasure that results from that admixtion; For there are many things that are lawful and right, by which in their acts we are defiled, as oftentimes we angrily prosecute enormities, and disturb the peace of our minds within us, when indeed, what we did was right, but no waies approvable, for that our mind was thereby disturbed; for 'twas against the wickedness of Malefactor he was angry that said, *Mine eye is troubled for very Anger*, because nothing but a calm mind is able to continue in the brightness of Contemplation, he was sorry that his eye was troubled through anger, for whilst he persecuted wicked actions below, he was confounded and forced from the contemplation of the highest things. Therefore Anger is commendable against Vice, yet troublesome, because he that is disturbed by it, thinks himself in some sort guilty.

Therefore the lawful copulation of the flesh ought to be, for Issues sake, not for pleasure; and joyning of the flesh ought to be for the procreation of Children, not for the satisfaction of our vices. If therefore any man makes use of his wife, not hurried thereunto by the transport of pleasure, but only for procreation sake, he surely, whether it be concerning entrance into the Church, or the receiving the mystery of the body and blood of our Lord, ought to be left to his own judgment, because he cannot be prohibited receiving by us, who being in the midst of fire knows not how to burn, but when no desire of procreation, but pleasure predominates, there results from such a conjunction what husbands ought to bewail; For this the holy Preacher allows them, yet by that very grant their mind is disturbed by fear, for the Apostle Paul writing to the Corinthians, saies, *He that cannot contain himself let him take to him a wife*, and presently he took care to add, *but I speak this by permission*,

mission and not of Commandement, for that is not permitted which is lawful because it is just, therefore because he said by permission, he made it manifest to be a fault; but we ought to weigh with a careful mind, that the Lord when he was about to speak to the people on Mount *Sinai*, commanded the same people, first to abstain from Women; and if, where the Lord spoke by a Creature subject to men, the cleanness of the flesh with so much care was requisite, that they which heard the words of the Lord were not to meddle with Women; by how much more ought Women, which receive the body of our Almighty Lord, to observe the cleanness of their flesh, lest they be overwhelmed by the very greatness of that inestimable Mystery? Hence also 'twas spoke to *David* by the priest concerning his young men, That if they were clean from Women they might receive the shew-bread, which they could never have done, unless *David* before had acknowledged, that they were clean from Women; Then a man after the lying with his Wife, if he shall be washed with water, may be capable of receiving the mystery of the Holy Communion, when, according to the determined Sentence, he may lawfully enter the Church.

The eleventh Interrogation of *Augustine*.

If after Illusion, which commonly happens in Dreams one may receive the body of our Lord, or, if he be a Priest, celebrate the Holy Mysteries.

Gregory's Answer.

Such a one the Testament of the old, as we have said in the Chapter above, declares to be polluted, and does not allow him, unless washed with water, to enter into the Congregation till the Evening, which notwithstanding a spiritual people understanding it otherwise will take in the same sense, we have spoke of above, because he is deceived, as it were in a dream. He that is tempted through uncleanness, by real appearances, is defiled in his thoughts, but he is to be cleansed by water, that he may wash away with tears the impurity of his Cogitations, and unless the fire of Temptation first be allayed, he ought to acknowledg himself guilty, as it were, till evening. But there is a distinction in this kind of Illusion very necessary, which ought carefully to be weighed, from what cause it happens to him that sleeps; For sometimes it proceeds from surfeiting, sometimes from the superfluity or infirmity of nature, and sometimes from thought, so that when it shall happen from the superfluity and infirmity of Nature, such an illusion is no way to be feared, because the mind being unsensible of it, is rather to be lamented that it suffered it, than that it did it. When also the appetite is carried away beyond reason in taking in its nourishment, and on that account the receptacles of humours are overcharged, the mind thereby has contracted some guilt, but not so far that it should be forbid the receiving the holy mystery, or of celebrating the solemnity of the Mass. For if perchance an Holy day, or an Administration of the mystery require his presence (for that there is never another Priest in the place) necessity it self enforces it. For if there are others present, that can lawfully administer that mystery, the Illusion which happened through overcharging ought not to hinder him from receiving the holy Mystery; But he ought, in my mind, humbly to abstain from the Immolation of the holy Mystery, although it disturbed not his mind, when he was sleeping, with any filthy Imagination. For there are those to whom Illusions oftentimes happen, whose minds though engaged in the sleep of the body, are not defiled by filthy Imaginations.

From hence there is one thing manifest, that the mind it self is guilty, neither is it free in it's own Judgment; for although it remembers it saw nothing in the body sleeping, yet it may remember, when the body was awake, that it fell into Gluttony. If therefore Illusions in sleep arise from our filthy thoughts, when we are awake, the mind is apparently guilty; for it sees from what root that pollution proceeded, because, what it knowingly thought on, it ignorantly brought forth. But we ought to consider whether such thoughts arise from suggestion, delectation, or what is worse, from consent of sin, for all sin is perfected three kind of ways. 1. By suggestion. 2. Delectation. 3. Consent. Suggestion proceeds from the Devil, Delectation from the flesh, and Consent from the spirit. For the first fault the Serpent suggested, *Eve* as flesh was delighted, and *Adam* as spirit consented.

And certainly great distinction is necessary, that the mind which is its own Judge, might

might distinguish between suggestion and delectation, and between delectation and consent. For when an evil Spirit puts sin into the mind, if no pleasure from the sin follow, that sin is not at all committed, but when the flesh begins to be delighted, then the sin begins to commence, and if afterwards upon mature deliberation it consents, then the sin is known to be perfected. In suggestion therefore is the beginning of the sin, in delectation the nourishment, and in consent the perfection of it. And it often falls out, that what an evil spirit suggests to the mind, the flesh turns into delectation, and yet the mind consents not to that delectation; and since the flesh cannot be pleased without the mind, the mind struggling against the pleasures of the flesh, is, as it were, against its own Will obliged by the pleasures of the flesh, so that from reason it resists it, neither does it at all consent, and yet it is so fettered by this delectation, that it earnestly bewails its bonds: from whence that great Souldier of the Heavenly army cried out, saying, Rom. 7. 23. *But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* But if he was a Captive he did not fight; and if he did fight why was he a Captive? He warred therefore against the law of his mind, which the law in his members resisted; but if he fought he was no captive. Behold therefore a man (as I may say) both captive and free, free by the righteousness he loved, and captive from the delectation he bore about him unwillingly.

Thus far are the Answers of Holy Pope Gregory to the Questions of the most Reverend Bishop Augustine.

A SYNOD called by Augustine first Archbishop of Canterbury, by the assistance of Ethelbert King of Kent, to Augustine's Ac, a place in Worcestershire; There being present besides Augustine and his Roman Clergy, seven Bishops, and many British Doctours, to wit, in two Sessions, in which Augustine first demands obedience to the Church of Rome, afterwards that the Britains be conformable to the Romans in three things, 1. In celebrating of Easter. 2. In the administration of Baptism. 3. In the preaching with him to the English-Saxons.

Augustine by the power of King *Ethelbert* called to a Conference the Bishops or Doctors of the greatest and next adjoining Province of the Britains, to a place at this very day in the *English* tongue called *Augustineizac* (i.e.) *Augustine's Oak*, in the confines of the *Wiccians* and *South-Saxons*; where he began to persuade them with a Brotherly admonition, that regarding the peace of the Catholick Church, they would unite their endeavours to his in the common Preaching to the Nations, for they did not keep the Lord's day of Easter at its due season, but from the fourteenth to the twentieth day of the Moon, which computation is contained in the circle of eighty four years. Moreover they observed many things contrary to the unity of the Church; who, when after a long disputation, could not be brought either by the prayers, exhortations or threats of *Augustine* and his Companions to yield their assent, but rather valued their own Traditions above all the Churches in the World, under Christ, Holy Father *Augustine* put an end to this long and difficult Controversie, saying, *We beseech God, which makes us to dwell in the house of his Father with one accord, that he would be pleased to inspire us with his heavenly gifts, that we may know what Traditions are to be followed, which waies we ought to take to enter into his kingdom. Let some sick person be brought, and by whose prayers he shall be cured, let his faith and labours be looked upon as most pleasing to God, and as fit to be embraced*

braced by all men; which when his Adversaries, though unwillingly assented to, there was one brought of the *English* Nation that was deprived of the light of his eyes, who after he had been set before the *British* Priests, and could receive no help or cure from their ministry, at length *Augustine* compelled thereunto by a just necessity, bended his knees to the Father of our Lord Jesus Christ, beseeching him that he would restore to the Blind the sight he had lost, and that by the bodily enlightning of one man, he would cause the light of his spiritual Grace to arise in the hearts of all the Faithful. Neither was it long before the Blind was enlightned, and *Augustine* cried up by all the true preachers of heavenly light; Then the *Britains* confessed, that they themselves indeed thought that to be the true way of Righteousness which *Augustine* preached, but that they could not lay aside their Ancient customes, without the consent and free leave of their whole Nation.

Whence they desired that there might be another Synod called to which more might come, which when it was agreed on, there came (as is reported) seven *British* Bishops, and many Learned men from their famous Monastery, which in the *English* tongue is called *Bancornaburg*, over which at that time Abbot *Dinoh* is said to have presided, who a little before their going to the aforesaid Council, went first to a certain Man both holy and wise, who led an Anchorite's life among them; They asked him, whether they should lay aside their Traditions at the preaching of *Augustine*? who made answer, *If he is a man of God follow him*; they said, how shall we know this? he replied, *The Lord saies, take my yoke upon you, for I am meek and humble in heart; if therefore Augustine be meek and humble in heart, it is credible that he himself beareth the yoke of Christ, and offereth the same to be born of you; But if he be cruel and proud, it appeareth that he is not of God, neither ought ye to take care what he saith.* They said again, but how shall we make a discovery of that? he said, *Contrive it so, that he and his come first into the place of the Synod, and if he shall rise up to you as you come near, know ye that he is the Servant of Christ, and obediently hear him; but if he shall despise you, nor rise up to you, when ye are more in number, let him be slighted by you also.* They did as he had said, and it fell out that *Augustine*, as they drew near, sat still in his Chair, which when they saw, they grew presently angry, accusing him of pride, and endeavoured in all things he said to contradict him.

He said unto them, *Ye do many things contrary to our custome, and that of the Catholick Church, nevertheless if ye will obey me in these three things; That ye celebrate Easter in its proper time; That ye perform the ministry of Baptism, by which we are born again to God, according to the custome of the holy Roman and Apostolick Church; That ye preach the Word of God together with us to the English Nation; as for the other things which ye do, although contrary to our customes, we will quietly tolerate them all;* But they made answer, that they would do none of those things, neither would they acknowledge him for an Archbishop; discoursing therefore among themselves, they said, *If he would not just now rise up unto us, how much more, when we are subject to him, will he then condemn us as nothing?* To whom *Augustine* the Man of God is reported thus threateningly to have Prophesied, *If ye will not accept of peace with your Brethren, ye are like to accept of war from your Enemies; and because ye would not preach the way of life to the Nation of the English, ye shall suffer by their hands the punishment of death;* which in every thing, the divine Judgment concurring, was performed as he had foretold, for a little after, *Edilfrid* the strongest King of the *English*, having gathered together a great Army about the City of *Chester*, which by the *English* is called *Legacester*, but truer by the *Britains*, *Carlegion*, he made a great slaughter of that Nation, but when he was going to give the Onset, he espied Priests of theirs, who were come thither to intreat God for the success of the Army, standing apart on a place of advantage, he asked, who they were, and for what business they had met there? Most of them were of the Monastery of *Bangor*, in which there is reported to have been such a number of Monks, that when the whole Monastery was divided into seven parts, with their Rulers that were set over them, no part contained less than three hundred Men, all which got their living by the labour of their hands. Many of these therefore after a Fast of three daies came with some others merely on the account of Prayer, to the aforesaid Army, having one *Brocmale* by name their Captain, who was to defend them, being intent at their prayers,

Prayers, from the Swords of the Barbarians. But when *Edilfrid* had understood the cause of their coming, he said, *If therefore they cry unto their God against us, certainly they, although they bear no Arms, fight against us, who prosecute us by their Prayers*; therefore he commanded the first slaughter to be made upon them, afterwards he utterly overthrew the rest of the Forces of that wicked Army, yet not without great loss of his own. They report that there were killed in this fight, of those that came to pray, about twelve hundred Men, only fifty escaping by flight.

Brocmale upon the first coming of the Enemy fled away with his Company, leaving those unarmed, and whom he ought to have defended, naked to the hacking Swords of their Enemies. So was fulfilled the Prophecy of the holy Bishop *Augustine*, although he went to Heaven long before it, that such perfidious people might feel the revenge of a temporal death, who despised the advice offered them of eternal salvation.

The Answer of the Abbot of Bangor to Augustine the Monk, requiring subjection to the Church of Rome.

Be it known and without doubt unto you, that we all are and every one of us

BId iſtis a diogel i chwî yn, bod ni holl un ac ardal yn

obedient and subjects to the Church of God, and to the Pope of Rome, wibdd ac ynn ofingedig i Eglwys Duw, ac iſ Paab o Rubain,

and to every godly Christian, to love every one in his degree in ac i boob kyat grſadlon dwyul, y garu patob yn i radd mewn

perfect charity, and to help every one of them, by word and deed to kariat parfateb, ac i helpio patob o honaunt, ac aic a gweithied i

be the children of God: and other obedience than this I do not know due bod ynn blant y Duw: ac amgenach wyddod na-hwon nidadwent dod

to him whom you name to be Pope, nor to be the Father of Fathers: to be iſ ueb yr yddeck chwî y bentol yn Paab, ne iſ Daad o Daad: yw

claimed and to be demanded, and this obedience we are ready to give and gleimio ac yw ouunn, ac wyddod hſu liden ni yn barod yw rodde ac

to pay to him and to every Christian continually. Besides we are under the yw dalu lodo ef ac i pob Kriſtſion yn dragwiddol. Dewid yr ydym ni dan

government of the Bishop of Kaerleon upon Uske, who is to oversee under iſ ywddath Elgob Kaerllion ac Wylſc, yr hſen yſidd yn ollgw dan

God over us, to cause us to keep the way spiritually.

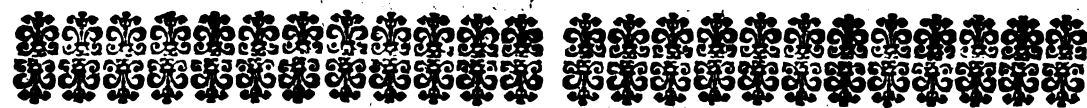
Duw arnom ni, y wneuthud i ni gadw ſfordd ysbrydol.

The Abbot of *Bangor*, which gave *Augustine* this Answer was, without doubt, the renowned *Dinoh*, as will appear afterwards in a *Norman* Manuscript: 'Tis manifest also as well from his Answer as from those that are related above by *Bede*, that the *British* Church at that time acknowledged no Subjection either to the Roman Bishop or any other forraign Patriarch; neither had it any Communion with the *Roman* Church, but 'twas subject as from the days of *Eleutherius*, to a Metropolitan of its own (as to the Pope or Patriarch of another World) the Archbishop of *Kaerleon*, who, as 'tis reported, acknowledged no superior in dignity, but yn obligar dan Duto, under God governed the Church and People committed to his Charge without any other sharer in his Authority; they had received the Eastern-Customs, and the *Asiatick* rather than the *Roman*.

But who will not judge, that *Augustine* behaved himself towards these poor *Britains* very uncharitably, by taking away on a sudden their old Customs, and introducing as suddenly new? especially when his great Master *Gregory* had advised him to proceed in that business with more moderation, in several Churches bore with several Customs, neither would be that the *Roman* Rites themselves should every where be imposed, but wisely considered the Custom of the place, the circumstance of time, and the Constitution of Believers. For he said, things are not to be loved for the places sake, but places to be beloved for the good things in them, see his Answer to the third Question of *Augustine*.

Amongst these things I desire to know, how came it to pass that the Bishops of *Kaerleon*, otherwise of *Menew*, and their Successors, (who from the age of King *Lucius* to the very days of *Augustine*, that is almost 400 years, enjoyed the priviledges of a Metropolitan, and were called Archbishops, being by no Synod, as I know of, driven out) could, without any Crime, be deprived of their Province and ancient Jurisdiction? But it is enough that it was done by *Augustine*, for his Party defend all their own actions stiffly, together with that horrible Massacre he contrived for the *British* Clergy. For they say 'twas sent from God for the better confirmation of their Traditions, and Doctrine, whilst others urge, that *Augustine* himself was the greatest setter forward of this action, and encouraged King *Edilfred* to the same. But if a true discovery of this business (as many would have it) may be had from the event, we are to think otherwise of this Butchery than they have delivered, and that God himself abhorred such cruelty. For when *Edilfred*, King of the *Northumbrians*, and Executioner of *Augustine*'s wrath, had committed so great a slaughter upon the innocent Monks of *Bangor* at *Leicester*, and was triumphally making haste to destroy their remains with their famous Monastery, there met him three *British* Princes, the revengers of God's anger, who confounded the *Northumbrian* King with his whole Army, reeking in the blood of those poor Innocents, they killed ten thousand and threescore, and put the wounded King with some others to flight, as God seemed to come down into the Army against those *Augustians* in behalf of those innocent Monks of *Bangor*, and to have taken vengeance for their blood.

To excuse *Augustine* of this Blood-shed, *Bede* is cited, who saith that he was dead many years before; but if the time of his sitting Archbishop be truly computed 16 years, he must survive this Action; and in the Book *de Antiquitate Ecclesie Anglicane*, printed at *London* in the year 1572. it is said, that those words of *Bede*, wherein *Augustine* is mentioned to have been dead long before, were foisted into the printed Copy of *Bede*, by the *Romanists*, contrary to the current of all *Saxon* Manuscripts. But the general opinion grounded on Charity, and the good Life and Miracles of *Augustine*, however in some things he might be blameable, hath acquitted him of acting in so bloody a Murder. Neither do all the *Romanists* attribute the slaughter of those Monks to the Judgment of God inflicted on them for their rejecting the Rites and Customs of the *Romish* Church. A Testimony hereof may be evidently shewn out of an old Manuscript, written about four hundred years agoe, in the ancient Dialect of the *Normans* by *Nicholaus Trevet*, a *Dominican* Fryar, who thus telleth the story.



O F T H E
Famous MONASTERY
O F
B A N G O R,
A N D T H E
Conference held between *AUGUSTINE*, and
DINOTH Abbot of that place.

Donc puis que Saint Augustin jessoit venuz, trova en Wales un Arcevesque, & un Abbeie tresnoble en la cite de Bangor e estoit devisee en sept portions, e en chescune estoient tres cenx moines q' vivoient de lur labour. Lur Abbe fu apele Dinooth sage clerc, e ben appris en les sept arz que sont liberals apelez. E quant Saint Augustine li auoit perle, li demanda subjection a li com a celi q' estoit mande legat en la terre per le Pape e per la court de Rome. Et outre ceo, li priaist q' il li eidaist de precher. Mes il li denia l'un e l'autre. Puis apres la mort Saint Augustin, Adelberd Roy de Kent trop corouce entisa Ethelfrid Roy de Northumbre e les autres Rois de Sessons, encountre le dit Dinooth Abbe de Bangor, pour ceo qu'il auoit despit Saint Augustin.

L'an de grace sis cenze e unze e fu set son successor, Laurens. A cel temps Ethelfrid Roy de Northumbre a la request Adelberd Roy de Kent sen ala oue graunt ost sur les Britouns, & venant par Leycestre dona bataille a lamestre de la cite Brocmaill e puis q'il auoit ses genz tue e naufre: adrein lenchasa, e puis q'il estoit entre la cite, troua leinz graunt nombre de moines e de hermites q' estoient Britouns, e pour ceo les ocist trestuz al nombre de mil, e deus cenx, dont li auint male fortune.

Quar

When St. Augustine was come, he found in Wales an Archbishop, and a famous Monastery in the City of Bangor divided into four Societies, every one of which contained three hundred Monks who lived on their own labour. Their Abbot was called Dinooth, a prudent Clerk, and well learned in the seven liberal Sciences, with whom Augustine entering into Conference, demanded subjection to him, as being sent Legat into the land from the Pope and Court of Rome. And moreover, required that he would be assisting to him in preaching, but he refused both the one and the other. It fell out that after the death of St. Augustine, Ethelbert King of Kent highly incensed thereat, stirred up Edelfrid King of Northumberland, and other Saxon Princes against the said Dinooth, Abbot of Bangor, because he had slighted St. Augustine.

And then after other Narratives he goeth on;

In the year of Grace 611 his (Augustin's) Successor was Laurence, at which time Edelfrid King of Northumberland, at the instigation of Ethelbert King of Kent, leads a great Host against the Britains, and coming to Leicester gives battel to Brocmail Governour of the City, and cutting and hewing apieces his People, puts them to flight. When he was entred the City he found a great number of Monks and Hermits, whom, because they were Britains, he slew every one, to the number 1200, upon which account he had afterwards ill fortune.

For

Quar alant outre vers Bangor encoun-
tre treis Duks de Bretons, cest a fa-
voir Bledrik Duc de Cornwaile, Mar-
geduc Duc de Demethe q'ore est South-
wales, e Cadwan Duc de Venedoce q'ore
est dit Northwales: lur dona bataille,
mes il le naufrent e fuerent de ses genz
dis mil e sessaunte. Lors se aniuèrent
les Princes de Bretons e par acord fe-
soient Canwan le Duc de Venedoce lur
Roy. Puis Cadwan pursui Ethelfrid
jusques a Humbre, mes il acompagnant
a li les Rois de Seffous le reuint encon-
tre, mes acordee estoit par amisqe Cad-
wan regnast de sa Humbre, q'est de part
le South, e Ethelfrid de la q'it depart
le North.

*For proceeding on towards Bangor, he
was met with by three British Captains,
viz. Bledrick Duke of Cornwall, Mar-
geduc Duke of Demetia, which is South-
wales, and Cadwan Duke of Venedocia,
which is North-wales, who giving him
battle, wound him, and slay of his Nation
ten thousand and sixty. Then the British
Princes meet, and with general consent
make Cadwan Duke of Venedocia their
King, who chased Edilfrid as far as the
River Humber, but he making head again,
through the assistance of the Saxon Princes,
the quarrel was took up by Friends, and
agreed that Cadwan should possess all
on the South of Humber, Edelfrid the
North.*

These are the chief Records extant concerning the foundation of the first Christian Church among the *English-Saxons*, which was begun in *Kent* under King *Ethelbert*. But the long Catalogue of Bulls, Charters, and Grants of Lands given by this King, or by Popes, and Archbishops of *Canterbury*, during his reign, to particular places, Churches, and Societies of Men I have purposely omitted, because they tend not to the substance of Religion, and being most of them forged, all suspected, shew rather the cunning of later Ages in contriving, than the possible magnificence of these times they are fixed to; when perhaps the simplicity of the Christian Religion, and the poverty of them who first propagated it in the Island, gave no pretence for such large Possessions and Immunities to flow in of a sudden upon them. But it was not long before pomp and state grew up in our Church by the continual instance of *Rome*, and that most excellent Religion which was ever observed to gain most ground by the meekness and humility of those who professed it, those virtues being spent, and pride and luxury succeeding, was fain to be propped up with Secular advantages; and the life and substance gone, shadows and forms introduced, and Secular liberties being preached up as the interest of Christ, which were ever found to be the most destructive to his Gospel.

ETHELBERT reigned fifty three years; *Bede* sets his reign higher, and allot-
teth him fifty six years, but it is generally agreed that he died in the year six hundred
and seventeen.

E A D.



E A D B A L D.

EADBALD, the Son of *Ethelbert* by his first Wife *Birtha*, succeeded his Father in the Kingdom of *Kent*. Being young at his entrance, he was no sooner freed from the awe of his Father, saith *Bede*, but he renounced the Christian Profession, whose severity was not agreeable with the licence of a Crown, and was likely to prove too great a curb to his exorbitant lusts and unnatural passions. For whether tempting for Lust, or tempted out of an ambition of Rule, he took to wife his Father's second wife, whose Name hath not had the honour of being recorded; And being actually engaged in a sin, which Heathenism it self did alwaies abhor, he made it his business so much the more to discourage Christianity, by how much he knew its Doctrine condemned such Incestuous practices. And now might be seen what influence the Religion of the Prince had upon the lives of the People, for they who had embraced Christianity only, as the Religion most fashionable in the daies of the old King, now thought it as high a piece of Courtship to conform to the present way of worship, their old Idolatry, and now again revived Superstition. In vain did *Lawrence*, Successor to *Augustine* in the See of *Canterbury*, endeavour by diligent preaching to stop the tide of this Apostasie, for preferment at Court, and the Countenance of the Prince, drew more Profelites to Heathenism, than the good lives and examples of constant Professours could keep true and sincere in the maintenance of the Gospel. But he was not long unpunished, for whether workt by the strength of Education, which suffereth, not without violence principles wellgrounded to be rooted up, or whether indeed, as is related, possessed with an evil Spirit, he fell into foul fits of phrenzy and distraction, the convulsions of the mind, and often torments of an evil Conscience.

And now, whilst in human appearance there seemed no hopes of amendment, it so fell out, that by extraordinary means he became penitent. The story goes, that *Lawrence*, finding his labours ineffectual, was resolved to retire into *France*, and follow *Justus* and *Melitus*, the one expelled *London*, the other *Rochester*, (for the Apostasie was now spread wide into the Country of the *East Saxons* also) being at his devotions, the night before his intended departure, in the Church of *St. Peter*, that Saint appeared to him, and to make the Vision more sensible, gave him many stripes for offering to desert his Charge, the marks of which the next morning being shewn to the King, with the cause why, and the person from whom they were received, so wrought upon his fancy already prepared, that immediately forsaking his Incestuous life, he embraced again the Christian Religion, and became as zealous a Professour, as he had been a violent Persecutor. Though it should seem by the following Epistle of Pope *Boniface*, that *Justus*, not *Laurentius*, was his Converter.

The Epistle of Boniface V. To Justus late Bishop of Rochester, now Successor of Melitus in the Archbishoprick of Canterbury.

To our most Beloved Brother *Justus*, *Boniface* sendeth Greeting.

With what devotion and watchfulness your Brotherhood hath laboured for the Gospel of Christ, not only the tenour of your Letter directed to us hath manifested, but the granted accomplishment of your undertaking. For neither hath Almighty God forsaken the Obligation of his Name, or the fruit of your Labour, in what he faithfully promised to the preachers of the Gospel; Behold I am with you even to the end of the World. Which his clemency hath particularly shewn in your ministry, opening the hearts of the Gentiles to receive the singular mystery of your preaching, for with a great reward,

reward, and the assistance of his goodness, he hath illustrated the delightful course of your proceedings, whilst of the Talents committed unto you by a faithful improvement rendering him a plentiful increase, he hath prepared for you to lay up by multiplying the kind. And this also is conferred on you by that retribution, who constantly persisting in the ministry laid upon you with a commendable patience wait for the redemption of that Nation; and that they might be profitable to yours, their salvation is begun. The Lord saying, Whosoever shall endure to the end, the same shall be saved. Ye are saved therefore by a patient hope, and the strength of forbearance, that the hearts of unbelievers being purged from the natural disease of Superstition, might obtain the mercy of their Saviour. For having received an express from King Eadbald our Son, we find with how great knowledge in holy teaching your Brotherhood hath brought his mind to a true conversion, and the belief of our undoubted faith. Upon which occasion, having a certain assurance of the continuance of the divine Clemency, we believe that by the ministry of their preaching will follow not only the full conversion of those under his command, but of the neighbouring Nations also; Since, as it is written, The recompence of your works accomplished, shall be given by the Lord, the Rewarder of all good things. And it may truly be effected, that the sound of them hath gone throughout the whole earth, and their words to the ends of the earth by an universal confession of Nations professing the Christian Faith.

Polydore Virgil relates that hereupon he was Baptized, but it seemeth strange that Ethelbert, so Religious a Prince, had neglected that pious office to his Son; and as for re-baptizing, in case of Heresie or Apostasie, it had been long before condemned in the Church.

After his conversion he re-called *Melitus* and *Iustus* from banishment, and built a Chappel within the Monastery of *Peter and Paul* at *Canterbury*. He reigned twenty four years, and by *Emma* daughter of *Theodebert*, a French Prince, had two Sons, *Ermenred* and *Ercombert*. *Ermenred* died before his Father, and left a Daughter *Dompnena*, and two infant Sons behind him, *Ethelred* and *Ethelbert*; but the Kingdom required a man to govern it: *Ercombert* the younger Son succeeded his Father.

E R C O M B E R T.

An.Dom.641. **E**RCOMBERT, notwithstanding his elder Brother's Sons were living, took possession of the Kingdom. What he wanted in Right, he made out in good Government, being reported a most Religious and Christian King. The Saxon Idols yet standing he utterly demolisht, and commanded the Fast of *Lent* to be universally observed; but he is noted by some, for not restoring at his death the Kingdom to his Nephew, whose undoubted Right it was; But leaving two Sons behind, *Egbert* and *Lothair*, whom he had by *Sexburg*, the daughter of *Anna* King of the *East-Saxons*, it fell to them successively. He reigned twenty four years.

E G B E R T.

An.Dom.665; **E**GBERT, the eldest Son of *Ercombert*, after his Father's death obtained the Crown: but conscious that the right of Inheritance lay in his Uncle's Sons, *Ethelred* and *Ethelbert*, to secure himself he dispatht them both, casting their bodies into a River that their murder might not be known; but they were afterwards by the stream cast up upon the shore, and discovered by the next Inhabitants, who in great veneration (for before they were esteemed Saints, and now Martyrs) interred their bodies, and built over them a little Chappel or Oratory. Their bones were afterwards removed, and laid in the Abby of *Ramsay* in *Hantsire*; Their Sister *Dompnena*, married to *Merwald* a *Mercian* Prince, founded the Abby of *Minster* in *Kent*, wherein (saith *Stow*) she became the first Abbess. Mr. *Cambden* placeth that Abby in *Sheppy*, and saith, it was founded by *Sexburga* Wife of *Ercombert*. To make amends for this Murder, he gave to the Mother of these Princes part of *Tanes* wherein to build an Abby. His ill-gotten Power was but short, reigning only

Speed Chron.
Camb. Brit.

only nine years, he left behind him two Sons, *Edric*, and *Wigtred*, but his Brother *Lothair* seized the Kingdom.

In his days the Province of *Kent* was divided into Parishes by *Theodorus*, not *Honorius* Arch-bishop of that See, as Mr. *Speed* falsely accounteth, who placeth also this Action in the days of *Ercumbert*.

L O T H A I R.

LOTHAIR taking the advantage of the Minority of his Nephews, stepped into the Throne, but he enjoyed it not in Peace, for *Ethelred* the *Mercian*, continually molested him on the one hand, and *Edric*, dispossessed of his Right, sate not down with his loss, but pursued all means to recover it by force, so that gaining the Assistance of the *South-Saxons*, to whose Protection he fled, he enters *Kent* with an Army, and proclaims his Title to the Crown; many flocked unto him, whilst others adhered to *Lothair*. Thus the Kingdom of *Kent* was not only vexed with foreign forces, but miserably divided in itself. At last in a bloody battel, *Lothair* was shot through with a Dart, and dyed under his Chirurgeon's hands. An. Dom 674.

In him (saith *Malmsbury*) were punished the murders committed by his Brother *Egbert*, because he made a scoff at the death of his Kinsmen, and laughed at the public mournings of the people; But we shall find divine Vengeance following the Sons of *Egbert* himself, and the whole Family, for the Crown continued not in it to the third Generation. *Lothair* reigned ten years, and was buried at *Canterbury* among his Predecessors. Malmsbury.

E D R I C.

EDRIC, his Uncle *Lothair* being dead, had none who could claim before him, yet during his short Reign of two years he was continually exercised in Civil Wars, and finally slain in them. What were the Causes of his troubles, Historians have not related, possibly they rose from *Lothair's* Faction, not suppressed with his death, or it may be from the general hatred of the people to the whole Family, which had been so deeply embued in the blood of their beloved Princes. And this seemeth more likely, for his Brother *Wigtred*, though a virtuous youth, and not personally engaged in the Crimes of his House, yet came not to the Crown till seven years after his Brothers death, no Cause being related why he was so long held from it, unless it proceeded from the following Wars. For *Ceadwalla*, the *West-Saxon*, an ambitious and turbulent Prince, taking advantage of the civil Commotions, and marching easily through the Kingdom of the *South-Saxons*, whom he had subdued, entered *Kent* with an Army, and miserably spoiled the Country with fire and sword, laying waste wherever he came; the *Kentish* men, though at variance among themselves, yet in the public danger, reconciling their home-differences, unite all parties against the common Enemy, and with joynt force meet him in a set Battel. The *West-Saxons* not able to withstand their violence were driven back with great slaughter, leaving *Mollo* their King's Brother a prey to the Enemy, who in the flight, with twelve of his Attendance, to avoid the heat of pursuit, hid himself in a Cottage, but either discovered, or betrayed, was beset by the pursuers, and there burnt alive. *Ceadwalla* nearly touched with his Brothers misfortune, and his own dishonour, rallies his dispersed forces, and making head again, sets upon the greedy pursuers, routs and chases them into their own Country, and never left the Province, till with fire and sword he had revenged the death of his Brother. An. Dom. 684.

W I G T R E D.

WIGTRED the Brother of *Edric* obtained the Kingdom about the year 693. *Ceadwalla* being dead, he purchased his peace of King *Inas* with a round Sum of Money, and governed quietly for the space of thirty years. *Bede* mentioneth one *Swebhard*, that reigned with him, possibly some Prince of a contrary Faction, and ascribeth to *Wigtred* thirty three years. An. Dom. 693.

X x x

He

S. Hen. Spelman, p. 189.

He was a Prince that highly favoured the Church, as it was termed in those daies, by granting several priviledges and immunities to Religious persons, and exempting them from publick Contributions, Subsidies, Tolls, Taxes and Imposts, especially in a full Synod of his whole Clergy held at a place called *Becancelde*, in which himself presided, among many liberties in general conferred on them, he particularly by name priviledged these Monasteries, namely, *Upminster, Raculf, Sudminster, Dofras, Folcanstan, Hymming, Stepes* and *Hor*, with severe Anathema's to all his Successours, or any persons whatsoever that should at any time violate or infringe these his Royal Concessions, which in *eternam rei memoriam* were to be kept upon Record in *Christ-Church* in *Canterbury*, and this done for the health of his Soul, and the Souls of his Predecessours. Such was the Zeal of these times heightened and improved by the pride and ambition of the Clergy, to gain honour and riches to themselves by preaching *whatever was done to them, was done to the person of Christ*, but from what knowledge this Zeal was likely to spring we may learn from that sad, though ingenuous confession of King *Wigtred* himself, who in a grant afterwards made of some lands in *Thanet* to *Ebba* an Abbess, plainly tells the World, that not being able to write his name he had set his mark to the Deeds, namely, the sign of the Cross, as likewise did his Queen *Kynigith*, and the rest of his Nobles, not likely to have more skill than their Sovereign. Nay the Clergy themselves, without any injury done to them may be shrewdly suspected not to be much exceeding in knowledge, for the way of their subscriptions is, *per signum manus*; and we are certainly informed of the times not two hundred years after, and that from King *Alfred* himself, a learned and pious Prince, in his sorrowful Epistle upon that occasion to *Wulfug* a Bishop; That on this side *Humber* there were few Priests that understood their Latin prayers, or could turn them into English, *so few*, saith he, *that when I began to Reign, on all the South-side of the Thames I remember but one.* Such a mixture of blind devotion and ignorance possessed those times.

Another Council this King *Wigtred* held at *Berghamsted*, which is found in a famous Manuscript entituled *TEXTUS ROFFENSIS*, composed by *Ernulp* Bishop of *Rochester* in the year 1116, but because it is omitted by *Lambard*, and in several places, as *Sr. Henry Spelman* confesseth not understood rightly by himself, I have purposely omitted, especially considering that there is nothing of moment in it, which bears not the same stamp as his other Constitutions, being stuf with many Immunities granted to the Clergy, with additions of certain pecuniary mulcts for the breach of Fasting-daies, Adulteries, and Theft; only thus much I thought would not be improper, namely, to set down that part of it which particularly relates to the strict observation of the Lords-day, which is the first that we meet with on this occasion, and is thus found in the 10, 11, and 12 Articles of this Council.

The Old Saxon.

Gif ege oþer ða yðner hæpe þeop
þeop pýce an runnan æfen eþen hipe
recl gange of monan ærener reþlgang.
LXXX reall, ðe oþyhtne gebete.

Gif ege ðe hif nabe pær bægen. VI re
pið oþyhten gebete oþþe rinehyð.

Gif ppuman þonne an ðane popbode nan
tuman ri to he healf gange reþlgang. 7 re man
re * þana rie he age healf þ pæc 7 bæc
people.

* ape.

The English.

If in the Evening preceding Sunday after the Sun is set, or the Evening preceding Monday after Sun set, any Servant by command of his Master shall do any servile work, the Master shall be punished 80 shillings for the fact.

If a Servant shall go a Journey on these daies, he shall pay his Master 6 shillings.

If a Free man (shall do it) on that forbidden time, he shall suffer the Mulct of Pillory, and the Informer shall have half as well of the Mulct as the *Wirgild*.

Wirgild signifies a Composition made by the Party, or his Friends, for a fault committed.

This is all that we find upon Record either in Church or State, that particularly relateth to King *Wigtred*.

He left Issue *Edbert, Ethelbert* and *Alric*, who all reigned in their turns.

E D.

E D B E R T.

ED B E R T, the first Son of *Wigtred* reigned peaceably twenty three years, nothing is left memorable upon Record during his Reign, save that two blazing Comets appeared, one before the Sun in the morning, the other after him at night, both darting their beams to the North. It was thought to portend the Desolations afterwards made by the *Saracens*, who brake into *France*, but were soon after expelled. An. Dom. 726.

E T H E L B E R T the Second.

ET H E L B E R T the Second, and second Son of *Withred*, succeeded his Brother in the Kingdom; He reigned for the space of eleven years, and hath left nothing behind of Name or Issue. He was buried among his Ancestors at *Canterbury*. An. Dom. 749.

A L R I C.

AL R I C the third Son of *Withred*, and last of the Royal Family of *Hengist*, held the Scepter thirty four years; He was slain in the battel of *Ostesford* by the hands of *OFFA* the *Mercian* King, whose overthrow, saith *Malmesbury*, was less dishonourable, as vanquishd by so great a Monarch. An. Dom. 760.

The *Saxon Annals* of 784 mention one *EALMUND* now reigning in *Kent*, but he is no where else mentioned. The following Kings, either by wealth or faction, obtained the Kingdom.

E T H E L B E R T the Third.

ET H E L B E R T the Third surnamed *Pren*, the *Annals* call him *Eadbright*, by what means is unknown, usurped the Regal Power. After two years reign, contending with *Kenulph* the *Mercian* King who invaded his Territories, he was taken Prisoner, and led captive into *Mercia*, and there for a while detained. During his Imprisonment, *Cuthred* was appointed by *Kenulph* to govern *Kent*; and *Simeon* writes, that *Kenulph* commanded to put out his eyes, and cut off his hands, but upon what occasion, or whether the sentence was executed, he hath left us in the dark. Certain it is, that *Kenulph* having finishd his Church at *Winchcomb* in *Glocestershire*, either out of commiseration of Human chance, or relenting so severe a punishment, or else to render the dedication of his Temple more illustrious, taking this Princely Captive by the hand, he led him to the High-Altar, and there in the presence of *Cuthred* his Vice-Roy in *Kent*, and ten Earls, thirteen Bishops, and many other Nobles, he gave him his Liberty without Ransom, and free leave to return to his Dominions; But coming to *Kent*, he was not received, but retired to a private life; and this is he and not the former *Ethelbert*, whom the *Annals* of *Canterbury* affirm to be buried at *Reculvers* in the Isle of *Tanet*, where he may be supposed to have lived after his expulsion, a place most convenient, and oftentimes used for such inglorious retreats; He reigned only three years. An. Dom. 794.

C U T H R E D.

CU T H R E D was created by *Kenulph* Vice-Roy of *Kent*, but our Historians make him King and Usurper; however he sate in the Throne but three years, and we hear nothing of him, but that he was present at the release of his Predecessor, which should seem to argue, that he was not the cause of his being kept out from the Crown. An. Dom. 797.

B A L D R E D.

BA L D R E D, last King of *Kent* was vanquished by *Egbert* the *West-Saxon*, who seized his Dominion after he had reigned eighteen years, and forced him to flee beyond the River *Thames*, at which time this Kingdom, and not long after the rest of the Heptarchy, were reduced under the intire obedience of that Monarch. An. Dom. 805.

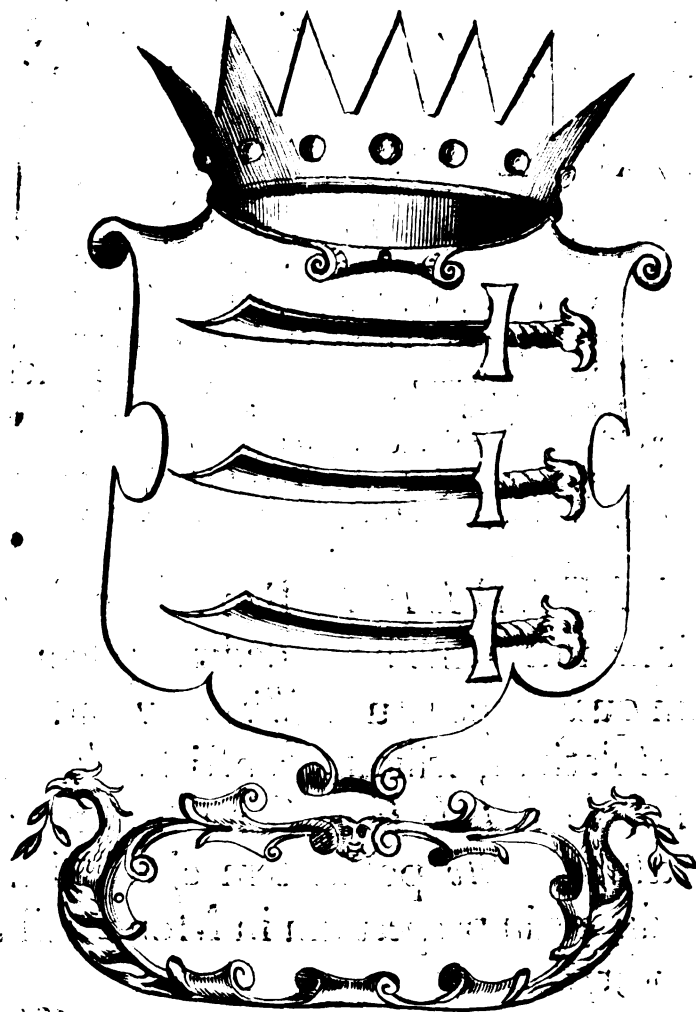
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T H E

THE KINGDOM OF THE East-SAXONS

Contained Counties { *Essex,*
 Middlesex,
 Part of
 Hertsfordshire. } KINGS

Sledda.
Sebert.
Sered.
Seward.
Sigibert the First.
Sigibert the Second.
Sigibert the Third.
Swithelm.
Sigbere.
Sebba.
Offa.
Selred.
Sutbred.



S L E D D A.



SLEDDA, the tenth from *Woden*, is generally esteemed the first founder of the *East-Saxon* Kingdom, though some following *Huntington*, give the honour to *Erchemwine* his Father, of whom nevertheless they tell us nothing, saving his Name and Pedigree, relating neither the number of his Forces, the place of his landing, or so much as the least encounter with the *Britains*. In the same obscurity we might have passed over *Sledda* his Son, had he not ennobled himself by the marriage of *Ricula*, Daughter of *Emerick*

King of *Kent*, and Sister to *Eshelbert* the first Christian Prince, and Great Monarch of the *Engliss-men*. And indeed the whole transactions of this Province seem all along to have been redeemed from oblivion, not by the glory or worth of its Princes, or the greatness of its own proper achievements, but by the conjunction it had with other Kingdoms more powerful, and the lustre it borrowed from neighbouring Princes, with whom it was often linked in action. In its beginning it was tributary to *Kent*, and received its Protection from thence, and this is the reason I have placed it next in order; and though afterwards it came to be in a manner absolute, yet it never rose to that height, as to have one Monarch that would pretend to give Laws to other Kingdoms of the *Saxons*, as all the rest at one time or another did. It was bounded on the East with the Sea, on the South with the *Thames*, on the West with the *Colne*, on the North with the River *Stour*; But these two latter limits often varied, according to the encroachments of the *Mercian* made upon them in the West, and the *East-Angles*, and *Northumberland* on the North. Neither is the time of the beginning of this Kingdom more certain; some place it as high as the year 516 under *Erchemwin*, others eleven years after, in the year 527, and the fifteenth of *Oise* second King of *Kent*. Some begin

begin it at the first year of this *Sledda's* Reign, which they will have to be in the year 587; but leaving them in their Disagreement, I shall begin the computation of this Kingdom from the death of *Sledda*, who having reigned, without any actions recorded, the space of many years, departed this life *Anno* 596, leaving issue *Sebert* and *Segebald*.

S E B E R T.

An.Dom:596.

SE B E R T the eldest Son of *Sledda* succeeded his Father, nothing more famous than he, saving that he was the first introducer of the Christian Faith into this Province. He was converted at the persuasions of his Uncle *Ethelbert*, and the preaching of *Melitus*, afterwards Bishop of *London*, and received Baptism at his hands in his chief City of *London*, where, by the assistance of King *Ethelbert*, then chief Monarch of the *Engliss-men*, he founded a stately Church, or rather repaired and enlarged the old Structure, dedicating it to the honour of *St. Paul*, constituting it the Cathedral of the See of *London*. This Church, *Ethelbert* then present endowed with good possessions, as in his Grant to *Melitus* is evident by this following Record.

AETHELBERT Rex, Deo Inspirante, pro animæ suæ remedio, dedit Episcopo *Melito* terram quæ appellatur *Tillingham*, ad Monasterium sive solatium, scilicet, *Sancti Pauli*. Et ego Rex *AETHELBERT* ita firmiter concedo tibi *Præsuli Melito* potestatem ejus habendi & possidendi, ut in perpetuum in Monasterii utilitate permaneat, &c.

Afterwards these two Princes founded the Church of *St. Peters* on the west of *London*, at a place called *Thorney*, where there stood a Ruinous structure, built, as the report goes, by King *Lucius* upon the foundations of a Temple of *Diana*. Here *Sebert* after thirteen years Reign was interred, as likewise his Wife *Anihelgoda*, more to be commended, if he had laid the foundation of Christian Religion in the hearts of his Children, as he had done in sticks and stones; but dying, his three Sons

S E R E D, S E W A R D and S I G I B E R T, jump all at once into the Throne; three heady and ungracious Princes, for their Father was no sooner laid in the earth, but they cast off publickly the Christian Religion, and did open spight to its Professors. Take the Relation from *Bede*:

*Bede, lib. 2.
cap. 5.*

'*Sebert* departing this life to a better, left his Kingdom to his three Sons, who immediately returned to the open profession of Idolatry, which, during their Father's life, they had partly dissembled, and by publick allowance encouraged their Subjects in the worship of Idols; when they saw the Bishop celebrating of Mass in the Church, and delivering the *Host* to the people, they haughtily demanded, as report goes, and with as much folly as impiety, *Why reach you not out the glittering Bread to us, as well as you used to do to our Father* Suaba (for so in derision they called him) *and still continue to give unto the people?* To whom the Bishop made this Answer, *If you will be washed in the same fountain of life, as your Father was, you may also be partaker of the same Holy Bread.* But they persisting in their demands, and the Bishop resolutely refusing, they in great passion and fury banished him their Kingdom, who thereupon returned into *Kent* (which at that time under *Eadbald* was in the same plight) and afterwards passed into *France* with *Justus* then Bishop of *Rocheſter*. But divine Vengeance suffered not long their impiety to go unpunished; For going out to War against the *West-Saxons*, they were all cut off by the sword. But nevertheless, though the Authors of this Apostacy were taken away, yet the people could not for some time be brought to embrace the Christian Religion. *Seward* left Issue *Sigibert*.

SIGI-

SIGIBERT the First.

SIGIBERT surnamed *the Little*, the Son of *Seward*, the second Son of *Sebert* An. Dom. 623. succeeded his Father in the Kingdom; he hath left nothing behind him of his Reign, so that he might be stiled *the Little*, as well for his Actions, as his Person. He left a Son named *Sighere*, and a Brother called *Sebba*, but neither of them immediately succeeded him.

SIGIBERT the Second.

SIGIBERT the second of that name, the Son of *Segebald*, the Brother of *Sebert*, An. Dom. 642. reigned next in the Kingdom of the *East-Saxons*. At his first coming to the Crown he was a Pagan with all his People, but was at length converted by the ardent persuasions of *OSWY* King of *Northumberland*, with whom he had contracted a near intimacy, resorting often to the Court of that Prince to visit him; *Oswy*, who wisely knew how to improve the kindness of his Friend for the advantage of his Soul, at last by friendly endearments, at his own Palace upon the Wall brought him to Baptism, which he received at the hands of *Finnan* a Bishop.

Being to return into his own Country, he desired that some Preacher might be sent with him to instruct his People in the Religion which he himself had received. *Oswy*, to satisfy his just Requests chooseth one *Cedda* a laborious Pastor, then residing in the Country of the *Mercians*, to go along with him, who coming into the Country of the *East-Saxons*, by the help of others joyned with him in the Ministry, so wrought upon the People committed to his charge, that the Gospel of Christ daily increased more and more throughout the whole Province.

Cedda, as a reward of his labours, and to gain more Authority to his preaching, was afterwards by *Finnan* at *Lindesfern* created Bishop of the *East-Saxons*, which office he executed with great commendation for the space of many years, ordaining Priests and Deacons for his assistance, and Baptizing in all parts, but especially at *Lichancester* and *Tilbury*; Whilst these things were doing, *Sigibert*, who still continued stedfast in Religion, was almost barbarously slain by the conspiracy of two of his Kinsmen who were attending of his person. Being demanded after the Murther, what it was that moved them to an act so foul and treasonable, it is reported they returned this savage Answer, *That they had killed him for his easiness of Temper, in forgiving Injuries, and pardoning his enemies whenever they askt it.* Some have attributed his death to the judgment of God upon him for his disregarding the Censures of the Church, and they give us this Relation.

One of these Earls that slew him had unlawfully married a Wife, and being admonisht thereof refused notwithstanding to put her away, for which sin being excommunicated, but still continuing obstinate, it was strictly forbidden under pain of the same Censure for any one to come under his Roof, much less to eat or drink with him. Notwithstanding this Sentence, the King invited to a Banquet goes to his House, but in his return meeting the Bishop, he was struck with remorse, and lighting from his Horse fell at his feet, begging pardon for his offence. It is said, that the Bishop also alighting came up to the King, and touching his head with his rod, spake these words in the Authority of a Bishop, *Because thou wouldst not refrain from entering the House of the accursed, in the same House shalt thou die.* And so indeed it came to pass; This *Cedda* going afterwards to visit his Native Country of *Northumberland*, upon the motion of King *Edismald* there Reigning, founded the Monastery of *Leasinghem*, which he consecrated with Fasting and Prayer.

Sigibert is said to have Reigned fourteen years, he left behind him a Son named, *Selred*, but the Crown fell not to him immediately after his Father's death, but he followed many others who wore it before him.

S W I T H E L M.

An.Dom. 662.

SWITHELM the Brother of *Segibert* succeeded him in the Province of the *East-Saxons*; we hear nothing of him but the course of his Christianity, being baptized by *Cedda*, in the Province of the *East-Angles*, at a place of the Kings called *Rendelsbam*, *Ediswald* the Brother of King *Anna* and King of the *East-Angles* receiving him at the Font:

S I G H E R E.

An.Dom. 664.

SIGHERE and *SEBBA*, after the death of *Swithelm*, took jointly on them the government of the State, the former was the Son of *Sigibert the Little*, the latter his Brother. They divided the Province into two Governments, each of which they ruled distinctly. In the beginning of their Reign there was seen an Eclipse of the Sun on the third of *May*, which was followed by a grievous Dearth and Pestilence, beginning in the south parts, but spreading to the north, and over all *Ireland* with great Mortality. *Sighere* and his People unsteady in faith, attributed this Plague to the displeasure of their old Gods, and returned again to their Superstition, building up their Altar, and erecting their Images which had been cast down. Which when *Wulfur* the *Mercian* came to understand, he sent *Jaruman* a godly Bishop, who by faithful endeavours in that kind soon recovered them of this second Apostasie. But *Sebba* with those under his command, held stedfast in the Faith, and after the death of *Sighere* reigned many years, until weary of the troubles of this World, he resigned his Crown, and took upon him the habit of a Monk in the Monastery of *St. Pauls* in *London*, which habit he received at the hands of *Waldhere*, or *Walthere* Bishop of *London*, to whom he brought a great sum of mony to be distributed in Charitable uses, reserving nothing for himself, that he might (saith my Author) be as well poor in substance, as in mind, and all to gain the Treasure of the Kingdom of Heaven; where he died and was buried; and his Tomb to our daies stood in the North-wall of the Chancel of that Church, being thither translated in the year 1148.

He had two Sons, the eldest of which named *Sighera*, was a Monk with his Father, as *Bede* saies, and of the youngest named *Seofrid*, there is nothing recorded, though some make him to reign seven years after his Father. *Sighere* married *Oswith* the Daughter of *Edilfrith* King of *Northumberland*, who, in the daies of her Husband, is said to be the Abbess of *Barking*, and was afterwards reputed a Saint. By her he had a Son named *Offa*, who succeeded *Sebba* in the Kingdom.

O F F A.

An.Dom. 701.

OFFA the Son of *Sighere*, a comely person in his youth, and as much admired for the endowments of mind, as of body, reigned the space of eight years, much desired of the People. When out of a Religious fondness he forsakes his Wife *Kineswith* the Daughter of *Penda*, and with *Kendred* King of *Mercia*, and *Edwin* Bishop of *Worcester* goes to *Rome*, where he is shorn a Monk; his Queen after his departure, vowed her self a Vailed Nun in the Abby of *Kineburg*, where his Sister was Abbess.

S E L

S E L R E D.

S E L R E D the Son of *Sigibert the Good*, came at length to the Crown, which ^{An.Dom.709.} he held thirty eight years, and then died a violent death, but how or from whom received, is not reported, leaving no Issue behind him.

S U T H R E D.

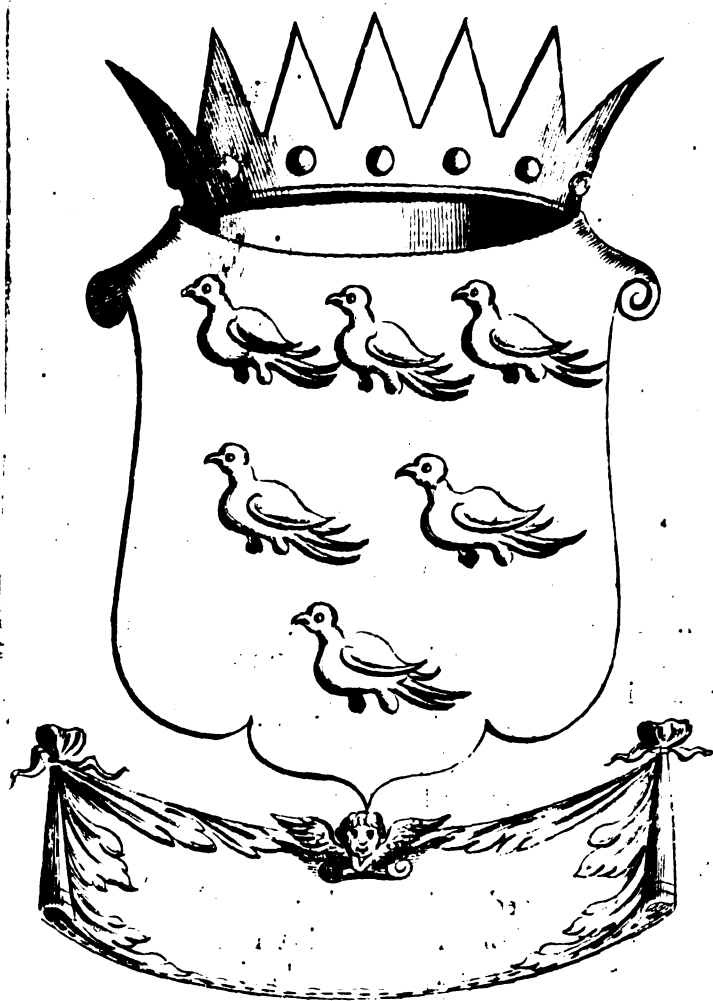
S U T H R E D, the last King of the *East-Saxons*, was driven out of his Kingdom ^{An.Dom.746} by *Egbert* the *West-Saxon* Monarch, at which time this Province with others was annexed to the Crown; of all the Pricipality of the *Saxons* this had been most unstable in the Faith, having twice fallen into open Apostasie. And this perhaps might be the true Reason, that of all the rest it was the most Inglorious, being Tributary throughout to one Prince or other, and never able to stand upon its own feet, by the just judgment of God who visited their sins upon them, that they who could stoop to stocks and stones, should also be servants to their Neighbours. For if we consider the outward advantages it enjoyed in the beginning of its foundation, we should sooner judge it would be able to give Laws to its Neighbours, than receive from them. It was excellently bounded on the East and South by the Ocean and River *Thames*, which at once enriched and secured it. It had under its command the City of *London*, which *Bede* in these daies writes, was a Princely Mart for all Comers both by Sea and Land. On the other side it had no bordering settlements of *Saxons* in its first infancy, to share in its Conquests, or strengthen its ground, an inconvenience which many other Provinces were forced to struggle with. The lands were seated very pleasant and fruitful, and the Countries adjoyning lay open to their farther progress; yet notwithstanding all these admirable advantages it was continually in a pining condition, scarce able to bear up the name of a Province, much less the dignity of a Kingdom. And in its final surrender to *Egbert*, hardly afforded a good morsel to that Conquerour; For *London* obeying the *Merchants* went not along with it, but holding out with the Countries near adjacent, it cost some more time in the gaining of it.

Y y y

THE

THE
KINGDOM
OF THE
South-SAXONS

Contained Counties { *Surry.*
 { *Suffex.* } K I N G S { *Ells.*
 { } { *Cissa.*
 { } { *Edilwalcb.*



E L L A.



THE Kingdom of the *South-Saxons* was precedent to the former An.Dom. 492. in time, and the glory of its Actions, but not continuance of its Dominion, for as it was begun with the first, so it was the soonest of all determined; the foundations whereof were laid by *ELLA* the eleventh from *Woden*, not long after the arrival of *Hengist*, for whether sent for by him, or coming on his own accord as a New Adventurer with his three Sons, *Kymen*, *Pletting* and *Giffa*, in three ships he lands at a place since that called *Kymensbore*, now *Shoreham*, a well known Harbour in *Sussex*.

At his first landing he set upon the *Britains*, and with great slaughter drove them into the Wood *Andreds-league*, which *Mr. Camden* calls *Andreds-wald*, so named from *Caer-Andred* adjoining, which in the Book *Notitia Provinciarum* is termed *Anderrida*, with a Haven hard by of the same name. But the *Britains* thus driven back, suffered not *Ella* to enjoy his ground in quiet, for continually sallying out upon him from the neighbouring Woods and Forrests, and their chief Garrison at *Caer-Andred*, called by the *Saxons* afterwards *Andreds-cester*, now *Newenden* in *Kent*, they oftentimes repelled him with great damage, and as is thought, with the death of his two eldest Sons, *Kymen* and *Pletting*. *Ella* to supply these losses sends over to old *Saxony*, at this day *Holstein* in *Denmark*, for more Recruits, which come, he gives them battel at *Mercedesbourn*, or *Mercreds-Burnamsted*, wherein he obtained an absolute Victory; but *Huntington* makes doubtful, which side carried the day. And it appears, that after this engagement new Forces were sent for into *Germany*, but whether a second time, or that the last supplies are to be placed after this battel, is left uncertain. But an Argument of Victory on the *Saxons* side is, that now it is generally

Y y y 2

rally reported that *Ella* took upon him Kingly Dignity, namely, three years after the death of *Hengist*, in the year of our Lord 492; for the difference of computations herein is not great, unless we follow them who confound the time of his Entrance with that wherein he assumed Power.

E L L A grown great with Conquests, and Recruits, taking his Son *Cissa* with him, besieges *Andredchester* the chief Rendezvous of the Enemy, who nettled with the thoughts to see their principal Garrison invaded, and weighing the fatal consequences, if it should fall into his hands, there being scarce any other place considerable left them in the South, gather from all parts, and strive, if possible, to raise the Siege. Sometimes the Inhabitants sallied out, whilst others from the Woods and natural Fastnesses, fell upon the Enemy in the Rear. But *Ella* dividing his Army, ordering one half to attend the motions of the Scouting *Britains*, and with the other part plying the Siege, at last won the Town by Assault, and, as some report, put all to the Sword, sparing neither Sex nor Age. The City it self he utterly demolished, and with so through a Ruine, that it never after could be rebuilt. And at this day the ground whereon it stood beareth a little Village so small, that it scarce sufficeth to point out the foundations of the Ancient City.

Ella by destroying this great Fortrefs had opened the whole Southern quarters of the Island, whereby all that part of the Country lay at his devotion. What he did in the following course of his Reign, which is reckoned twenty two years; or thereabouts, is not particularly recorded, but he is numbred the second Monarch of the *English-men*, and is said at last to have reduced all on this side *Humber*, both *Saxon* and *Britain*, under his entire obedience. But under his Successors, who were but few, and of no great fame, the Kingdom was contracted into a lesser compass, containing only *Sussex* and *Surry*, and them not entire; For the Kingdom of *Kent* on one side, and the *West-Saxons* on the other, both well settled Governments, pressing hard upon it, so daily wore it out, that losing strength by degrees, what remained of it was quickly swallowed up by *Ceadwalla* the *West-Saxon*, and afterwards by King *Ine* his Successour, wholly annext to that Kingdom; Insomuch that continuing so short a while, not beyond the year 1601, having so few Princes, and those in so great obscurity, *William* of *Malmsbury* among other Writers, have taken no notice of it at all.

C I S S A.

An.Dom. 514. **C** I S S A the youngest Son of *Ella*, the other two failing before him, succeeded in the Kingdom of the *South-Saxons*; he left nothing memorable behind him save a long Reign of 76 years, as it is generally reported, spent only in the foundation of two Cities bearing his Name, *Chichester* and *Cisbury*; of the former, Mr. *Cambden* thus writeth: *Chichester*, in the British tongue called *Caercci*, in the English-Saxon *Cirran ceapten*, in Latin *Cicestria*, a City large enough, and walled about, built by *Cissa* a Saxon, the second King of this Province, and of him so named, for *Cissan ceaster*, is nothing else but the City of *Cissa*.

Concerning the latter, hear the same Author: *Hard by* (i.e. near *Offington*) there is a Fort compassed about with a Bank rudely cast up, wherewith the Inhabitants are persuaded that *Cæsar* entrenched and fortified his Camp. But *Cisbury*, the name of the place doth plainly shew and testifie, that it was the work of *Cissa*, who being of the Saxons *Line*, the second King of this petty Kingdom after his Father *Aella*, accompanied with his Brother *Cimen*, and no small power of the Saxons, at this shore arrived, and landed at *Cimen* shore, a place so called of the said *Cimen*, which now hath lost the name, but that it was near unto *Wittering*, the Charter of the Donation which King *Cedwalla* made unto the Church of *Selsey* most evidently proveth.

E D I L W A L C H.

E D I L W A L C H followed *Cissa*, nothing more famous than he, saving that by his example the *South-Saxons*, though late, embraced the Christian Religion. The occasion of this Prince's Conversion is thus told in the History of *St. Swithune*: An. Dom. 590.

Berinus Bishop of *Dorchester* preaching at *Oxford* before *Wulfur* King of *Mercia*, it happened that *Edilwalch* then a Pagan, was present, who by the perswasion of *Wulfur*, and the instruction of that Bishop, embraced the Faith and was baptized, being received at the Font by *Wulfur*, who to gratifie his new Convert, and new Adopted Son, gave him the Isle of *Wight*, and a Province of the *Meannari* adjoining upon the Continent, which *Wulfur* had newly gotten from *Kenwalke* the *West-Saxon*, and had there, as will appear out of *Bede*, begun to plant Christianity. At the same time, following the example of their King, the Dukes and Nobles of this Province received Baptism at the hands of *St. Berinus*; but the general Conversion of the *South-Saxons* was wrought by *Wilfrid* Archbishop of *York*, driven from his Seat by *Egfrid* King of *Northumberland*. The whole story of which, as also the Conversion of the Isle of *Wight*, take out of *Bede*, as it is particularly related, out of which relation our Historians gather by piece-meals whatever is recorded of this Prince.

The Conversion of the *South-SAXONS*.

How Wilfrid Archbishop of York Converted the South-Saxons.

W I L F R I D driven from his Bishoprick, and wandering in several places, at last went to *Rome*, whence returning into *Britain*, though he could not be received into his own Country, and Diocess, yet he refrained not the duty of preaching the Gospel; but going to the Kingdom of the *South-Saxons*, containing eight thousand Families yet sticking to their Pagan Idolatry, he preached the Word, and administred Baptism. *Ethilwalch* was King of that Nation, not long before baptized in the Province of *Mercia*, *Wulfur* being present and exhorting him, by whom he was received at the Font, and in sign of Adoption, had of him by donation the Isle of *Wight*, and the Province of the *Meannari* in the Country of the *West-Saxons*. Wherefore the Bishop, by the consent of the King who joyfully embraced the motion, baptized the chief Dukes and Officers of the Province; but *Eappa*, and *Padda*, and *Bruchelin*, and *Oidda*, Priests, baptized the Common sort about the same time, or a little after. Moreover Queen *Ebba* received Baptism in her own Island of *Wight*, she was the Daughter of *Eanfrid*, the Brother of *Eanher*, who both, with their people were Christians; but the whole Province of the *South-Saxons*, was for the most part ignorant of the Word of God and Faith. But there was amongst them a certain Monk, by Nation a *Scot*, by name *Dicul*, who had a little Convent in a place called *Bosanham*, encompassed with Wood and the Sea, and with him five or six Friars, in an humble and poor life serving God, but of the People, none cared to imitate their Life, or hear their Doctrine. But *Wilfrid* the Bishop preaching to them, not only delivered them from the pains of eternal damnation, but from the sad calamity of temporal destruction. For before his arrival into the Province, for three years together no Rain had fallen in those parts, so that a bitter Famine falling on the Common sort, made lamentable destruction among them. It is reported, that forty or fifty together wasted with hunger would, creeping to the Sea-side and there clasping their hands together, fling themselves off from the Rocks or Cliffs, either to perish in the fall, or drown in the waters. But on the very same day that Nation received Baptism, gentle and plentiful showers fell from heaven, the Earth flourished, and to the green Fields succeeded a glad and fruitful year. So that casting off their ancient Super-

Superstition, and hating their Idolatry, the hearts and flesh of all rejoiced in the living God, who by his heavenly Grace had not only enriched them with internal, but external blessings also.

This Prelate at his first coming into the Province, seeing the plague of Famine so great, had taught them to get sustenance by fishing, for the Sea and Rivers abounded with all sort of fish, but their skill extended only to the catching of Eeles. Having therefore gathered together many Eele-Nets, they cast them into the Sea, and by divine assistance presently caught three hundred fish of divers kinds, which dividing into three parts, they gave a hundred to the Poor, a hundred to them of whom they had borrowed the Nets, and a hundred they reserved for their own use; By which benefit this Prelate gained the affections of every one towards him, and they were easier brought by his Preaching to hope for eternal things, by whose Ministry they had received temporal.

Selfey in
Suffex.

At which time King *Edilwalch* gave by donation to the most Reverend Father *Wilfrid* Land of eighty seven Families, where he might receive his own People who wandered about in Exile, that is to say, *Seolesu*, which in Latin is called, *Insula vituli marini*, the place is every where surrounded with the Sea, saving on the West, where it hath a passage of about a stones cast wide. This place when *Wilfred* had received, he founded there a Monastery for Priests Regular, placing therein such especially whom he had brought with him, which to this day his Successors hold. For he lived in those parts five years (*i.e.*) till the death of King *Elfrid*, worthily honoured by all, exercising the office of a Bishop both in word and deed. And because the King, together with the possession of the same place, had granted him all the Demefne with the Lands and Tenants, he baptized them all into the Christian Faith, among which many men and maid Servants, to the number of one hundred and fifty, he not only by Baptism delivered from the slavery of Satan, but by giving them freedom released them from the yoke of human bondage.

The Conversion of the Inhabitants of WIGHT.

Bede, lib. 4.
cap. 16.

After *Ceadwalla* had obtained the Kingdom of the *West-Saxons*, he took the Isle of *Wight*, which hitherto was generally given to Idolatry; By tragical slaughter he endeavours to root out the Natives, and in their place plant people of his own Province, obliging himself by a Vow, though as yet not baptized, as is reported, that if he took the said Island, he would give the fourth part of it and the spoil to holy uses, which he likewise performed, granting it to *Wilfrad* the Bishop, who was then by chance come thither from his own Country.

Cambden.
* Stoneham.

† Now Red-
bridge.
Cambden.

The measure of the Island, according to the account of the *Englsh*, is a thousand two hundred Families, out of which was given to the Bishop the possession of three hundred. But that part which he received, he bestowed on one of his Clergy, by name *Bernwin* his Sisters son, assigning him a Priest called *Hildila*, who should administer the Word and Sacrament to all such as desired salvation, where I think it ought not to be passed by in silence, how that for the first fruits of them who of the Island by believing were saved, two young Princes, Brothers of *Arnald* King of the Island, by the special favour of God were first crowned. For the Enemy approaching, they got out of the Island, and were carried into the next Province of the *Vites*, where being brought to a place called * *Ad lapidem*, and thinking themselves hid from the fury of the Conquerour, they were betrayed and commanded to be slain, which when a Priest, and Abbot by name *Cimbresh* came to understand, having not far off a Monastery in a place called † *Reodford*, he came to the King, who then lay in those parts Incognito under the cure of his wounds, which he had received in fight in the Isle of *Wight*, and desired of him, that if of necessity the Youths must die, they might first be baptized with the Sacrament of Christian Faith. The King granted it, and he instructing them in the words of truth, and washing them in the fountain of life, gave them certain assurance of their entrance into the eternal Kingdom.

dom; Which done, they joyfully received at the Executioner's hands a temporal death, by which they doubted not but to pass to life everlasting.

In this order therefore, after all the Provinces of *Britain* had embraced the Faith of Christ, the Isle of *Wight* also received it; in which Island notwithstanding (by reason of the inconvenience of external subjection) none ever took the dignity of an Episcopal See and Jurisdiction, before *Daniel* the present Bishop of the *West-Saxons* and *Gewisses*.

By this last Relation of *Bede*, the Isle of *Wight* had not received the Faith till after the death of this King *Edilwalch*, and the arrival of *Ceadwalla*, though others relate otherwise, as hath been shewn before. For *Edilwalch* assisting the *West-Saxons* against *Ceadwalla* was slain by him before he the said *Ceadwalla* had invaded the *South-Saxons*, and in this Prince ended the Royal stem of the *South-Saxon* Kings; but after his death, two Dukes of this Province *Berthun* and *Authun* assumed the Power to themselves, and in some Conflicts repelled *Ceadwalla* with loss; but he having united his Subjects, and gathered more Forces, returned upon them, and with the slaughter of *Berthun* totally subdued the whole Country, which (with the uttermost violence of a Conquerour) he brought into miserable Thraldom.

Thus they who received the Faith last, were the first who were brought to subjection, long before hand leading the dance to other Kingdoms, who were to follow in the universal Obedience to the Western-Monarchy.

THE

THE KINGDOM OF Northumberland

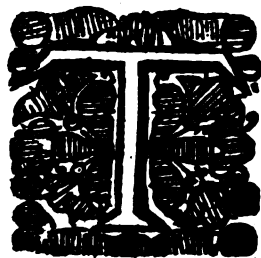
Contained Counties {
Torkshire.
Durham.
Loncasshire.
Westmorland.
Cumberland.
Northumberland.

KINGS,

Ida.
Ella.
Ethelric.
Edelfrid.
Edwin.
Osric the First.
Eanfrid.
Oswald.
Oswy.
Egfrid.
Alkfryd.
Osred the First.
Kenred.
Osric the Second.
Ceolwulf.
Egbert.
Oswulf.
Ethelwald.
Alcred.
Ethelred I.
Elfwald.
Osred the Second.
Ethelred II.



I D A.



THE first settlement of the Saxons in these parts we may remember was under *Offa* and *Ebissa*, the one the Son, the other the Nephew of King *Hengist*, who being called over in the daies of *Vorsigern*, by his leave landing about *Humber*, and not long after sayling to the *Orcades* with forty ships, subdued all the Northern Tract, and at last fixed themselves in that part of the Island which is now called *Northumberland*. These Transactions happened about the year 450, since which time till the year 547 we hear nothing of them, but that they and their posterity quietly possessed and enjoyed what by force they had won of the *Britains*, but still paying homage to *Kent*, though far distant, as to the elder Family.

But now about this † year one *IDA*, the tenth from *Woden*, began to set up a separate Kingdom in *Northumberland*, called the Kingdom of *Bernicia*, and to assume absolute Royalty to himself. What his Title was, or whether he got it by Election or Usurpation Authors give no account, contented to satisfy us in the Nobility of his extraction; But however he came to wear the Dignity, he is certainly reported worthy of it, being invincible in War, and in Peace tempering the awe of Majesty with a natural sweetness and humanity, with which Princely qualities he Reigned fourteen years, some say but twelve; during which time he built the Castle or Town of *Bebanburg* or *Bamburg*, which he first fenced with Pales, and afterwards encompassed with a Stone-wall. He had twelve Sons, half by Wives, half by Concubines. His Legitimate were, as *Huntington* reporteth, *Adda*, *Bealric*, *Theodric*, *Ethelric*, *Osmer*, and *Theodred*: Illegitimate, *Oga*, *Ecca*, *Oswald*, *Ailric*, *Soge*, and *Sogother*, who, saith *Matthew of Westminster*, arrived at *Flemisburg* in forty ships, and assisted their Father in many of his Wars.

† An. D 547
Kingdom of
Bernicia.

Z z z

The

The bounds of this Kingdom began in the *South* at the River *Tine*, and extended to the *North* as far as the *Frith* of *Edenborough* and *Dunbritton*.

E L L A.

An.Dom. 561.
Kingdom of
Deira.

ABOUT this time, namely in the year 561. *Ells* another Prince, the twelfth from *Woden*, but by another Line, following the Example of *Ida*, erected another Kingdom in *Northumberland* called *Deira*, the bounds whereof reached from the *Humber* to the River *Tine*. He reigned thirty years, and left a Son called *Edwin*, and a Daughter named *Acca*, but after his death the Kingdom was seized by the race of *Ida*, who taking advantage of the Childhood of *Edwin*, kept him from the Crown, and annexed the whole Territory to their own Dominion.

E T H E L R I C.

An.Dom. 591.

ET H E L R I C the only Son of *Ida* surviving after his Brothers and Kinsmen had reigned without other Memory in *Bernicia*, came to the Crown in his old age: Nothing of him memorable is recorded, and *Mahmsbury* writeth, that had it not been for the lustre of his Son succeeding him, he might utterly have been forgotten, however we must not pass over, that during his Reign *Edwin* the lawful King of *Deira* enjoyed not that Crown; but whether *Ethelric* usurped his right, or only managed the state during his Minority, is left uncertain; but sure it is, that he held both the Provinces, and so left them to his Son and Successour *Edelfrid*, who resolved to keep what his Father left him, though never so unjustly.

E D E L F R I D.

An.Dom. 595.

ED E L F R I D surnamed the wild succeeded in his Father's Kingdom of *Northumberland*, a Prince valiant, and thirsty of Renown, and some describe him a Lover of War, for War's sake only. None of the *Saxons* ever wasted the *Britains* so much as he, whose Countries he either peopled with his own Nation, or made Tributary to him. *Edan* King of the bordering *Scots* jealous of his success raised a mighty Army, and invades his Kingdom, whom *Edelfrid* meeting at a place called *Degsa-stone* in a set Battel totally discomfits, and with such slaughter, that *Bede* writes none of the *Scotish* Kings to his days durst ever after in hostile manner pass into *Britain*: But the Victory was not obtained without great loss on the *Saxons* side also; for *Theobald*, the Kings Brother, and that wing which he commanded, was unfortunately cut off. After this he turned his Arms against the *Britains*, moved thereunto, as some report, by the instigation of *Ethelbert* King of *Kent*, at the request of *St. Augustine*; because the *Britains* refused obedience to his Authority, but the whole course of this action I have before related in the life of *Ethelbert*, King of *Kent*. But *Edelfrid* grown so famous abroad began to be disquieted with jealousies at home; he knew the Title *Edwin* had to half his Dominions, and though he had made some amends for his Injustice to that Prince in marrying of his Sister *Acca*, yet for all that he could not be sure of his affection, and never rested till he drove him out of his Government, who wandering from place to place, was at last entertained in the Court of *Redwald*, then King of the *East-Angles*; *Edelfrid* informed of his kind reception with that Prince, grows incensed thereat, and sends his Embassadors to have him delivered into his hands, or else declares open War. *Redwald* at his Message at first somewhat startled, but at length yielding, is dissuaded from it by his Wife, who laid before him the inviolable Laws of Hospitality, and how pitiful and mean a thing it was for the menaces of an Enemy to betray his friend, to whom he had sworn protection: upbraided with his weakness *Redwald* to make amends, not only refuses to deliver him, but resolves to maintain his Cause, and to be before-hand with *Edelfrid*, with an Army suddenly raised he comes upon him little dreaming of an Invasion, and in a fight near the River *Idle* easily dissipates those forces he had collected together, and in the same Battel slays *Edelfrid* himself who yet dyed not unrevengeed: For to shew that it was the Error of his fortune not valour that he lost the day, with his own hands he slew *Reiner* the Kings Son.

Thus

Thus died *Edilfrid*, after he had reigned victoriously for the space of twenty two years, to whom *Bede* applies the saying of *Jacob* to *Benjamin*, *That like a ravening Wolf he devoured his prey in the morning, and divided the spoil in the evening.* His three Sons were conveyed into *Scotland* by their Mother *Acca*, not daring to trust the good nature and generosity of *Edwin*, whom their Father had so injuriously offended.

E D W I N.

E D W I N the Son of *Ella* established in his Kingdom by the assistance of *Red-* An. Dom. 617.
wald the *East-Angle*, as hath been related, extended his Dominions further than any King of *Northumberland* had done before him; for *Eanfrid*, *Oswald*, and *Oswy*, the Sons of the late *Edilfrid* flying into *Scotland*, left the Province of *Bernicia* absolute to his disposal; But besides this addition to his Paternal right, partly by Conquest, and partly by Resignation, he annexed to his Territory the Counties of *Durham*, *Chester*, and *Lancashire*, subduing all, both *British* and *English*, as far as the *Mervian* Islands, *Anglesey* and *Man*, all which he either new planted, or made Tributary to him. He had not reigned above six years when *Redwald*, the chief Monarch then of the *English*-men departed this life, leaving his Son *Earpwald* to succeed him in the Kingdom of the *East-Angles*. Him *Edwin* though intreated himself to accept of the Government, seated in the Throne of his Fathers, contented with the same acknowledgments from him, as he received from the rest of the *Saxon* Provinces, *Kent* only excepted, namely some small confessions of Power, and the owning of his supreme governance.

Having thus well established all things round about him, he sends to *Eadbald* Son of *Ethelbert*, then reigning in *Kent*, to desire his Sister in marriage, But by his Embassadors he receives this Answer, *That the Christian Law did not permit them to give their Daughters unto Pagans.* *Edwin*, whose business was Love, not Religion, replies, *that, that ought not to be any hinderance, for the free exercise of her own waies in her own Family, with all the Rites and Ceremonies belonging thereunto, should be left entire to her disposal, and if upon due examination he found the Christian Law to be better than his own, he would himself embrace it.*

These fair and ingenuous offers opening so large a way for the propagation of the Gospel, and readily assented to, and **Ethelburga*, for so the Virgin was called, is sent * Otherwise named Tate. into *Northumberland* under the spiritual Tuition of *Paulinus*, created Bishop by *Justus* for that occasion. But *Edwin* continued still in his old Idolatry, and though *Paulinus* by preaching and perswasion used his utmost endeavour, yet he gained little either upon Prince or People for a whole twelvemonth, to forsake their own, or embrace the Queens Religion; But at length, an unexpected accident made more way for the entrance of the Faith, than the labour and industry of the Bishop could ever do; For *Edwin* having narrowly escaped an Assassine sent by *Cuichelme* King of the *West-Saxons* to dispatch him, and lying under the cure of a dangerous wound, took such impression in mind, especially *Paulinus* improving that occasion, that he solemnly promised, *that if Christ, whom they so much extoll'd, would give him cure of his wound, and victory over his bloody Enemies, he would without more ado receive his Religion.* *Paulinus* was not wanting to encourage this Vow, and the King, to shew his sincerity, gives his Daughter *Eanfled* to be bred up in Religion, who with twelve others of his Family, were baptized by *Paulinus* on the day of *Pentecost*; The King not long after recovering, raises an Army, and invades the *West-Saxon* Province, and with such wonderful success, that in a short space, he not only laid the Country desolate, but had means to bring the chief Actors of that bloody contrivance to punishment, they all by one means or other falling miraculously into his hands; Loaded with Victory he returns home, and from that time worshipped no more his Idols. But the open profession of the Christian Faith he could not yet be brought to own, but stood wavering between the prejudices of Education on one side, and the Evidences he had received on the other, from the power of that God whom *Paulinus* had taught him, and who plainly seemed to be his Deliverer.

Whilst he stood in this doubting condition, he receives Letters from *Boniface* then

Z z z 2

Bishop

Bede, Hist.
Angl.

Bishop of Rome, the Copies of which are yet extant, containing ardent exhortations, not to delay his Promise, but to embrace the Faith which he had vowed; Neither was the Bishop wanting by Letters to his Queen, to stir up and quicken her endeavours towards the conversion of her Husband; But all was in vain, for the King tossed between two great Seas, inclined neither to the one side or other, until *Paulinus* by divine Revelation coming to the knowledg of a Secret, One day when the King was private in his Chamber, comes boldly in, and laying his hand on his head, asked him, if he remember what that sign meant? *Edwin* all in a maze, as whose memory had newly recovered some former impressions, rose up, and fell prostrate at the Bishop's feet. Behold, saith *Paulinus*, taking him up by the hand, *God hath delivered thee from thy enemies thou fearedst, and hath granted the Kingdom thou desiredst; Forget not therefore the third promise, in receiving his Faith and keeping his Commandments, for if from henceforth thou obey his will, which by my mouth he declareth, to thy temporal Kingdom he will, after this life add a Crown eternal.* What this third Promise was, and upon what occasion made by *Edwin*, is thus related by Venerable *Bede*: When *Edwin* was an Exile in the Court of King *Redwald*, and *Edilfrid* by his Embassadors demanded that he should be surrendred unto him, *Redwald*, as hath been related, partly dazled with the Gold, and partly awed by the threats of that Prince, had at first yielded to deliver him, which wicked determination was brought to *Edwin* by a Friend of his who had all along stuck close to him in his Adversity, and who now promised his assistance to further his escape. *Edwin* uncertain what to do, as loth to distrust the King, who had given him his Royal word, and had hitherto protected him, and yet not questioning his Friend's good will, and the truth of his intelligence, in the dead of night, from them was the news brought him, goes out of the Palace and casts himself upon a cold stone, musing what course was best to be undertaken, when, behold, there advances unto him a Person unknown, and in Language full as strange, and thus accosteth him, *Who art thou, who thus in the dead of night, when Mortals are at rest, lyest here without doors cold and bennum'd?* *Edwin*, whom grief suffered not to be very Ceremonious, returns this sharp reply, That he might meddle with his own concerns, and that it was nothing to him, whether he lay within or without doors. Think not, *Edwin*, saith the Stranger though nothing moved, *that I am ignorant who thou art, or the cause of thy heaviness, why thou sittest so pensive here alone, sad, and waking. But tell me, what wouldst thou give him who could deliver thee from the danger that threatens thy life, and perswade Redwald, neither to do thee hurt, nor to deliver thee to thy enemies?* Any thing, answered *Edwin*, who now began to listen to him. But what (said the other) *wouldst thou give, if the same person should give thee a Kingdom, and cause thee to surpass all thy Predecessours in power and glory?* I do not question, said *Edwin*, but that I should make answerable returns of gratitude. But what if he that foretels thee these good things to come, said the unknown, *should also instruct thee in a way to life and happiness, that none of thy Forefathers or kindred ever knew? Wouldst thou obey him, and consent to receive his wholesome admonitions?* *Edwin*, without stop made answer, That he would in every thing follow the advice of such an one, as not only could deliver him from his enemies, but would also give him a Kingdom; At which words the Person advanced to him, and laying his hand on his head, said, *When this sign shall next befall thee, be not forgetful of this time, nor of this Conference, and remember what you have promised, you accordingly perform.* Then disappearing, left *Edwin* as full of amazement, as joy, to know what this unknown should be. When in comes his Friend, and adviseth him to chear up and not to be daunted, for he brought better news to him than formerly, viz. that the King by the perswasions of his Queen was so far from betraying him, that he resolved to defend him with his utmost power. And this is the reason why he fell down before *Paulinus*, after he had laid his hand upon his head.

At last *Edwin*, being throughly convinced of the double Miracle shewn to him in the favourable and speedy promotion of his Conversion, consented to receive the Faith, yet would advise first with his Nobles about it, who being asked what they thought of the Doctrine of *Paulinus*? understanding withal the Kings private inclinations, generally consented, nay, the eminentest of their Priests, *Coyfy* (who, as it appears by his Reasons, measured the truth of all Religions by Worldly success, for he was angry that his Gods had not advanced him to the King's favour above others)

was

was the first that gave his consent, offering himself to the King as the fittest Instrument to destroy those Idols, whose worship he himself had so much promoted.

After this *Paulinus* had free liberty openly to preach the Gospel, and the King with his Sons born to him of his first wife *Queenburga*, with a great part of his Nobility and People, renounced their Idolatry and were baptized: The King with his Family in *St. Peter's Church at York*, which he had hastily erected of Timber, and the People for their number, near the Rivers of *Glevie* in the Province of *Bernicia*, and *Swale* in the Province of *Deira*.

After the Conversion of *Northumberland*, *Paulinus* dispersed the seeds of Faith amongst them of *Lindsey*, a Province in *Lincolnshire*. First he converted *Blecca* Governour of the City of *Lincoln*, and his Family, where he built a Church curiously wrought of stone, which was very much decayed in *Bede's* time. Neither was *Edwin* any less careful to set forward the Conversion of the *Englisch*, by assisting *Paulinus*, and by his perswading *Eorpwald* the Son of *Redwald* to embrace the Faith, who soon after was slain by one *Ricbert*, his own Countryman.

Pope *Honorius*, after he had heard of the Conversion of the *Northumbers*, sent to *Paulinus* a Confirmation of his being Archbishop of *York*, withal exhortatory Letters to *Edwin*, to perswade him to continue firmly in the Faith he professed, the stile and substance of which Epistle, as much as relates to him, was this.

Bishop *Honorius*, servant of the Servants of God, To *Edwin* King of the *Englisch*, Greeting.

THe integrity of your Christianity is so warmed through the zeal of Faith towards the worship of the Omnipotent Creatour, that it casts a lustre every where, and is talkt of over all the World, so that we, with you, may abundantly enjoy the reward of your labour, for then you may account your selves Kings, when, having been informed of your King and Creatour, by a true and Orthodox preaching, you believe in God by worshipping him sincerely, and paying to him (as much as the weakness of your condition will permit) the unfeigned devotion of your minds; For what else are we to offer up to our God, but that persevering in good actions, and confessing him to be the Authour of Mankind, we make haste to worship him, and to pay our vows unto him? And therefore, Most excellent Son, we exhort you, as is meet, with a Fatherly love, that since the Divine pity has vouchsafed to call you to his Grace, you would endeavour with a careful mind, and by continual praying, to preserve it, that he, who in this present World has brought you free from all Error to the knowledge of his Name, would prepare for you the Mansions of the heavenly Country.

After King *Edwin* had Reigned seventeen years, *Cadwallo* King of the *Britains* rose up against him, who being assisted by *Penda* the *Mercian*, who envied *Edwin's* Greatness, after a terrible battel at *Heistfield*, slew this great King and his Son *Osfrid*.

This *Edwin* was renowned for his justice and moderation, and the great care he took to help and ease his poor Subjects; For in his time any one might travel safely all over his Dominions, even from Sea to Sea, and for the benefit of the wayfaring Man, he commanded Iron-dishes should be fastned to every Fountain for conveniency of Travellers to drink. Neither was he unmindful of his own Grandure, having a Royal Banner alwaies carried before him. He was buried in *St. Peter's Church at Streanshal*, afterwards called *Whitby*. His Queen *Ethelburga* with her Children, and *Paulinus*, fled into *Kent* to her Brother *Eadbald*, who kindly received his Sister and her Children, and made *Paulinus* Bishop of *Rocheſter*, in which See he ended his daies, and to which at his death he bequeathed the Pall, which he had received for *York*. *Ethelburga* afterwards spent her daies in a Monastery of Nuns, built by her self near the Sea-side at a place called *Lymming*.

The Issue of King *Edwin* by *Quinburga* his first wife, Daughter of *Creda* King of *Mercia*, but *Bede* saith of *Ceorl*, is this; *Osfrid*, the eldest Son of King *Edwin*, was slain with his Father, he and his Son *Iffy* had been both baptized by *Paulinus*. *Iffy* after the death of his Father for fear of *Oswald*, was conveyed into *France*, where he died

died in his Childhood. *Edfrid* second Son of *Edwin*, for fear of *Oswald*, fled to *Penda* King of *Mercia*, and was barbarously murdered by him. He left Issue *Hererik*, of whom and his wife *Bertswith* descended *Hilda* the famous Abbess of *Streansbalch*, and *Herefwith* wife of *Eshelhere* King of the East-Angles.

And the Issue of the said *Edwin* by *Eshelburg* his second wife, Daughter of *Eshelbert* King of *Kent*, is *Eshelme*, who died young, and not long after he had received Baptism, and was buried in *St. Peter's Church* in *York*. *Ulkfrea* was conveyed into *Kent*, and afterwards into *France* with *Iffy* his half Brother, with whom also he died and was buried; *Eanfled* the elder Daughter was married to *Oswy* King of *Northumberland*, *Eshelred* the younger died an Infant, after he had received baptism, and was buried with her brother *Eshelm*.

OSRIC, EANFRITH.

An.Dom.633:

After the death of *Edwin* the Kingdom of *Northumberland* became divided, as in former times, each rightful Heir seizing his part. *OSRIC* the Son of *Alfrid*, *Edwin's* Uncle, by profession a Christian and baptized by *Paulinus*, Reigned in *Deira*, and *EANFRITH* the Son of *Edilfrid the Wild*, in *Bernicia*. He had been conveyed into *Scotland* with his two Brothers, *Oswald* and *Oswin*, and there with others of the Nobility, had been baptized and instructed in the Christian Faith. But now these two Kings having each of them a Crown, turned Apostates from the Church, and fell again to their old Religion and Idolatry; But divine Vengeance soon followed at their heels, for in less than the compass of a year they were both destroyed, one by the force, the other by the fraud and treachery of *Cadwalllo*, the manner whereof is thus related in *Bede*, as likewise the succeeding Calamities in *Northumberland*, caused by the tyranny and oppression of the Conquerour.

Bede, Hist. Angl. lib. 3. cap. 1.

Cadwallader the British King, the Summer following slew them both, and though by force and violence sufficiently wicked, yet the vengeance was by them deserved. OSRIC was surprized with his whole Army, and in a City of his own besieged, and there finally with all his Forces destroyed. After which the Conquerour entering Northumberland brought all under his power, using his victory, not with the moderation of a King, but the pride and insolence of a merciless Tyrant, laying wide desolation wherever he came. EANFRITH the other King, coming to him to beg his peace, was barbarously put to death. This year, saith he, is counted to this day hateful and unfortunate, both for the Apostasie of these English Kings, as the fury and tyranny of the British, wherefore the Historians of those times have thought convenient, that the memory of these Apostate Kings should be utterly razed, and the same year reckoned the first of King Oswald, a man dearly beloved of God.

OSWALD.

An.Dom.634.

O*SWALD*, after the death of his Brother, was made King of *Northumberland*. He was a Prince well grounded in his Religion, and besides many other virtues, had accomplished himself during his Exile in all Military exercises, to which in his youth he had studiously addicted himself. And indeed, the state of the Kingdom at his first entrance upon it, being miserably harassed by *Cadwalllo*, required no ordinary man to redeem the glory and honour of it. He had to deal with an enemy used to Conquer, but withal proud and boasting, and who, by often beating the *Northumberlands*, had now little opinion of the *Saxon* Valour in general, and was therefore grown somewhat secure and negligent in his proceeding. Him therefore *Oswald* with a small, but Christian Army, attacks by a little River running into *Tine* near the old *Roman Wall*, the place called *Denisborn*, and after a sharp fight slaies him, with the greatest part of his huge Host, which he boasted was Invincible.

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It is reported that the first day *Oswald*, though provoked, would not joyn battel, but spent the whole time in prayers and supplications, commanding his Army to do the like; and to shew that his trust was more in the protection of the Almighty, than the arm of flesh, and to profess himself the Souldier of Christ, he erected for his Standard a great Cross in the field wherein he encamped; sustaining the same with his own hands, until the Souldiers with earth filled up the ground it was fixed in: from this Cross, and the Victory ensuing, the place was afterwards called *Heaven-field*, and the Cross it self was long after much frequented for the Miracles said to be wrought by it.

Being settled in his Throne by the death of his potent Enemy, like a good Prince, his first care was to have his people again instructed in the Christian Religion, which, by the Apostasie of the former Princes, and devastations of those times, was almost utterly lost among them. To this purpose he sends into *Scotland*, where himself had been bred up, to have some godly and laborious Preachers sent unto him; his desires were readily assented to by the Clergy of that Country, and *Aidan* a Monk and Bishop, with others to assist him, are accordingly dispatched, who coming into *Northumberland*, by their good example and diligent preaching, wonderfully restored the Christian Religion, insomuch that many thousands are said in few daies to have been Baptized by them.

This *Aidan* had assigned to him from the King for an Episcopal Seat a place then called *Lindesfarn*, now *Holy Island*, but he was not so famous by the dignity of his See, as the singular vertues of his mind, being a man above the level of that Age, of wonderful moderation, and not carried away with the nice and trivial points of Theology, which most desperately infected those, and latter times. And this will more evidently appear by the Testimony of *Bede*, in his preamble to the Council of *Whitby*, which you may find in the Reign of the following Prince. And this might be the reason that he gained so much on the minds of his Auditors, for whereas others following the example of *Colmar*, a preacher then in *Northumberland*, delighted more to shew their profound skill in points then controverted, than plainly to set forth the grounds of Christianity: *Aidan* on the contrary, by easie Doctrine, and yielding in things Ceremonial, made more Christians by far, though fewer Disputants. Neither is the devotion and humility of *Oswald* himself to be passed over, who disdained not to be Interpreter to the Bishop in his first preaching, for whereas *Aidan* at his first coming spoke *Scotch* only, or very broken *Englisb*, the King himself, to secure him from contempt, and to make his words carry more Authority, was, as you have heard, himself the conduit to convey them to his People.

Neither is this King less celebrated for his exceeding Charity and pity to the poor, feeding them with his own hands at the Gate, and often distributing the plate it self amongst them, for which it is said that *Aidan* being once present, taking the King by the right hand, thus said or prophesied, *That it was impossible that hand should perish, which had so often sustained others*; which, report goes, after his death was fulfilled, for that hand remaining uncorrupted, was afterwards shined in Silver, and preserved entire in St. Peter's Church in *Bebba*, now *Bamborow*.

Thus the Kingdom of *Northumberland*, by the blessing of God, and the good endeavours of King *Oswald*, enjoyed the benefits of peace, during which time Religion good Laws and Ordinances were established, Churches erected through the whole Province, and the general State so flourished, that all the neighbouring Countries invited by the Princely vertues of *Oswald*, especially the moderation of his Government, daily flocked under his obedience; insomuch that he had at command at one time, people of four different languages, *Britains*, *Picts*, *Scotch*, and *Englisb*.

Thus after he had Reigned the space of eight years, worthy of a longer life, he fell by the same fate and the same hands as *Edwin* his Predecessour; For *Penda* the Pagan King of *Mercia*, envying the greatness of his State, made war upon him, and at a place called *Maserfield* now *Osnester* in *Shropshire*, cut him in pieces with a great part of his Army, on the fifth of August 642. His Body was buried at *Bradney* in *Lincolnshire*.

By his wife *Kinburg*, Daughter of *Kingils*, he had a Son named *Ethelwald*, who being left young was put by the Kingdom by his base Uncle *Osmy*, but he continually gave him trouble in the keeping of it, and obtained lastly a Principality in *Deira*, which

which he held by force, after that *Oswy* had slain *Oswyn* the Nephew of *Edwin*, who for seven years had held it.

O S W Y.

An. Dom. 642.

OSWY the base Son of *Edilfrid the Wild*, after the death of his Brother, succeeded him in the Kingdom. The beginning of his Reign was exceedingly troubled with the continual incursions of *Penda*, the rebellions of his base Son *Alkfrid*, and the opposition of *Ethelwald* Son of *Edwin*, and rightful Heir of the Crown. But his greatest eye-sore was *Oswyn* the Son of *Ofric*, *Edwin*'s Brother, who had possession of *Deira*, a Prince highly beloved by his People for his good nature, and much admired for zeal in Religion, and humility in the profession of it. Against him *Oswy* raiseth an Army, and *Oswyn* meeteth him, but finding himself far inferiour in number, he broke up his Camp which was then at *Wilfaresdown*, ten miles west of *Cataracton*, and reserving himself for a better opportunity, with one Attendant named *Condhre* he withdrew to the house of Earl *Humwald*, on whose fidelity he much relied, but contrary to his expectation he was by the said Earl basely betrayed to King *Oswy*, and by his order as basely murdered at *Ingethling*. *Aidan* the good Bishop survived not twelve daies this murder, dying, as some report, for grief, having not long before foretold the death of that Prince upon this account, because he was a man the World was not worthy of, being an Humble King.

Aidan was buried in the Isle of *Lindesfarn*, and *Finan* succeeded him in that See. This fact of King *Oswy* was odious to all, and therefore to expiate the guilt, a Monastery was erected upon the place where the murder was committed, and prayers daily offered for the Souls of both Kings, the slayer, and the slain. But notwithstanding *Oswyn* was thus removed, the Kingdom of *Deira*, or part of it, was seized by *Ethelwald* the Son of King *Oswald*: But *Oswy* was still infested with the incursions of King *Penda*, and had long endured many fore devastations; Once he had almost lost his strongest City *Bebanburge*, now *Bamborow Castle*, which *Penda* with fire and sword had assaulted. And now weary of continual standing on his defence, he resolves, if possible, by any means to buy his Peace, and to that end sends large gifts and presents to *Penda*, with humble suit desiring League and Amity. But these being with scorn refused, he prepares for War, and first imploring divine assistance, if God would grant him Victory, he vows his Daughter a Nun, and twelve Lordships for the building of Monasteries, which done, he raises an Army and meets *Penda* at a place called *Loyden*, now *Leeds* in *Yorkshire*. The Army of *Penda*, as is reported, exceeded *Oswy*'s thirty times over, and was commanded by expert Captains, nevertheless they were utterly routed and put to flight, and many of them swallowed up in the River *Winwed*, which at that time was unusually swelled with Rains.

Penda himself was slain in the battel, and *Ethelhere* King of the *East-Angles*, the contriver of the War. *Ethelwald* the Son of *Oswald* was in the field upon the *Mercian* side, and is said to have been the cause of their defeat, for withdrawing his Forces at the first Onset, and meaning to expect the event, he discouraged the *Mercians*, who misdoubted there was treachery in it. The death of *Penda* was received with great joy through all the neighbouring Provinces, as the Song witnesseth,

At the River Winwed Anna was Avenged.

Oswy, after this Victory, enters *Mercia* with an Army, which he presently reduced to his obedience, but unto *Penda* the Son of *Penda*, as his near Kinsman, he gave the Principality of the South *Mercians*, containing five thousand Families, and separate from the North *Mercians* by the River *Trent*: But him slain by the treachery of his wife *Immin*, *Egbe*, and *Eadbert* three *Mercian* Earls, set up *Fulfer*, and fling off the Government of *Oswy*, who was now employed in a *Pictish* War, and had subdued the greatest part of that Nation.

This *Oswy* had in him a strange mixture of Vertues and Vices, in his beginning bloody and tyrannous, towards his latter end just and moderate. Highly addicted he was to *Roman* Superstitions, and resolved a Pilgrimage thither, had not he been taken off by death, for in the twenty eighth year of his Reign, and fifty eighth of his Age, he

he departed this life, having vowed that Journey, as some write, to expiate the murder of King *Oswyn*; Under this *Oswy* was held a Council about the observation of *Easter*, which because it is much celebrated by all our Writers, I shall put it down as it is originally related.

The Synod of Streanshalch now Whitby, at the request of Hilda Abbess of that place, under Oswy the Father and Alchfrid the Son, Kings of Northumberland, in the year of Christ 664. In which is controverted the Celebration of Easter, and other Ecclesiastical Rites.

There being present on the side of the *Romans* and *English*, King *Alchfrid* the Son, *Agilbert* Bishop of the *West-Saxons*, Abbot *Wilfrid*, *Agasho* Presbyter, *James* a Deacon, and *Romanus*.

On the side of the *Scots* and *Britains*, King *Oswy* the Father, *Colmanne* Bishop of *Lindisfarne*, with other *Scottish* Bishops. *Cedda* Bishop of the *East-Saxons*, *Hilda* Abbess of *Streanshalch*, with a great many others of the Clergy on both sides.

Bede's Preface to this Synod.

IN these times was started a common and great question concerning the observati-
on of *Easter*. Those that came from *Kent*, or *Gaul*, affirming that the *Scots* keep the Lord's day of *Easter* contrary to the custom of the Catholick Church. Among these was one *Romanus* by name, a stiff defender of the true *Easter*, by Nation a *Scot*, but had learned the true rules Ecclesiastick in *Gaul* or the Confines of *Italy*, who disputing with one *Finan*, made many sensible of their errour, or at least perswaded them to a deeper search into the truth, but he could not in the least stir *Finan*, who being of a fiery nature was rather made worse by his instructions, and an open enemy to truth; But *James*, formerly Deacon under the worshipful Archbishop *Paulinus*, observed the true and Catholick *Easter* with those whom he had taught the true and correct way. Queen *Eanfled* also observed it with her household, according to what she had seen performed in *Kent*, having with her a Priest from *Kent* named *Romanus* of the Catholick opinion, from whence they report, in those daies, it sometimes happened that *Easter* should be kept twice in one year. For when the King's *Lent* being done, was keeping *Easter*, then the Queen with hers, *Lent* with them not being yet ended, was celebrating *Palm-Sunday*. But this different observancy of *Easter*, *Aidan* living, was patiently born with by all men, who understood thus much, That though he could not celebrate *Easter* contrary to the custom of those that had sent him, yet he took care that the works of faith, charity, and love, in which all Saints agree, should be diligently performed, so that he was deservedly beloved by all men, nay even of those that thought otherwise of *Easter*, and was not only respected by the meaner sort, but by Bishops themselves, *Honorius* of *Canterbury*, and *Felix* of the *East-Angles*.

Bede, Eccl. Hist. lib. 3. cap. 25.

But *Finan* being dead who succeeded *Aidan*, when *Colman* came into the Bishoprick, for he also was sent from *Scotland*, there arose a more solemn controversie concerning the observing of *Easter*, and other Precepts relating to an Ecclesiastical life, so that this question justly moved the hearts of many, lest peradventure the name of Christianity being only retained, they should run or had run in vain. It came at last to the ears of the Court, to wit, of King *Oswy* and his Son *Alchfrid*, for *Oswy* was taught and baptized by the *Scots*, and was well skilled in their Language, and esteemed nothing truer than what they had taught him. But *Alchfrid* had for his Instructor in Christianity *Wilfrid* a right learned man, who had made a Journey to *Rome* on purpose to learn of the Law Ecclesiastick, and had lived many years with *Dalphin* Archbishop of *Lions* in *Gaul*, from whom he had received the right custom of Church-shaving. He therefore thought this Man's Doctrine to be preferred before all the Traditions of the *Scots*, for which reason he had lately given him a Monastery of forty Families in the place which is called *Humpum*, which place he had given a little before for a Monastery to those of the *Scottish* perswasion. But because, they afterward of their

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own accord chose rather to relinquish the place than alter their Customs, he gave it to him, whose Doctrine and Life was worthy of it. About this time came *Agilbert* Bishop of the *West-Saxons*, a great friend of King *Alchfrid's* and of Abbot *Wilfrid* to a Province of the *Northumbers*, and continued sometime among them, who made *Wilfrid*, at the request of *Alchfrid*, Presbyter in his said Monastery, but he had with himself a Presbyter named *Agatho*.

The question therefore of Easter, Shaving, or other Ecclesiastical Rites being there moved, it was ordered that in the Monastery which is called *Strensalech*, which is interpreted *Sinus fari*, over which at that time *Hilda* the Abbess, a Woman devoted to God, was Governess, a Synod should be called, and this question determined. Both Kings came thither, *viz.* Father and Son; Bishops, *Colman* with his Clergy of *Scotland*, *Agilbert* with the Presbyters, *Agatho* and *Wilfrid*: *James* and *Romanus* were on this side, Abbess *Hilda* with hers on the *Scotish* Party, on which side also was the worshipful Bishop *Cbad*, not long before ordained Bishop of the *Scots*, who also was a diligent Interpreter on both sides in that Council.

First King *Osmy* by a short Speech opened the Assembly, saying, that they which served one God ought to observe but one Rule of Living, neither to differ in the celebration of the heavenly Sacraments, who all expected but one Kingdom in the Heavens, they ought more especially to enquire which was the truest Tradition, and all with one consent to follow that. He commanded his Bishop *Colman* to speak first what had been the Custom, and from whence that had its Original, which he followed. Then *Colman*, The Easter, said he, *which I am wont to keep, I received from my Ancestors, who sent me Bishop hither, which all our Fathers, men beloved of God, are well known to have celebrated the same way, which that it may not be condemned and rejected by any, 'tis the very same, which the blessed Evangelist John, a Disciple particularly beloved by our Lord, is said to have celebrated in all Churches which he governed.* After he had said this, and more to the same purpose, the King commanded *Agilbert* to relate and set forth from whence the Custom he observed had its beginning, and by what Authority he followed it. *Agilbert* made Answer, I desire that my Disciple *Wilfrid*, the Presbyter may speak in my stead, because we both have the same Sentiments with the other followers of Ecclesiastical Tradition, that are here present; for he can explain it more clearly and better in the *English* Tongue, than I by an Interpreter.

Then *Wilfrid*, the King commanding him to speak, began thus. The Easter which we follow, said he, we have seen celebrated by every body at *Rome*, where the blessed Apostles, *Peter* and *Paul* lived, taught, suffered, and were buried. This we have seen observed in *Gaul*, most of which we have travelled through, either teaching or praying. This we know is performed in *Africa*, *Asia*, *Egypt*, *Greece* and in all the World, wherefore the Church of Christ is spread, through divers Nations and Languages at one and the same, and not distinct order of time, except these only and their Accomplices in their obstinacy, I mean the *Picts* and *Britains* lying in the utmost Islands of the Ocean, nor all those neither, who by foolish endeavours strive against all the World.

As he spake this, *Coleman* answered, I wonder why you should style our endeavours vain and foolish, in which we follow the Example of so great an Apostle, who was found worthy to lye in the bosom of our Saviour, and since it is well known, that the whole World is satisfied in his Wisdom.

Then *Wilfrid*. God forbid, that we should accuse St. *John* of folly, when he observed the precepts of *Moses* his Law according to the Letter, the Church as yet Judaizing in many things: Neither were the Apostles on a sudden able to abolish all Observances of the Law, which was instituted by God, as it was necessary that all which come to the Faith should reject Images, which was an invention of Devils, *viz.* lest they might offend those Jews which were dispersed among the Gentiles. On this account it is, that *Paul* circumcised *Timothy*, that he offered Sacrifices in the Temple, that with *Aquila* and *Priscilla* he shored the head of *Corinthus* profitable to no other end, but avoiding the offending the Jews. You see, Brother, how many thousands there were among the Jews, which believed all, which were followers of the Law; neither to this very day, the Gospel beginning to shine all over the World, is it necessary or lawful for the faithful to be circumcised, or to offer up fleshly sacrifices to God. Therefore *John* according to the manner of the Law began the celebration of the Paschal Feast about Evening on the fourteenth day of the first Month, not valuing, whether

whether it fell out on the Sabbath or any other Festival. But *Peter*, when he preached at *Rome*, mindful that the Lord rose from the dead on the first day of the Sabbath, and gave to the World hopes of a Resurrection, understood it so to be celebrated, that according to the Custom and Precept of the Law, he should always expect the fourteenth Moon of the first Month, even as *St. John*, rising at Evening, and that being risen, if the Lord's day (which then was called the first of the Sabbath) should happen in the Morning, he began to celebrate the Lord's Easter that very Evening, as we all do at this day. But if the Lord's day happen not on the next Morning after the fourteenth Moon, but the sixteenth, seventeenth, or any other Moon take the twenty first, He waited for it, and the preceding Sabbath, in the Evening he began the Holy Solemnities of Easter, so it came to pass, that the Lord's day of Easter was not kept, unless from the fifteenth day to the twenty first. Neither does this Evangelical and Apostolical Tradition diminish from the Law, but rather fulfils it, in which 'tis observable, that Easter was commanded from the fourteenth of the first Month at Evening, to the twenty first Moon of the same Month at Evening, which observation all *St. John's* Successors in *Asia* after his death, and the whole Church throughout the World were inclined to follow. And that this is the true Easter, and that this ought only to be celebrated by the faithful is confirmed by the *Nicene* Council, not lately established, as Ecclesiastical History informs us; whence it plainly appears, *O Colman*, that ye do not follow the Example of *John* (as ye think) neither in the Observation of your Easter do you agree with the Tradition of *St. Peter*, which wittingly you contradict, nor with the Law, nor with the Gospel, for *John* keeping Easter time, according to the Decrees of the Mosaic Law, observed not the first day of the Sabbath which ye do, who will not celebrate it upon the first day of the Sabbath. *Peter* solemnized the Lord's day of Easter from the fifteenth Moon till the twenty first which ye do not, who observe the Lord's day of Easter from the fourteenth to the twentieth Moon, so that on the thirteenth Moon at Evening ye often begin Easter. Neither did our Lord the Author and giver of the Gospel, eat the old passover on that day, but on the fourteenth Moon at Evening, or deliver the Sacraments of the New Testament to be celebrated in Commemoration of his Passion; also the twenty first Moon, which the Law especially commends to our Observation, ye utterly reject in the celebration of your Easter; so that, as I said before, ye neither agree with *John* nor *Peter*, Law or Gospel, in the solemnizing the great Festival.

To these things *Colman* answered, Did *Anatholius* a holy man, and much commended in the fore-mentioned Church History, think contrary to either Law or Gospel, who writ that Easter was to be kept from the fourteenth to the twentieth? Is it to be imagined, that our most reverend Father *Columba* and his Successors, men beloved of God, either thought or acted any thing contrary to Holy Writ, When there were many amongst them, of whose heavenly Holiness the wonders and powerful Miracles they wrought, have given sufficient Testimony? who, as I ever thought them to be Holy men, so I will never desist from following their times, manners and discipline.

Then *Wilfrid*, 'Tis evident, said he, that *Anatholius* was a man very holy, learned and praise-worthy, but what does that concern ye, when ye do not observe his Decrees? for he in his Easter, following the Rule of Truth, set forth a Circle of nineteen years, which ye are either ignorant of, or else utterly condemn, if ye acknowledge it to be kept by the whole Church of Christ. He in the Lord's Easter so reckoned the fourteenth Moon, that he acknowledged, that on the same day, after the manner of the *Egyptians*, to be the fifteenth Moon at evening, so he observed the twentieth day for the Lord's Easter, but so, that he believed that the day being done to be the one and twentieth, of which rule of distinction he proves thee ignorant, because sometimes ye plainly keep your Easter before the full Moon, that is, on the thirteenth Month. As concerning your Father *Columba*, and his Followers, whose sanctity ye say ye will imitate, and whose rules and precepts confirmed by heavenly signs ye are resolved to follow; I might Answer, when many at Judgment shall say to the Lord, that they have prophesied in his Name, and cast out Devils, and wrought many wonders, the Lord will answer, that he never knew them; But far be it from me that I should speak this of your Fathers, since 'tis more reasonable of uncertain things to entertain good thoughts, than bad; for which reason therefore, I do not deny them to be the Servants of God, and beloved by God, who out of an innocent simplicity,

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and a pious intention love God. Neither do I think such an observation of Easter to be much prejudicial to them, as long as no body comes among them that can shew decrees of a better institution which they may follow, who nevertheless, I believe, had some Catholick Calculator better instructed them, would have followed those things which they knew, and had learned to be the Commands of God.

You therefore, and your Associates, if you despise to follow the decrees of the Apostolick See when you have heard them, nay, of the Universal Church, and those confirmed by Holy writ, without doubt ye sin. What though your Fathers were holy, are the paucity of these in a corner of the farthest Island to be preferred before the Universal Church of Christ over the World? What if this your *Columba*, and ours too, if he be Christ's, was holy and powerful in Miracles? ought he to be preferred before the blessed Prince of the Apostles, to whom the Lord said, thou art *Peter*, and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it, and to thee will I give the Keys of the kingdom of Heaven?

After *Wilfrid* had thus spoken, the King said, *Colman*, is it true that these words were spoken by the Lord to *Peter*? Who answered, *True, O King*: Then said he, Have you any thing that you can bring to prove so great power was given to *Columba*? but he said, *No, we have not*. The King again said, Do both you agree without any controversy on this, that these words were principally spoken to *Peter*, and the Keys of the kingdom of Heaven were given him by the Lord? They both answered, *Yes*. Then the King thus concluded; And I say unto you, because he is the Door-keeper, I will not contradict him, but as far as I know and am able I desire to obey his commands in all things, lest perchance, I coming to the Gates of the Kingdom of Heaven, there be no body to open, he being turned aside whom you have proved to hold the Keys. After the King had said thus, both those that sat down, and those that stood, great and small, assented; so that the less perfect Institution being abandoned, every one made haste to apply themselves to those things they thought better.

The Dispute being ended, and the Assembly dismissed, *Agilbert* returned home. *Colman* seeing his Doctrine slighted, and his Party despised, taking along with him those that were resolved to be of his sect (*i.e.*) they that would not admit of the Catholick Easter, and shaving of the Crown (for there was no little question about that) returned into *Scotland* to treat with his Party what he should do in the business. *Glad* leaving the tract of the *Scottish* Doctrine, returned to his See, as acknowledging the observation of the Catholick Easter. This Disputation fell out in the year of the Incarnation of our Lord 664, the twenty second year of King *Oswy*, and the 30th. year of the Bishoprick of the *Scots*, which they had born in the Province of the *English*.

The wife of *Oswy* was *Eanfled* Daughter of *Edwin* King of *Northumberland*; after the death of her husband, she spent her daies in the Monastery of *Streansbalch*, where she deceased, and was interred in the Church of *St. Peter* in the same Monastery.

The Issue of King *Oswy* by *Eanfled* was this; *Elwin* was slain in a battel against *Ethelred* King of the *Mercians*. *Elfled* the eldest Daughter, at a year old, according to the Vow of her Father, was committed to *Hilda* Abbess of *Streansbalch* to be bred up in Religion, where she was afterwards Abbess, and was buried in the Church of *St. Peters* in that Monastery. *Offrid* the younger Daughter was married to *Ethelred* King of *Mercia*. His natural Issue, *Alkfrid*, who succeeded *Ethelwald* in *Deira*, came at last to the whole Crown of *Northumberland*; *Alkfled*, married to *Peada* Son of King *Penda*, she is taxed by most Writers for the death of her Husband.

EGFRID.

E G F R I D.

E G F R I D eldest Son of King *Osmy* by his wife *Eanfled*, succeeded his Father An.Dom.671. in the Kingdom; A Prince, as he is reported, of an unquiet disposition. His first wars were with *Ethelred* King of *Mercia*, who had married his Sister, with whom encountering by the River *Trent*, he lost great part of his Army, and his Brother *Elfwyn*, a youth generally beloved, who amongst the thickset was there unfortunately cut off. Greater bloodshed had like to have ensued, had not *Theodorus* Archbishop of *York* interposed and took up the quarrel, so that a sum of money being paid to *Egfrid* for the loss of his Brother, the business was happily concluded. His next wars were with the *Irish*, a Nation, saith *Bede*, harmless, and great friends to the *Englisch*; These he unprovoked furiously invades, making no distinction between things holy or profane, but with fire and sword laid waste the Country, and buried it in the Ruines of its Cities, Temples and Monasteries. The *Irish*, on the other side, used no other weapons but Prayers, and, as my Author has it, bitter Imprecations, which may be supposed at last to have reached Heaven it self; for the next year, against the counsel and earnest perswasion of his sagest Friends, and especially *Cudbert* the Bishop, going to wars against the *Picts*, he was trained into narrow straits by the Enemy, and there cut off with most part of his Army. This was so great a blow to the *Englisch*; that not only the *Scots* and *Picts*, who before durst not look beyond their own Country, but the *Britains* also began to bear up for Liberty, and yearly to gain upon their old enemies.

This King took to wife *Esbildrith* Daughter of *Anna* King of the *East-Angles*, she had been wife to *Eunbert* Prince of the *Gervii*, a Nation lying in the Fens, but notwithstanding marriage, had kept her Virginity. Nor did her second Nuptials with a King make her in the least alter her resolution, and though invited to his Bed, sometimes by passionate entreaties, otherwhiles by perswasions of her friends, who were made privy to it; yet she continued obstinate, contrary to the Apostle's Rule, the dictates of Nature it self, which at one time abhors communion and separation, and against the Laws of common prudence and civility; And all this to pursue an extravagant chastity, and a purity of living against all other obligations whatsoever, however she be canonized *St. Andrey* of *Ely*, where, it seems, leaving her Husband, she ended her daies.

A L K F R Y D.

A L K F R Y D, the natural Son of King *Osmy*, during the Reign of his half An.Dom.686. Brother, had retired into *Ireland*, where he was well instructed in the Liberal Sciences, and, as *Bede* saith, exceedingly well read in the Scriptures. Advanced to the Crown, he wore it with much prudence and moderation, but the bounds of his Kingdom were much straitned by the inroads of the *Picts*, and encroachments of the *Britains*. But what he wanted in extent of Dominion, he made up in the prudent management of what he had. He married *Kenburg* Daughter of *Penda* the *Mercian*, by whom he had an only Son that succeeded him; he ruled twenty years.

O S R E D.

O S R E D, the Son of *Alkfrid*, was eight years of age when he came to the An.Dom.766. Crown, but he was no sooner grown up to any ripeness, but he gave himself to all viciousness of life, committing Incest with veiled Nuns: for which his wife *Cuthburga* weary of her own dishonour sued a divorce, and built a Monastery at *Winburn* in *Dorsetshire*, where she ended her daies. But *Osred* lived not long after her departure, for he was slain by his own Relations, *Kenred* and *Osric*, in the eleventh year of his Reign.

K E N-

K E N R E D.

An.Dom.717.

KENRED descended from *Ida* by a Bastard-line, and succeeded *Ofred* in the Kingdom of *Northumberland*; his Reign is short, being only of two years continuance, during which time he left nothing memorable behind him.

O S R I C.

An.Dom.719.

OSRIC Reigned ten years without memory of Acts, Parentage, Wife, or Issue.

C E O L N U L F.

An.Dom.729.

CEOLNULF the Brother of *Kenred* Ruled the space of eight years, when changing his Crown for a Cowl he turned Monk in *Lindisfarn*, or Holy Island; yet he proved none of the severest, for he brought his Brethren from Milk and Water to drink good Wine and Ale, bringing along with him good store of provisions and great Treasures, by *Simeon*, and all, as the same Author writes, to follow poor Christ. To him *Bede* dedicates his History, but writes no more of him, but that the beginning and process of his Reign met with many troubles, and that the conclusion of them was doubtfully expected. And this is the time of Peace so much commended by the foresaid Author, when Princes, Queens, and Nobility forsaking their charges, and other duties incumbent, run themselves into Monasteries, striving who should be foremost, as if no salvation was to be obtained but in Cells and Cloysters. His Brother was Archbishop of *York*, and there founded a stately Library.

E G B E R T.

An.Dom.738.

EGBERT, Nephew to King *Ceolulf*, succeeded in the Kingdom; Whilst he was in wars against the *Picts*, *Ethelwald* the *Merrian* taking advantage of his absence invaded part of *Northumberland*, but upon what account, or how revenged is not related. In these *Pictish* Wars *Egbert* subdued *Kyle*, and brought the Countries adjacent to it under his obedience. Afterwards, in the year 756, he joyns battel with *Unust* King of the *Picts*, besieged and took by surrender the City *Alcluth*, now *Dunbritton* in *Lennox*, from the *Britains* of *Cumberland*, and ten daies after lost his whole Army about *Niwanbrig*, when resolving to lay down his Government, though intreated to the contrary by his Subjects and Neighbouring Princes, who offered to make good to him his losses by surrendring great Territories to him, after the example of his Uncle turned Monk, when he had Reigned twenty years. About these times happened two extraordinary Eclipses, one of the Sun in *September*, Anno 733; the other of the Moon, Anno 756.

O S W U L F.

An.Dom.758.

OSWULF Son of *Egbert* succeeded his Father, but in the same year was slain of his Servants at a place called *Mikelwoughren*.

E T H E L W A L D

An.Dom.758.

ETHELWALD surnamed *Mollo*, after the death of *Oswulf* was advanced to the Crown. In his third year he fought a great battel at *Eldune* by *Melros*, slew *Oswyn* a great Lord, who rebelled against him, and gained an absolute Victory, but three years after he was slain by *Alfred*, who succeeded him.

ALFRED.

A L C R E D.

ALCRED descended in the fifth degree from *Ida* King of *Bernicia*, after the murder of his Sovereign, seized the Kingdom of *Northumberland*. In the fourth year of this King's Reign *Catarahton* now *Catarik* in *Yorkshire*, a famous City in the time of the *Romans*, was burnt to the ground by one *Arured* a Tyrant, who the same year came to the like end. I should think that this *Arured* might be *Alcred*, did not others report that he Reigned five years. Afterwards when driven out by his Subjects, with a few Attendants, he fled first to *Bebba*, a strong Castle in those parts, thence to *Kinet* King of the *Picts*. He left Issue *Ofred*, who afterwards came to be King of *Northumberland*, and *Alnud* slain by the *Danes*, and Canonized for a Saint. An.Dom. 764.

E T H E L R E D.

ETHELRED the Son of *Mollo* succeeded, who having caused three of his Nobles, *Adwulf*, *Kinwulf*, and *Ecca*, to be treacherously slain, he was driven out of his Kingdom by *Edelbald* and *Herebert*, who overcame him in a set battel. An.Dom. 774.

E L F W A L D.

ELFWALD the Son of *Ofwulf* succeeded, a just and upright Prince, yet not freed from civil Commotions, for in his second year *Osbald* and *Eshelheard* two Earls, raising an Army against him, routed his general *Bearn*, and pursuing, burnt him at a place called *Seletune*. Others relate that *Siga* was chief Conspirator, and that the King was slain at *Scilcester* on the wall, and his body buried at *Hexam* upon *Tine*: *Siggan*, five years after laid violent hands on himself. *Elfwald* left Issue *Alfus* and *Alfin*, both slain by *Eshelred* Son of *Mollo*. An.Dom. 778.

O S R E D.

OSRED the Son of *Alcred* succeeded, and the same year was deposed and driven from his Kingdom. An.Dom. 789.

E T H E L R E D.

ETHELRED Son of *Mollo* after twelve years banishment (imprisonment, saith *Alkuin*) was restored again to the Crown, having taken *Ofred* his Predecessour, he shaved his Crown and encloustered him at *York*, next he draws by fair promises *Alfus* and *Alfwil*, Sons of *Elfwald*, from the place they had taken Sanctuary in, and barbarously murders them at a place called *Wonnaldremere*, a Village by the great Pool in *Lancashire* now called *Winandermere*. Nor was his following Reign less bloody, for *Ofred*, who by force had been made a Monk, not liking the life, had desired Banishment and obtained it. And going into the Isle of *Man*, raises some small Forces by the encouragement of certain *Northumbrian* Nobility with whom he kept intelligence, and who promised by oath to assist him in his return, but coming into his Country, he is basely betrayed and deliveren unto *Eshelred*, who immediately put him to death. To strengthen himself in these Violencies, he marries *Elfred* the Daughter of *Offa*, putting away his former wife, but he enjoyed not long his Cruelties and Injustice, for he was slain by his own Subjects at *Cobre* in the year 798. After his death many petty Princes, or Dukes rather, seized the Kingdom, dividing it into parcels, much molested by the *Danes* who made continual Inroads into those as well as other quarters, which shall be treated of in order in the life of *Egbert* the *West-Saxon*, who laid this, as well as other Provinces, to his own Dominion. An.Dom. 798.

THE

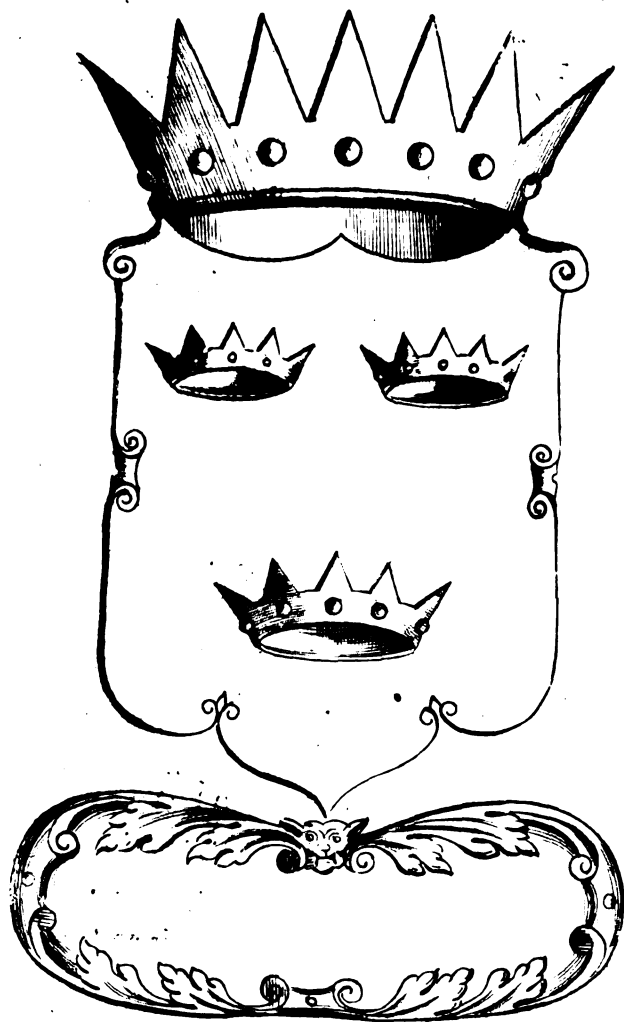
THE KINGDOM OF THE East-ANGLES

Contained Counties

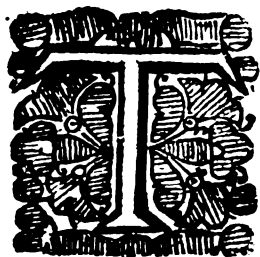
Suffolk.
Norfolk.
Cambridgeshire.
Isle of
Ely.

KINGS,

Uffa.
Titulus.
Redwald.
Eorpenwald.
Sigebert.
Egric.
Anna.
Ethelberd.
Edelwald.
Aldulf.
Elfwald.
Beorn.
Ethelred.
Egilbert.



UFFA, TITULUS



THE name of this Province testifieth what Nation they were who seated themselves in it, to wit, the *Angles* a People of *Denmark*, of the same stock and Original with the *Saxons*, who coming some of them with *Hengist*, others with other Captains, chose at length these quarters as the principal Rendezvous of their particular Tribe, whither they flocked so fast that (as *Bede* reporteth) their Native Conntry in his daies was left almost desolate and uninhabitable. The first time of their fixing in these

parts is uncertainly guessed at, but with most probability supposed about the year 500, when coming over in several parcels (saith *Bede*) they were divided into as many Principalities and petty Governments, continually striving among themselves as they had leasure and rest from the Common enemy.

But about the year 575, *UFFA* the eighth from *Woden*, in strength and policy An.Dom.500 overpowered the rest, and either quelling or uniting different factions, moulded the several Lordships into one Crown which he wore with great honour, leaving his name to his Subjects many years after called *Uffins*, and his Scepter to his Son *TITULUS*, who upheld the greatness of it during his whole Reign with equal An.Dom.575 glory, but the particulars of his life and actions are utterly lost, and had not the lustre of his Son and Successour redeemed his Name from oblivion he might well have been left out in the Catalogue of Kings; And this is the reason I shall begin the date of this Kingdom from *Redwald* his Son who raised it to the highest glory, and made its Infancy more illustrious than its riper years. And this is to be said of this Province above others, that in its first appearance in History we find it in its full proportions, though they not so great, as of other Kingdoms.

B b b b

R E D.

REDWALD.

An.Dom.593. **R**EDWALD the Son of *Titulus* came to the Kingdom about the year 593. In his first beginnings he was Tributary to *Ethelbert* King of *Kent*, and served him as a Vice-Roy over all his Dominions, by which means he gained experience in Government, and after the death of that Potent King so managed his business that he became Monarch of the *Engliff*-men, and had all his Neighbours at his disposal. The great Scene of his life, which raised him to extent of dominion and reputation in the World was, his encounter with *Edilfrid the Wild*, a mighty Conquerour, and who had stretched his Dominions from Sea to Sea. Him *Redwald* in the height of his glory and the pride of Victory undertakes in the quarrel of *Edwin*, as hath been related in the life of that Prince, and overthrows with his whole Host at the River *Idle* near *Nottingham*, after which he marched into *Northumberland*, where having established *Edwin* in his Throne he returns into his own Country laden with Honour, leaving the World to admire his Moderation and Justice as well Conduct and Valour.

He had formerly been Baptized in *Kent*, but it seems more in compliance to *Ethelbert*, than that he was really perswaded of the truth of that Religion; For returning into his own Country, by the perswasions of his Wife he was easily brought to his old Idolatry, but fearing perhaps that the Christian Faith might prove true he was not willing wholly to reject either, so that to be sure on one side or other he erected in the same Temple an Altar for the service of Christ, and another for burnt Sacrifices to his Idols.

This Prince kept his usual Court of residence at *Rendelisham* nigh *Ufford* in *Sussex*, and as *Bede* interpreteth the word *Rendelisham*, it is nothing but *Rendil's* Mansion place, that is, saith *Mr. Camden*, *Redwald's* Court.

EARPENWALD.

An.Dom.624. **E**ARPENWALD the Son of *Redwald* succeeded him in the Kingdom, and by the perswasions of *Edwin* King of *Northumberland* openly professed the Christian Religion which his Father would not own but by halves, but he not long survived his Conversion, for he was slain by *Richbert* a Pagan. He had been baptized by *Felix* a Bishop a *Burgundian* by Nation, whom *Honorius* Archbishop of *Canterbury* sent into the Province to teach the Nation, who held his Seat at a place called *Dommoc* now *Dunwick*, a Town well peopled even to the Conquerours daies, and long after much frequented and strongly fortified, till upon the removal of the Bishop's Seat and the breaking in of the Sea it became almost desolate.

SIGEBERT.

An.Dom.636. **S**IGEBERT succeeded in the Kingdom, he was the Son of *Redwald's* Wife, half-Brother to the late King. The jealousies of *Redwald* had caused him to retire into *France*, where he continued during his Reign and the Reign of his Successour, having the opportunity all the while to instruct himself in good Literature in which that Country then abounded, and learn the Christian Religion of which he was a sound Professour. After the death of *Earpenwald* returning home of his own accord, or, as others write, recalled, he took upon him the Government of the Kingdom, which with great prudence he ruled, taking care first that his People should be rightly instructed in the Christian Religion, and that afterwards they might secure themselves from Ignorance and Idolatry, he introduced the custom of *France* in their Schools, modelling a form after the example he had received there: And sending for some Teachers out of *Kent*, by the assistance of *Felix* his Bishop he settled a place

Place of teaching, generally thought to be the University of *Cambridge*, after which he betook himself to a monastick life, recommending the care of Government to *Egric* his near Kinsman.

E G R I C.

EGRIC Reigned four years, when being invaded by *Penda* the *Mercian* in one battel he lost both life and kingdom. It is said that before the fight began, the *East-Angles* trusting to the conduct of *Sigibert* their former King, had intreated him to take the Command that day, having to that purpose, though much unwilling, drawn him from his Monastery to the Camp. But he playing the Monk, not Captain, with only a white Wand in his hand went upon the enemy, where, with *Egric* he was slain. An.Dom 639.

A N N A.

ANNA next of Blood, and descended from *Uffa* in the fifth degree, succeeded *Egric* in the Kingdom of the *East-Angles*, Recorded a just and good man, but his vertues exempted him not from the fate of his Predecessours, for he was taken off by the same hands of *Penda* the *Mercian*. His eldest Son *Firminus* fell in battel with him, and was buried with him at *Blishborow*; his other Son was *Erchenwald* Abbot of *Gheriside* and Bishop of *London*; his Daughters were royally married, and we meet with them as they are mixed in the Histories, only thus much may be said of them together; That after their death they had all the fortune to be Canonized. An.Dom 643.

E T H E L H E R D.

ETHELHERD the Brother of *Anna* succeeded him in the Kingdom. Fearing the power of *Penda* he joyned with him, who was now about to make war upon *Northumberland*; but he found the Amity of that Pagan as fatal to him as his Arms had been to his Brother and former Predecessours; For whilst in a battel against *Osmy* he assisted that Tyrant, he fell with him, leaving three Sons behind him, *Aldulf*, *Elfwolf*, and *Beorn*, who all three not long after succeeded in the Kingdom. His wife was *Herefwith* Sister of *Hilda*, the famous Abbess of *Streanfhalch*, and Great-Grandchild to *Edwin* King of *Northumberland*. An.Dom 654.

E D E L W A L D.

EDELWALD succeeded his Brother in the Kingdom of the *East-Angles*, and held it nine years without any Action, leaving a Son called *Ethelred*, who came not to the Crown till *Ethelherd*'s Children had Reigned in their turns. An.Dom 656.

A L D U L F.

ALDULF the eldest Son of *Ethelherd* succeeded his Uncle *Edelwald* in the Kingdom, and held it ten years without other memory. An.Dom 665.

E L F W O L D.

ELFWOLD the second Son of King *Ethelherd* Reigned seven years in the same obscurity. An.Dom 684.

B b b b 2

B E O R N.

B E O R N

An.Dom.691. **B**EORN the youngest Son of King *Ethelberd* succeeded without any other circumstance of his life, only his Reign is supposed to be twenty three years. But indeed the length and continuance of these three last Princes Reigns are uncertainly calculated by Historians, whether it were that the Province of the *East-Angles* lay at so great distance from the Scene of Action in these daies, or indeed, that they did nothing worth Recording. The next Prince we hear of is *Ethelred*.

E T H E L R E D.

An.Dom.714. **E**THELRED the Son of King *Edchoald*, Brother of *Anna*, succeeded in the Kingdom of the *East-Angles* about the year of Grace (as may be most probably guessed) 714, and reigned fifty two years, all which time is passed over in silence, saving that the Writer of his Life mentioneth his Wife's name to be *Leofrun* the Mother of the next unfortunate Prince.

E G I L B E R T.

An.Dom.766. **E**GILBERT Son of *Ethelred* and *Leofrun* his wife, succeed in the Kingdom of the *East-Angles*; A Prince of great hopes in his youth, addicting himself to the studies of good Literature, and in his advancement to the Crown ruling his Kingdom with great justice, prudence and moderation. But in the year 792 he was taken off by the treachery of *Offa* the *Mertian*, who by fair promises of giving him his Daughter in marriage, drew him to his Court at *Sutton Wallis* in the County of *Hereford*, and there against all Laws of Nature and common Hospitality, most barbarously chopt off his head.

Matthem of *Westminster* reporteth it done by the instigation of his wife, envying the pomp and splendour of this Princely Woer, who to take his Lady it seems brought with him a gay and more than ordinary Retinue. His body was at first privately buried at *Morden* upon the River *Lug*, but afterwards upon remorse *Offa* removed it to *Hereford*; And to make amends at least to the Church for the murther, he hunts out the Relicks of *St. Alban*, it seems his particular Saint, and them miraculously found enshrines in pearl and gold, such trivial satisfactions shewed in those times to daub over the Conscience, for Villanies scarce practised amongst the most barbarous Pagans. For notwithstanding this splendid kind of Repentance, *Offa* takes possession of the Inheritance of the murdered, laying the Country of the *East-Angles* to his own Dominions, which Vineyard as it was bloodily obtained, so it lasted not long unto him or his posterity; For the *Danes* breaking in like wild Bores, laid it waste not long after. But of the occurrences of those times I shall speak in the successive Ages they were done in, intending in this Heptarchy to write only to the times of King *Egbert* the *West-Saxon*, the first sole Monarch of *England*.

The Kingdom of the *East-Angles* was bounded on the East and North by the Sea, on the South it bordered upon *Essex* and *Hurtfordshire*, and on the West it had a Ditch commonly called *St. Edmund's Ditch* for its principal limits.

T H E

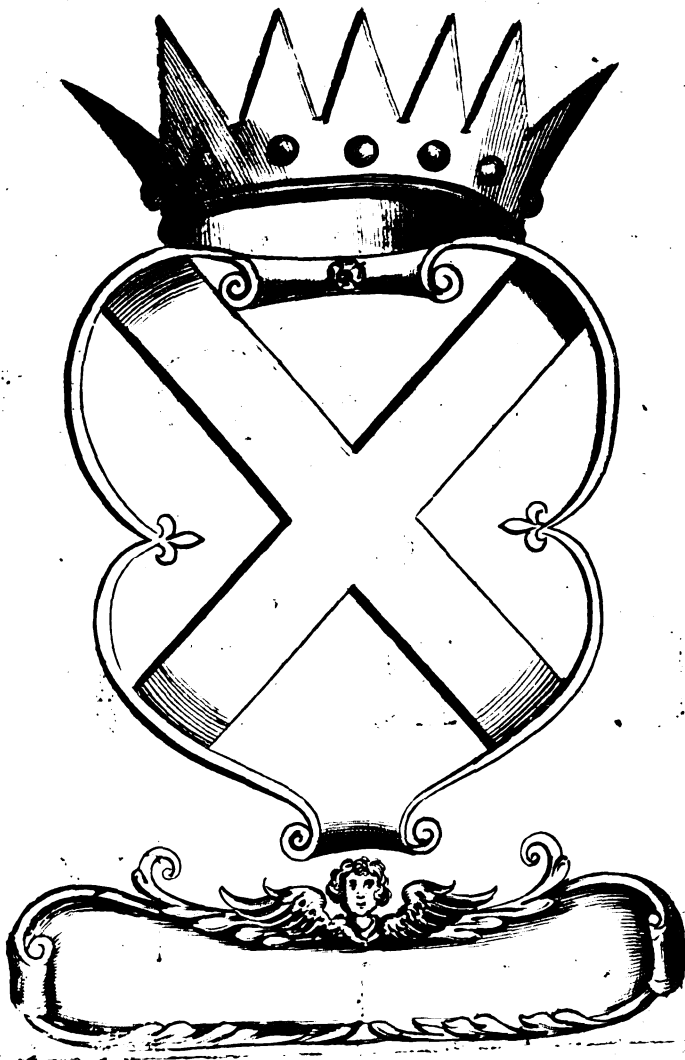
THE KINGDOM OF MERCIA

Contained Counties

Cheshire.
Derbyshire.
Nottingham.
Staffordshire.
Shropshire.
Norhamptonshire.
Leicestershire.
Lincolnshire.
Huntingdon.
Rutland.
Warwickshire.
Worcestershire.
Oxfordshire.
Glostershire.
Buckinghamshire.
Bedfordshire.
 Part of
Hertfordshire.

KINGS,

Grida.
Wibba.
Ceorl.
Penda.
Peada.
Vulfer.
Ethelred.
Kenred.
Kelred.
Ethelbald.
Beornred.
Offa.
Egfrid.
Kenwolf.
Kenelm.



THE Kingdom of *Mercia* though of largest extent, yet was inferior in point of strength and power to far lesser Provinces, whose Pavilions though not stretched so wide were sure fixed in the earth, and had means by turns to prey upon this great body, not able at once on all sides to secure it self from their several incursions. Thus like a Bull at stake, seated in the midst of the Island, though sometimes it found means to toss and almost overturn particular Kingdoms, yet staved off by others and constantly kept warm by new Assailants, it ever lost behind what it gained forwards, and was not at any time able so to keep all employed, but that one or other taking breath would return afresh upon it. It had on the north the Kingdom of *Northumberland*, and its Limits on that side were the *Humber* and *Mersey*, from whence it is supposed to have taken name. On the East it extended to the Sea through *Lincolnshire*; and South-east had the *East-Angles* and *East-Saxon* Kingdoms lying upon it. South it reached to the *Thames*, where it was obnoxious to *Kent* the *South* and *West-Saxons*; and on the West it was kept in by the *Severn* and *Dee*, which gave passage to the *Britains* to break in upon it.

Thus we see this unwieldy Kingdom, which in front would seem to bear down all before it, is so coopt up and hem'd in on every side, that it rather labours under its own greatness,

CRIDA.

CRIDA, WIBBA, CEORL.

THE first beginner of this Kingdom was *CRIDA*, the eleventh from *Woden*, who having reigned ten years without other memory left it to his Son *WIBBA* in the year 594, who enlarging the bounds of his Kingdom by continual Conquests upon the *Britains*, reigned twenty years, and had Issue three Son, *Penda*, *Kenwalch*, and *Eoppa*, and a Daughter *Sexburg*, married to *Kenwald* King of the *West-Saxons*. But he was succeeded by his Nephew *CEORL*, who holding the Scepter twelve years, dying left it to the right Heir

P E N D A.

P*ENDA* the Son of *Wibba* at fifty years of Age came to the Crown, a war-like Captain, but withal bloody and restless. His first Wars were with *Kingils* and *Cuichelm*, joynt Kings of the *West-Saxons*, whom he met at *Cirencester*, and after a battel fought well on both sides, made Truce with them in the year 632. He joyned with *Kedwalla* or *Cadwallon* King of the *Britains* against *Edwin* King of *Northumberland*, slaying him in Battel with his Son *Osfrid* at a place called *Hethfield*. In the year 642. with his own forces he overcame *Oswald*, the Successour of *Edwin* (who before had victoriously cut off *Cadwallon* with his whole Host) at a place called *Maserfield*, now *Oswestre* in *Shropshire*, where he slew him. He conquered *Sigebert*, *Egbert*, and *Anna*, Kings of the *East-Angles*, and killed them in the field, as hath been related in the story of those Princes. Next he makes War upon *Kenwalch*, King of the *West-Saxons*, who had taken his Sister in marriage, and unjustly put her away; him he drives out of his Kingdom. When proud with these Successes, taking into his Society *Ethelherd* King of the *East-Angles*, and *Ethelwald* King of *Deira*, he resolves upon the Conquest of *Northumberland*; but *Oswy* then King of that Country with a few forces soberly managed cut him off with the greatest part of his Army.

The news of his death was joyfully received by all the *Saxon* Princes, glad to be well rid of him, who during his Life had given them so much trouble. He was a Pagan through choice not ignorance, and in several Conjunctions with Christian Princes had learnt to despise the Professours of that way, as who owning in words a Faith more excellent, shewed nothing less in their Actions, yet he prohibited not preaching in his Dominions, but giving free liberty to all, he only hated and despised such, who did not obey that God in whom they chose to believe.

His Male Issue by *Kinswith* his Queen runs thus, *Peada* his eldest Son, *Ulfere* and *Ethelred* both Monarchs of the *Englisch*, *Merkthel* famous for holiness of Life, *Merwald*, who had a Principality in *Mercia*, and married *Edburga* daughter of *Egbert* King of Kent. His Daughters were *Kineburg* Wife of *Alkfrid* King of *Northumberland*, *Kinistwith* Wife of *Offa* King of the *East-Angles*, both which Daughters afterwards became Nuns.

P E A D A.

P*EADA* the eldest Son of *Penda* succeeded not in the whole Kingdom of *Mercia*, for *Oswy* King of *Northumberland* entring the Country, took possession in right of a Conqueror, but to *Peada*, who had married his Daughter, he gave by Donation all on the South-side of *Trent*, and reserved to himself the North. By his Father *Penda* long before he had been made Prince of the *Mid-Angles*, a particular branch of the *Mercian* Crown, and there with his good liking had planted the Christian Religion to the knowledge of which he came upon this occasion: Applying to King *Oswy* for his Daughter *Alckfled*, he received Answer, That unless he turned Christian, and admitted that Religion into his Dominions, he should surcease his Suit. *Peada* unwilling to be baffled accepts the motion, and having heard some Preachers to that purpose, professeth himself to be so taken with the Doctrine, that whether he receive the Lady or not, he resolves to embrace it with all his People, which good Intentions of his were furthered by *Alckfrid* *Oswy's* Son, who, besides that he had taken to wife *Cymburga* his Sister, had contracted a near Friendship with him. All things

things therefore agreed, he is baptized by Bishop *Finan*, at the King's Palace on the Wall, and then with his Wife and new Religion, returns into his own Country, most part of which, by the assistance of some Priests carried along with him, he soon brought to the same profession. But now *Penda* being dead and his Territory enlarged through the Accession of South *Mercia*, he had not reigned three years, when he was cut off by the Treason of his Wife, whom he had taken for a special Christian.

W U L F E R.

An.Dom.659

WULFER the Brother of King *Penda* succeeded him not only in the Province of South-*Mercia*, but in the entire Kingdom of his Ancestors: For *Immin*, *Eaba*, and *Eadbert*, three Potent Earls casting off the Yoke of *Osmy*, restored the whole North into his possession, which he maintained during the whole Reign of that Monarch. But *Osmy* dead, *Egfrid* his Son and Successour endeavoured to recover what his Father had lost, and invading this *Wulfer*, won from him the Isle of *Lindsey*, and the Countrys adjacent, and content with that revenge returns home with his forces. But *Wulfer* was now employed in War with *Kenwald* King of the *West-Saxons*, against whom he had better success; for entering his Country with a powerful Army, he laid it waste from one end to the other, took away from him the Isle of *Wight*, which with some Countrys of the *Meannari* adjoining, he gave to *Editwalch* the South-Saxon, whom he had made a Christian, and received at the Font. Afterwards he fought a Battel with *Egwin* King of the *West-Saxons*, at a place called *Bedanhasde*, but which side won the day is not recorded. He reigned seventeen years, and was buried at *Peterborough*, his Queen *Ermenbeld* after his death veiled her self at *Ely*. He is reported to have had three Sons, whereof the eldest named *Kenred* reigned after his Brother *Ethelred*, his two younger *Vulfald* and *Rufin*, as the Records of *Peterborough* report, were slain by their Fathers own hands, being found in an Assembly of Christians. For this King at first (as is said) was a great Persecutor of that way, and if Fame belye him not after his conversion none of the sincerest Christians. For the Bishoprick of *London* he sold to *Wini*, who had been driven out of *Winchester* by *Kenwalch* the Saxon King. But however this Simony be blameable in *Wulfer*, yet he afterwards made amends in sending *Jermannus*, a painful Bishop to recover the *East-Saxons*, who had fell from the Christian Religion into open Idolatry.

E T H E L R E D.

An.Dom.676.

ETHELRED the Brother of *Wulfer* obtained next the Kingdom, for *Kenred* the Son of *Wulfer* was put by, upon what Account is not recorded. His first Actions were the recovery of *Lindsey*, and other Territories adjoining, which his Brother had lost to *Egfrid* King of *Northumberland*. Afterwards he turned his Arms upon *Kent*, wasted that Country, sparing neither Church or Monastery, and sacked the City of *Rocheſter*, notwithstanding what resistance *Lothair* could make against him. *Pusta* their Bishop was forced to fly into *Mercia*, where he sustained his old age by teaching School. But *Ethelred* after thirty years Reign, weary of the cares of Government retired to a Monastery at *Bradney*, which himself had built and to make amends for his Injustice, he restored the Crown to *Kenred* his Nephew, though he had a Son of his own of Age able to succeed him. His Wife *Ostfrid* was slain by her own Subjects, as *Bedes* Epitome Records.

Florence names them South-*Imbrians*, but tells not the occasion of such horrid Treason.

K E N R E D.

An.Dom.705.

KENRED having received the Crown from his Uucle *Ethelred* held it but four years, when desirous to return to his private Life, he commended the care of Government to *Kelred*, the Son of *Ethelred*, and in company of *Offa*, the Son of *Siger*, the *East-Angle* King, and *Edwin* Bishop of *Worceſter* went to *Rome* in the time of POPE *Conſtantine* the first, where he and his Royal Companion were both shorn Monks, and ended their days.

KELRED.

The Kingdom of MERCIA.

K E L R E D.

KELRED the Son of *Ethelred* by the Resignation of *Kenred* came to the An. Dom. 709.
Crown of *Mercia* in the year 715, he had an encounter with *Ina* King of
the *West-Saxons* at a place called *Wodnesburg* in *Wiltshire*, the success where-
of is left doubtful. Mr. *Speed* in his succession of *English* Monarchs, treating of this
Kelred gives him high commendations, as a Prince beloved of his Subjects for his
Vertues, and much lamented by them at his death. Thus he dresseth him up, whom he
will needs have to be the fourteenth Monarch, but, as his custom is, without the least
shew of Authority, nay absolutely against it; For we read in an Epistle of *Boniface* Spelm. C. concil. pag. 235.
Archbishop of *Mentz*, written to his Successor *Eshelbald* and yet extant, that he
was a defiler of Nuns, and a breaker of the Priviledges of the Church. And he ad-
monisheth that Prince by his example to beware of such offences, lest they bring
him into the same destruction; For *Kelred* one day sitting at a Feast with his Nobles,
in the midst of his jollity was taken with an evil Spirit, which workt him into
high fits of distraction, so that mad and raging he talked wildly by himself, and re-
fusing the comforts of the Ministry and Sacraments, finally died in despair of his
salvation.

E T H E L B A L D.

ETHELBALD of the Royal blood succeeded *Kelred*, not unlike him in An. Dom. 716.
his exorbitant life, as the same Epistle of the Archbishop of *Mentz* doth
witness, but reclaimed in the end by that and other good advices, he proved
an excellent Prince. After the death of King *Ina* the *West-Saxon*, he so managed his
affairs that all on this side *Humber* was intire at his Command. He besieged and took
the Town of *Somerton* about the year 740. And whilst *Eadbert* King of *Northumberland*
was taken up in his *Pictish* wars, he entered his Country in his absence, as the supple-
ment of *Bede's* Epitome Records testifie. Afterwards he waged War with *Cuthred*
the *West-Saxon*, newly come to his Crown, whom he often engaged with interchange-
able successs, But at last coming to a Peace, they joyn both their Forces and invade
the *Welch*, whom in a great battel they overthrow. But in the year 752 *Cuthred* the
West-Saxon falling again at variance with him, they fought another battel at *Borford*,
now *Eurford* in *Shropshire*, and a year after at a place called *Secundune* now *Seckin-*
ton, eight miles from *Tamworth* in *Warwickshire*. He was slain, as *Huntington* re-
porteth, by the same Prince, others say, he was murdered in the night by his own
Guards through the Treason of *Beornred*, out of ambition to succeed him.

In this King's Reign at a Synod held at *Gloveshow* by *Cuthbert* Archbishop of Spelm. C. concil. pag. 244.
Canterbury it was ordained, among other things, that the Lord's day should be care-
fully observed, that the reading of the Holy Scriptures should be generally used in
Monasteries, that the Creed and Lord's Prayer should be taught in the *English* tongue,
and that publick Supplications should be made for Kings and all in Authority.

B E O R N R E D.

BEORNRED having trayterously slain King *Ethelbald*, stept into the An. Dom. 754.
Throne himself about the year 754, but he enjoyed not long his ill-gained
Honour, for *Offa* the next of the Royal Family having for some time lain con-
cealed until he could unite his Interest, at length came upon him, and in a set battel
slew him, after he had held the Kingdom by Usurpation for the space of two years or
thereabouts, as may be most probably calculated.

C c c c

O f f a

O F F A.

An.Dom.756:

OFFA at the death of *Beornred* was received by the universal consent of his People, and advanced to the Crown of his Ancestours. He proved the Greatest that ever swayed this Scepter, but though he often gave fair strokes for the whole Monarchy of the Island, yet he was never able to compass that design. His first enterprize was against the *Hestings* a neighbouring People, whom he quickly subdued and added to his own Dominions. Next he invades *Kent*, and slaies their King *Alric* at a place called *Ostensford*, then recalled by the *West-Saxon* King he engages with him at *Besington*, where he wins the day and the Town for which they contended. And now to add Treachery to his Conquests, he invites *Egilbert* King of the *East-Angles* to his Court with fair promises of his Daughter in marriage, whom no sooner come but he beheads, and then seizeth his Kingdom. But the baseness of this action blunted his Sword, and we never after find him the same man as before, so that the remaining part of his life will be spent in recounting his satisfactions, Pilgrimage and such other deeds. To expiate this murther, he gave the Tenth of all he had to the Church, and great possessions to the Church of *Hereford*, where *Egilbert* was buried; He caused the Reliques of *St. Alban* to be enshrined in a Cask of Gold set with precious Jewels, and to the Martyr himself gives Lands and Tenements the Ancient demesns of his Crown. He took a Journey to *Rome*, to the Colledge of *Englisch* there he gave a yearly Pension, and a Tribute to the Pope through all his Dominions, for which he obtained that the Primacy of *England* was translated from *Canterbury* to *Litchfield* in his own Dominions. He obtained of *Charles the Great*, that the *Englisch* going to *Rome* should be free from Customes, and other duties. With *Charles the Great* during his whole Reign he had great intercourse, sometimes enmity, otherwhiles friendship, as appears by the kind Letters of that Emperour written to him yet extant, wherein he stiles him the MOST POTENT KING OF THE WEST CHRISTIANS.

And now about this time were Images first brought into the *Englisch* Church to be worshipped; for *Charles the Great* sent the decrees of the Synod of *Nice* into *Britain*, of which hear what *Hoveden* writes, wherein saith he, *Alas for pity! by the unanimous consent of three hundred Bishops or more met together in that Council were decreed many things inconvenient, nay quite contrary to the true Faith, as is most especially the worshipping of Images, which the Church of God doth absolutely hate. Against which Book* * *Albinus wrote an Epistle, excellently well strengthened with the Authority of the Holy Scriptures, which, together with the aforesaid Book, himself presented in the name of the Princes and Bishops of this Land unto the aforesaid Charles King of France.*

* Alcuinus:

Which Book is reported to have so worked with that Emperour, that in the Synod of *Frankford* he caused those Constitutions to be repealed.

This *Offa* to keep the *Britains* from making inrode into his Country, caused a Ditch or Trench to be made almost an hundred miles in length from Sea to Sea; that is, from the mouth of the River *Wy* unto *Dee*, concerning which in after daies *John* of *Salisbury* in his *Policration* writeth thus, Herald ordained a Law, that what Welch-man soever should be found with a weapon on this side the limit which he had set them, that is to say, *Offa's Dike*, he should have his Right hand cut off by the King's Officers.

The Issue of King *Offa* was,
Egfrid, his Son and Successour.

Ethelburga, married to *Birchric* King of the *West-Saxons*, of whose life and death you will read in the next Kingdom.

Elsted, supposed second wife of *Ethelred* King of *Northumberland*.

Elfrid the youngest Daughter, promised in marriage to *Egilbert* King of the *East-Angles*.

EGFRID.

E G F R I D.

E G F R I D the Son of *Offa* had in his life time been made Partner with his Father in the Kingdom, and as if his life had been woven up with his, he survived him but four Months, having given his Subjects the hopes of a longer Reign he restored to the Church whatever his Father and Predecessours had taken from them. He had neither Wife nor Issue, and was buried in the Church of *St. Albans*, of his Father's foundation. An. Dom. 794.

K E N W O L F.

K E N W O L F of the Royal blood succeeded *Egfrid* in the Kingdom; he had Wars with *Ethelbert* surnamed *Pren* King of *Kent*, whom taking prisoner he brought into *Mercia*, and soon after at the High Altar dismissed, having, as *Simeon* reports, put out his eyes and lopt off his hands. He Reigned twenty one years, and was buried in the Monastery of *Winchcomb*, which himself had founded. An. Dom. 794.

K E N E L M.

K E N E L M the Son of *Kenwolf*, a Child of seven years, was left under the Tuition of his elder Sister *Quendrid*, but she ambitious to Rule herself caused him to be made away by one *Askbert*, who alluring him to the Woods on pretence to hunt there, slew him and secretly buried his body, the murder is said to be miraculously discovered by a Dove dropping a written Note on the Altar at *Rome*; it was this, An. Dom. 815.

In Clonc Kon bað Kenelme Kınbapneleið unbep ʒhopne, heaucð bepeaucð.

Mr. *Milton* thus renders it:

*Low in a Mead of Kine under a Thorn,
Of head bereaft ly' th poor Kenelm King-born.*

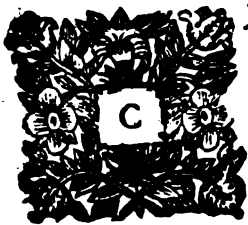
Soon after the death of this Prince the Kingdom of *Mercia* became Tributary to *Egbert* the *West-Saxon* Monarch, though not without some struggling on both sides; but the Actions of succeeding Princes in this Kingdom, as they were but few and happened all in the life of that Monarch, so I shall reserve them to be told there in their due place, for in this Heptarchy I design not to write any further than to his daies, who by degrees united the divided States, and moulded them into one entire Dominion.

THE KINGDOM OF THE West-SAXONS

Contained Counties	Cornwall.	KINGS	Cerdic.
	Devonshire.		Kenric.
	Dorsetshire.		Ceaulin.
	Somersetshire.		Gearlick.
	Wiltshire.		Ceomlf.
	Hantsire.		Kingils.
	Barkshire.		Kenwalch.
			Eskwyn.
			Ketwyn.
			Ceadwalla.
			Ina.
			Ethelard.
			Cutbred.
			Sigibert.
			Kinwulf.
			Biribric.



C E R D I C



CERD IC, the Tenth in descent from *Woden*, and the Beginner of An.Dom.495. the *West-Saxon* Kingdom, with five ships and *Kenric* his Son setting forth from *Germany*, arrived at *Britain* in the year 495, and landed at a place afterwards called from his name, *Cerdic-Shore*. He was an old experienced Souldier, and long exercised in the Wars of *Saxony*. At his first setting foot on land, he gave signal proofs of his Valour by often repelling the *Britains*, who

endeavoured to hinder this New settlement, and for six years together, without any An.Dom.501. fresh supplies, maintained his ground with advantage, about which time, *Porta* another *Saxon*, with his two Sons *Bida* and *Megla*, in two ships arrive at *Portsmouth*, thence called, and at their first landing slay a *British* Noble man, with many of the Common sort, who disorderly gathered against them.

The *Britains* to redeem these losses, with strong Musters, though slowly, assemble An.Dom.508. together under *Natanleod*, or *Nazaled*, a *British* King, and one of their greatest, faith *Huntington* (however he came by so unusual a name) but are miserably defeated, with the death of their Prince and five thousand of his men. In this battel it is said that *Cerdic* was assisted by *Ella* the *South-Saxon*, and *Oisc* King of *Kent*, together with *Porta*, who had now been seven years in the Island. From this *British* King the *Saxon Annals* write, that a small Region adjoyning to *Cerdicsford* was called *Nazaleod*.

Six years after *Stuf* and *Withgar*, *Cerdic's* Nephews, with three ships land at *Cerdics-* An.Dom.514. *ford*, or as others say, *Certic shore*, and in a set battel overthrow the *Britains*, and five years following, if the former battel be not to be referred to this time, *Cerdic* again with his Son obtained another signal Victory, upon the gaining of which, and the strength of the new supplies, he at last assumed Regal Dignity. After he had

continued

continued conquering in the Isle twenty four years, the *Saxon Annals* report a third Battel fought at the same place, but with doubtful success, as if this only had been the field of fortune.

Cambden in
Icenis.

Cambden in
Belgis.

Mr. *Cambden* in his Chronographical Description of these two places, *Cerdic-shoar* and *Cerdics-ford* hath much confounded the natural course of this History, by placing them at so vast a distance, which if true, can never be reconciled with the truth of these Relations. *Cerdic shoar* he placeth as far as *Yarmouth*. *Cerdic a warlike Saxon* (saith he) landed here (i.e.) at *Yarmouth*, whereupon the Inhabitants at this day call the place *Cerdic-sand*, and the writers of *Histories* *Cerdic shoar*, and after he had made sore War upon the *Iceni* took Sea, and sayled from hence into the West parts. But our Historians make no mention of his ever changing his design, or sayling into any other parts after his first landing; and I am afraid the Coincidence of like Names, honourably to derive a place, was the cause of this neat invention; for otherwise, what reason could there be that he should forsake a Country, wherein he had good success, and from whence he might easier expect supplies from *Saxony*, to go seek out new Territories further off, and where (for ought we know) he had no reason to expect better quarters or kinder entertainment? Let us see therefore where he placeth *Cerdics-ford*, for by the course of the story, *Cerdic shoar* is not to be sought far from it, and we shall find them both on the Coasts of *Hantsbire*. Hard by the Western bounds (saith Mr. *Cambden*) the River *Aven* carrieth a still stream, and no sooner runneth into this shoar, but it meeteth with the Ford of *Cerdicus*, in old time *Cerdics-ford*, afterward *Cerdeford*, and now by Contraction of the word *Charford*, so named of *Cerdic*, that Warlike English Saxon. For here the said *Cerdic* in a set Battel so daunted the Britains, that not only he enlarged the bounds of his Empire, but also delivered an easie War unto his Posterity, having before time, in the year of our Salvation 508, after great Conflicts in his Tract, vanquish't the most mighty King of the Britains *Natanleod*, called also *Nazaleod* by others, with many of his people. Of whose name likewise a small Region reaching unto this Place was termed *Natanleod*, as we read in the *Annals* of the English Saxons, which I sought very curiously for, but hitherto could not find so much as any small sign or sample of that Name, neither can I guess, who that *Natanleod* should be. This seemeth naturally to be the place where the foresaid Actions were performed; for, besides the Testimony of the Name, the place it self lying at a moderate distance from the *South-Saxons* new acquets, it is reasonable to think, that *Cerdic* would not go much further, but rather sit down at such a convenient distance, where he might give or receive Assistance, as occasion should serve, from his Country-men already settled.

It being therefore granted, that this *Charford* was the ancient *Cerdics-ford*, let us see if we cannot find *Cerdic-shoar* also upon this Coast. For since his Nephews are said to land at *Cerdics-shoar*, and bring him thither new Supplies after his Battel at *Cerdics-ford*, either *Cerdics-shoar* must be nigh this *Cerdics-ford*, or else they must land at *Cerdics shoar* at *Yarmouth*, and so, through the Enemies Country march to *Cerdics-ford* in *Hantsbire*, which is fondness to suppose. Or lastly, the whole action must be laid at *Yarmouth*, which will not suit with the foundation of the *Western Kingdom*. I have sought many places on this Coast of *Hantsbire*, but can find none that answer exactly to the name of *Cerdic*, but allowing that *Cerdicford*, as Mr. *Cambden* says, makes *Charford*, we find another place of the same name, not far off, upon the Sea-side in the Isle of *Purbeck* in *Dorsetbire*, and Norwest of *Pool* a Town called *Charborough* as much as *Cherdic-borough*; but herein I desire not to be too fanciful, but certain it is by the consent of all our Historians, where ever *Cerdics-ford* lay, *Cerdics-shoar* was not far distant, though the name be now worn out, and perhaps the places aforementioned, as likewise *Charmouth* by *Lime* may give some satisfaction that this was the Coast.

Mr. *Speed* with whom nothing would go down of the *British History*, whilst he followed the Light of Mr. *Cambden*, now he is left to himself in the *Saxon*, swallows whatever any fabulous Monk, *Trivial Legend*, or his Brother *Stow* imposeth upon him; from them I suppose it is, that he reporteth that the Isle of *Wight*, after the Conquest of it by *Cerdic*, was given to his Nephews, *Stuff* and *Withgar*, the later of which slew the Inhabitants thereof, and named the place of his Victory *Withgarbirz*, and afterwards reigning King there, was after his death buried in his Royal City *Withgar*.

This

This is a reach, I suppose, whoever was Inventor, to derive the name of the Island, for in Authentick story we find no such Relation.

Cerdic had Issue two Sons, *Kenric* and *Chelwolf*, the former succeeded him in the Kingdom; *Chelwolf* died before his Father, but left a Son of whose race afterwards sat upon the Throne. *Cerdic* Reigned nineteen years after he had assumed Royal Title, and left his Kingdom to his Son *Kenric*.

K E N R I C.

KENRIC the eldest Son of *Cerdic* succeeded his Father in the Kingdom. An. Dom. 533. Twice he fought the *Britains* and foiled them, once at *Searesbirig* now *Salisbury* in the eighteenth year of his Reign, and four years after at *Beranvirig* now *Banbury*, accompanied with his Son *Ceanlin*. In this field the *Britains*, saith *Huntington*, were divided into three Battalions, but the *Saxon* charged in one main body, the success, saith he, was doubtful on both sides, and the night parted them. *Kenric* Reigned twenty seven years, and had three Sons, *Ceanlin*, *Cuthwolf*, and *Cuth*, the last of which was notable in his Issue, for his eldest Son came to be King, the second was Father, the third Grandfather of a King, as in the following History will appear.

G E A U L I N.

CEAULIN the eldest Son of *Kenric*, his Father dead, entered upon the Kingdom. An. Dom. 560. In the beginning of his Reign he employed his Arms against young *Ethelbert* of *Kent*, who, as hath been related, aspired to an universal Monarchy, and forced him to sit down quiet, with the harassing of his Country, and the death of two of his chief *Earls*. In his tenth year he managed his Wars by his Brother *Cuthwolf*, who encountering the *Britains* at *Bedanford* now *Bedford*, gave them a great defeat, and took four Towns from them, *Liganborough*, *Eglesborough* or *Ailfbury*, *Befington* now *Benson* in *Oxfordshire*, and *Ignesham* or *Evesham*; but he outlived not long his good success, but left a Son behind him who succeeded his Uncle in the Kingdom.

Cuthwolf dead, *Ceanlin* in person with his Son *Cuthwin* undertakes the War, and about the year 581 at a place called *Diorab Deorham* in *Glocestershire* he obtains a great Victory, slaying in one battel three *British* Kings, *Coinmagil*, *Condidan*, and *Farimnapil*, which good success was attended with the surrender of as many Cities, *Badencester*, *Glocester*, and *Cirencester*. About five years after at a place called *Fedanly* or *Fechanly*, possibly about *Fekenham* Forest in *Worcestershire*, he again met the *Britains*, but not with like success, for *Matthew* of *Westminster* giveth a clear Victory to the *Britains*, and *Huntington* alloweth the beginning of the day to be theirs, for with the death of *Cuthwin* the *Saxons* were wholly put to rout, but *Ceanlin* rallying his scattered Forces, not only put stop to the pursuit, but as that Author writeth, recovered an intire Victory, with the purchase over and above of many Towns and large Territories. But the sequel declareth nothing less, for the same year, or not long after, we find the *Britains* again giving him battel, and that in *Wiltshire* at a place called *Wodens-Beorth* or *Wodens-Dic*, that is to say *Woden's Mount*, the conclusion of which was, that the *Saxons* lost the day with the ruine of their whole Army, and *Ceanlin* for this or other miscarriages was driven out of his Kingdom, and the year after died in Exile after he had Reigned thirty two years.

CEAR-

C E A R L I K.

An.Dom.592.

CE A R L I K the Son of *Cuthwulf* Brother of the late King followed his Uncle *Ceanlin*, advanced, as may be guessed, from his Father's virtues, and the dislike the people had to the Line of *Ceanlin*, who by his Son *Cuthwin* left two Grandchildren, *Kenbald* and *Cuth*, whose Right it was to inherit; but the latter of these Reigned afterwards in his Posterity, being the Grandfather of the famous *Ine*, the eleventh King of this Province, whose Brother *Ingils* was Progenitor in the fourth degree to *Egbert* that reduced the whole Heptarchy into an entire Monarchy. This *Cearlik*, as he had obtained the Kingdom by fraud and usurpation, so he held it but a short while, Reigning five years and odd months, and them without any action worthy of remembrance.

C E O W O L F.

An.Dom.597.

CE O W O L F the Son of *Cuth*, the third and youngest Son of *Kenric*, after the death of his Cousin-German *Cearlis*, obtained the Kingdom. During the whole time of his Reign, which lasted twelve years, he had continual wars, sometimes with the *Britains*, then with *Redwald* King of the *East-Angles*, and afterwards with the *South-Saxons*, with interchangeable success, but, faith *Huntington*, with the greatest loss to them of the South. In these Wars he died, leaving his Kingdom to *Kingils*.

K I N G I L S.

An.Dom.609.

Sax. Annals
Malmsbury.

KI N G I L S the Son of *Geola* younger Brother to the late *Ceowulf* second Son of *Cuth*, who was the third Son of *Kearic*, succeeded his Uncle in the Kingdom; He assumed for his Associate *Guichelm* his Brother, or as *Florence of Worcester* and *Matthew of Westminster* write, his Son: In their third year with joyn't Forces they engaged the *Britains* at *Beandune* now *Bindon* in *Dorsetshire*, and at the first encounter put them to flight with the slaughter of above two thousand.

Guichelm proud with this success, and envying the glory of *Edwin* who now Reigned in great honour King of the *Northumberland*, and had lately molested the *West-Saxons*, drew a greater War upon himself and Associate by sending an Assassin to murder that Prince. The name of this Villain was *Enmerus*, who under pretence of a Message from his Master was admitted to the presence of *Edwin*, then at his Court on Easter-monday on the River *Derwent* in *Yorkshire*, being advanced up to the King, as if he would deliver his Embassie, he suddenly drew forth a poisoned weapon which he had privately hid under his Coat, and made a blow at him; but by the interposition of *Lilla* one of the Kings Attendants, who stepping between received the Ponyard through his own body, the thrust was put off, yet not so fully but that part of the weapon reached the King's Person. By this time the whole company came in and incompassed the Murtherer, who now grown desperate died not tamely, but revenged his fate with the death of *Forder* a Courtier who next pressed upon him.

Edwin thus delivered, though lying under cure, resolves upon Revenge, and promiseth *Paulinus* who had been long working him to the Christian Faith, that if God would bestow Victory on him over his Enemies, he would embrace the Faith and receive Baptism. With these assurances given, he raises an Army and invades the *West-Saxons*, and with that success, that overcoming them in several battels he gets into his hands many of those who had conspired his death, some of which he executes, others pardons, and at last returns with great Honour into his own Country.

This

This expedition happened about the year 625. Four years after *Kingils* and *Cuthelm* had a battel with *Penda* the *Mercian* at *Cirencester*, the result of which was a League of peace and amity betwixt them. About this time the Kingdom of the *West-Saxons* received the Faith by the example of *Kingils*, who was converted thereto by the preaching of *Berinus* and encouragement of *Oswald* (who was then Suiter to his Daughter) and received him at the Font; the circumstances of which, as likewise the progress of Religion under his success, take altogether out of *Bede*, who hath exactly related it.

The Conversion of the West-SAXONS.

THE Nation of the *West-Saxons*, anciently called *Geuisses* in the Reign of *Kingils*, received the Faith of Christ by the preaching of *Berinus* Bishop, who by the advice of Pope *Honorius* came into *Britain*, having promised by his assistance to go into the innermost Countries of the *English*, where never yet Doctour had been, and there sow the seed of holy Faith. Whereupon, by the command of the same Pope, he received Episcopal Orders at the hands of *Asterius* Bishop of *Genua*. But being arrived at *Britain*, and first setting foot on the Country of the *Guisses*, finding them all Pagans in the highest degree; he thought it more profitable to preach the Word there, than by going further to hunt out those whom he first intended. Wherefore preaching in the aforesaid Province, when the King himself first catechized and instructed together with his People were washing in the fountain of Baptism, it happened that the most holy and victorious King of the *Northumberland*, *Oswald*, was then present, and received him at the Font. By a blessed conjunction taking him for his Son in the second Birth, whose Son himself was to be by the marriage of his Daughter. Both the Kings thereupon gave to the same Bishop the City of *Dorchester* for an Episcopal Seat, where having built up and dedicated Churches, and by labouring converted many people, He departed this life, and was buried in the same City.

*Bede, lib. 3.
cap. 7.*

This King dying, *Cenwalch* his Son and Successour refused to receive the Faith and Sacraments of the Heavenly kingdom, and not long after lost his Earthly one; For putting away his wife the sister of *Penda* King of *Mercia*, he took another, wherefore being invaded by him, he was driven out of his Kingdom, and forced to flee to *Anna* King of the *East-Angles*, with whom living in exile three years, he acknowledged the Faith and embraced the truth. For the King with whom he lived in exile was a good man, and happy in a good and holy off-spring. When *Cenwalch* was restored to his Kingdom, there came into his Province out of *Ireland* a certain Bishop, by name *Agilbert*, by Nation a *Gaul*, but yet who had been in *Ireland* for the reading of the Scriptures not a little while. He joyned himself with the King on his own accord, taking upon him the Ministry of preaching, whose learning and industry when the King perceived, he made motion that he would accept there an Episcopal Seat, and remain Bishop of his Nation, who at his requests, for many years ruled that Province with Sacerdotal Jurisdiction. At last the King, who understood the *Saxon* tongue only, growing weary of a forraign Dialect, underhand brought another Bishop of his own language into the Province, by name *Wini*, who had been ordained in *France*, also dividing the Province into two Diocesses; To him he gave *Winchester* for his Episcopal Seat, at which *Agilbert* being highly offended that the King had done this without his advice, he returned into *France*, and receiving the Bishoprick of *Paris*, he died there an old man and full of daies. But not many years after his departure from *Britain*, *Wini* was driven out of his Bishoprick by the same King, who repairing to *Wulfur* King of the *Mercians**, bought of him with a good sum the Seat of *London*, and remained Bishop of it during his life. So the Province of the *West-Saxons* for no small time was without a Bishop, at which time the forementioned King of that Province, being often afflicted with great losses in his Kingdom received of the enemy, began to call to mind him whom by fraud he had formerly made forsake the Kingdom, and resolved to call him back, considering that the Province destitute of a Governour, was bereft likewise of Divine protection.

* The first Synod of the Saxons.

D d d d

He

He sent therefore Embassadors into *France* to *Agilbert*, promising satisfaction, and submissively desiring he would return to the Bishoprick of his Nation. But he excusing himself by solemn protestation, that he could not possibly come, because he was bound to his own City and Diocess; yet nevertheless not altogether to be wanting in his assistance to so ardent desires, he sent thither a Priest, by name *Eleutherius*, his own Nephew, whom if he please might be ordained Bishop for him, giving him this Testimonial, that he himself thought him worthy of the Bishoprick, who being honourably entertained by the King and People, they sent unto *Theodorus* then Archbishop of *Canterbury*, desiring that he might be consecrated their Bishop; who being consecrated in that City, for many years held alone the Bishoprick of the *West-Saxons*, as it had been ordered by Synodical Decree.

K E N W A L C H.

An.Dom.640.

Cambd. in
Belgis.

Cambd.

KENWALCH the Son of *Kingils* followed his Father in the Kingdom, of whom what relates to his Ecclesiastical Affairs hath been before related. Having divorced his second wife whom he had unlawfully wedded, and retaken *Sexburg* the Sister of *Penda* whom he had unjustly put away, He enjoyed the Crown in peace for some years, even until *Anno 652*, falling into wars, but with whom is not related, *Ethelwald* calls them Civil. He fought a battel at *Bradansford* by the River *Alene*. Mr. *Cambden* makes the place to be *Bradford* in *Wiltshire* upon the River *Avon*, and saith, that it was with *Cuthred* his near Kinsman he was engaged in Civil Wars; but I wish he had told us from whence he gathered it, for we find no such thing in History; Certain it is, that not long before, *Kenwalch* had given large possessions to *Cuthred*, but whether it could oblige him to sit down quiet with the loss of a Kingdom is uncertain, for no doubt his Title was precedent to *Kenwalch's*, if *Cuchelm* his Father was eldest Son of *Kingils*; and *Stow* writeth, but upon what grounds I know not, that he did really succeed his Father, and possibly there may be some Record extant concerning these Troubles, not commonly appearing. But things being settled at home, and *Kenwalch* desirous to enlarge his Dominions, invades the *Britains*, and had a fight with them at a place called *Witgornsborough*, mentioned by *Malmsbury*, but without any other circumstances, afterwards at *Pennum* or *Pen* in *Somersetshire*, the success of which is not left so doubtful, for the Victory was great on the *Saxon* side, who followed the pursuit to a place called *Pedridan* now *Pederton*, afterwards the Royal Seat of King *Ina*, and the *Britains* for a long time after would scarce look the *Saxons* in the face. But *Kenwalch* falling at variance with his old enemy *Vulfur* had not the like success, for fighting with him at *Possentesburg*, though *Ethelwerd* relates he took *Vulfur* prisoner, yet the *Saxon Annals* record clear contrary, and the sequel shews that *Vulfur* won the day, for not long after he wasted the Country of the *West-Saxons* as far as *Eskefdun*, and took the Isle of *Wight*, till then in their possession, with other Provinces of the *Meannari*, and gave them to *Editwalch* his Godson, King of the *South-Saxons*.

These are all the memorable Actions of *Kenwalch*; for his good deeds, he is reported to have founded the Cathedral of *Winchester*, and the Abby of *Malmsbury*, and, as appeareth in a Grant of King *Ina* afterwards made to the Church, he bestowed several privileges on these places, *Ferlingmere*, *Beokerey*, *Godein*, *Martinesey*, *Edredesey*. He reigned 31 years and left no Issue to inherit. *Sexburg* his wife for a while after his death assumed the Government, but she was driven out, saith *Matthew* of *Westminster*, by the Nobles, who could not endure the government of a Woman. Some say she died the same year, others, that she built a Nunnery in the Isle of *Shepy*, wherein her self was a nuns, and afterwards became an Abbess of *Ely*.

E S K.

E S K W I N.

ESKWIN, derived in the fifth degree from *Kerdic* the first founder of this Kingdom; of a younger house succeeded *Kenwalch*. He Reigned but two years, in which time he fought a battel with *Wulfur*, wherein many of the *Saxons* on both sides were slain: the place was *Bidanheaford*, soon after which he died. An. Dom. 672.

K E T W I N.

KETWIN younger Son of *Kingils*, whose Right preceded *Eskwins*, and who (as *Bede* and *Malmsbury* write) was Partner with him in the Crown, after the death of *Eskwin* proved the scourge of the *Britains* pursuing them even to the Sea-shore; but no other circumstances are related of him or this action. He is allowed nine years Reign. In a grant of King *Ina* to *Glastenbury* it is reported, that this Prince highly favoured that Monastery by freeing it from the secular Services, and often calling it the *Mother of Saints*. An. Dom. 674.
Saxon Annal.

C E A D W A L L A.

CEADWALLA of the blood Royal, derived in the third degree from *Cuth* the third Son of *Kenric*, succeeded *Ketwin*. He had been banisht his Country by the prevalency of some faction, but returning obtained the Crown. He made war upon the *South-Saxons*, whom he overcame and annexed to his own Dominions, took the Isle of *Wight*, and twice wasted *Kent*, the circumstances of all which Actions have been formerly related under the Kingdom of *Kent*, and the *South-Saxons*. Afterwards he went to *Rome* (for as yet he was a Pagan) to receive Baptism, which was given him by the hands of Pope *Sergius* on Easter eaven, in the year of our Redemption, saith *Bede*, 689, and was called *Peter*; but on the twentieth day of *April* following he died, and was buried at *St. Peter's Church* at *Rome* under a fair Monument with this Epitaph:

Here *CEADWALL*, otherwise named *PETER*,
King of the *West-Saxons* lieth buried, who departed
this life the twentieth of *April*, in the second Indi-
ction. At the age of thirty years, or thereabouts,
in the fourth year of the Reign of *JUSTINIAN*
the most Noble and Mighty Emperour, and the
second of *Sergius*, who then sate in *Peter's Chair*,
being a true Pattern of the Apostles.

The *British* Writers from the similitude of name will needs have this *Ceadwall* to be their *Cadwallader*; but the Monument it self, as well as the course of this Prince's actions, doth sufficiently convict them of the fraud and folly of that invention. He reigned five years, and left no Issue to succeed him.

I N A.

An.Dom 689.

Met. Westm.
Will. Malmsb.

INA, derived in the third degree from *Cuth* the younger Son of *Ceaulin*, third King of the *West-Saxons*, succeeded *Ceadwalla* in the Government. His first expedition was into *Kent*, to revenge the death of *Mollo*, Brother to *Ceadwalla*, who, as hath been related, was burned to death; but *Wigtred*, who then had newly come to the *Kentish* Crown, appeased his anger with the delivery of about thirty of the chief Actors, or, as others say, with a round sum of money, amounting to no less than thirty thousand Mark of silver. Peace thus concluded, he returns into his Country, where we hear not of him again till about the one and twentieth year of his Reign, when attended with his Cousin *Nun*, he fought a battel with *GERENT* King of the *Britains*, in the beginning of which *Higelbald* a Noble Man of the *Saxons* was slain; but in the end, *Gerent* with all his *Britains* was put to the rout. The course of his succeeding Actions runs thus:

Five years after he fought with *Cheolred* King of *Mercia*, but with doubtful advantage. Ten years after that, he invaded the *South-Saxons*, who under petty Princes began to bear up for the Liberty of their Country lately enthralled by *Ceadwalla*; Here he slaies *Albricht*, driven from *Taunton*, and taking refuge in this Kingdom, whom Mr. *Hollinshead*, without Authority, makes King of the *South-Saxons*; after this he vanquishd the *East-Angles* more than once, as *Malmsbury* reports, but sets not down the time when.

By these Victories it is said he possessed the whole Monarchy of *England* and *Wales*. For, if we believe what is written in the Laws of *Edward Confessor*, he was the first Crowned King of *Englisch* and *British* since the Arrival of the *Saxons*; of the *Englisch* by Conquest, of the *British* in right of a second wife not named, yet some way related to *Cadwallader* last King of *Wales*; but we may easily imagine through what hands such stories crept in.

This Prince is truly famous for his good *LAW S* yet extant in the *Saxon* tongue, out of which Language I have translated them as carefully as I can.

THE



T H E L A W S O F King I N A.

C Ine mis Godes gýre Wert-
reaxna cýning. mis geþeahc 7
mis læne Cenreder minen
fæder. 7 Heddes minen biſce-
oper 7 Ercenpolber minen
biſceoper. 7 mis eallum
minum ealðorþmannum. 7 þam ýlber-
tan witan minne þeode. 7 eac mycelne
romnunge Godes ðeopena. þæt smeagen-
de be ðære hæle urna ſapla. 7 be ðam ſa-
þole urne ſiceſ. 7 þæt nýht ær. 7 þæt nýht cýne-
ðomaz. þurh urne fole gerætenode. 7 ge-
trýmmeþ þæron. 7 nænig ealðorþmann-
ne uſ undergeþeodeþna. æfter þam þæ-
re aþenðenbe þaſ urne ðomaz;

Be Godes þeopena negole;

1. **Æ** Reſt þe beþeodeþ. 7 Godes ðe-
opaz hiopa nýht negole gýman.
7 on nýht healdan; æfter þam þe beþeodeþ.
7 ealles folces *æ. 7 ðomaz þur ſýnð geheal-
dene;

Be cildum.

2. Cils binnan þrýttigum nihta ſý ge-
fulpað. gif hit ſpa ne ſý. xxx. ſcillinges
geþete; Gif hit ðonne ſý ðeas butan ful-
luhte. geþete he hit mis eallum ðam ðe he
age;

Be ſunnan dæges þeopcum;

3. Gif þeoþ mon þýnce on ſunnan dæg.
be hiſ hlaforþes hæfe. ſý he fpeo. 7 je
hlaforþs ſýlle xxx. ſcillinges. to wite; Gif
þonne je þeoþa butan hiſ geþitnýſſe þýnce.
ðolige hiſ hyde. oþþe hiſ hyðgýlbæ; Gif
ðonne je fpiſgea þý dæge þýnce butan hiſ
hlaforþes hæfe; ðolige hiſ fpeoþes. oþþe
ſixtig ſcillinges. 7 þreoſt ſý trýſcil-
ðig;

Be cýric ſceattas;

4. Cýric ſceattaz ſýn agýrene be ðeint
wipðiner mæſſan; Gif hpa þæt ne gelaſte
ſý



I N A, by the grace of God
King of the *West-Saxons*, by the
advice and institution of *Cen-*
red my Father, and *Heddes* and
Erkenwald my Bishops, with
all my Aldermen and sage Ancients of my
people, in a great Assembly of the Ser-
vants of God have religiously endeavoured,
both for the health of our Soul, and the com-
mon preservation of our Kingdom, that
right Laws and true judgment be founded
and established throughout our whole Do-
minions, and that it shall not be lawful for
the time to come, for any Alderman, or other
person whatever, to abolish these our Con-
stitutions.

Of God's Ministers.

I N the first place, we command that the
Ministers of God keep and observe the
appointed Rule of living, and next, we will
that amongst all our people these Laws and
Judgments be observed.

* Alias æp.

Of Infants.

A Child shall be baptized within 30 daies
after it is born, if not, the neglect shall be
punished 30 shillings; if it die before it be
Christned, it shall forfeit all that belongs to
it.

A Saxon shil-
ling consisted
of five pence
Sterling.

Of working on Sunday.

If a Servant do any work on Sunday by
command of his Master, he shall be free, and
the Master shall pay 30 shillings; but if he
went about the work without command
from his Master, he shall be beaten with
stripes, or redeem the penalty of whipping
with a price. A Free-man, if he work on this
day without command of his Master, shall
lose his freedom, or pay 60 shillings: If he
be a Priest his penalty shall be double.

Of the Churches Portion.

The Portion or Dues of the Church shall
be brought in by the Feast of St. *Martyn*, he
thae

ſy he ſcylbiȝ ſeoƿenȝ ſcill. 7 be tƿelf
ſealþum aȝyfe ðone cȳnic ſceat ;

Be cȳnic ſocnum ;

5. Giſ hƿa ſy ðeaƿer ſcylbiȝ. 7 he cȳni-
cean ȝeȳpne. hæbbe hiȝ ſeoƿiȝ 7 bete ſƿa
him riht ƿiȝe ; Giſ hƿa hiȝ hȳðe ſoƿ-
pȳnce. 7 cȳnicean ȝeȳpne. ſy him ſeo
ſƿingle ſoƿȝiƿen ;

Be ȝeƿeohte ;

6. Giſ hƿa ȝeƿeohte on cȳningeȝ huȝ. ſy
he ſcylbiȝ ealleȝ hiȝ ȳpƿer. 7 ſy on cȳnin-
geȝ ðome hƿæþer he liƿe aȝe ðenage ; Giſ
hƿa on mȳnȝer ȝeƿeohte. hunð tƿelfȝ
ſcill. ȝebete ; Giſ ƿha on ealðoƿmanner
huȝ ȝeohte. oþþe on oþƿer ȝeþunȝeneȝ ƿi-
tan. ſiȝtiȝ ſcill. ȝebete he. 7 oþer ſiȝtiȝ
ſcill. ȝeȝylle to ƿite ; Giſ he ðonne on
ȝeoƿiȝlben huȝ. oþþe on ȝebuȝer ȝeƿe-
ohte. xxx. ſcill. to ƿite ȝeȝylle. 7 ðam
ȝebuȝe ſyȝ ſcill ; And ðeah hiȝ ſy on miððan
ſelda ȝeohteȝ. hunð tƿelfȝ ſcill. to
ƿite ſy aȝyfen ; Giſ ðonne on ȝeðeoȝſci-
ƿe hiȝ ȝeciðen. 7 oþer heoȝa mið ȝeȝylðe
hiȝ ſoƿbene. ȝeȝylle ſe oþer xxx. ſcillia-
ȝeȝ to ƿite ;

* Alderman.

Be ſtale ;

7. Giſ hƿa ſtalige ſƿa hiȝ ƿiȝ nȳte. 7 hiȝ
beapn. ȝeȝylle ſyȝtiȝ ſcill. to ƿite ; Giſ
he ðonne ſtalige on ȝeoȝnȳſſe ealleȝ hiȝ
hȳpeðer. ȝangen hi ealle on ðeoƿer ; Tȳn-
ƿiȝte cniht mæȝ beon ðeoƿe ȝeoȝa ;

Be ƿihter bene ;

8. Giſ hƿa him ƿihter biððe beƿoƿan hƿil-
cum ſciƿmen. oþþe oþrum ðeman. 7 hebban
ne mæȝ. 7 him ƿeðð mon ſyȝllan nȳlle. ȝebe-
te xxx. ſcill. 7 binnan ſeoƿon nihte ȝeoð-
hine ƿihter ƿȳpþe ;

Be ðam ƿƿæcendȝan ;

9. Giſ ƿha ƿƿæce ðo æpþon he him ƿi-
hter biððe. 7 he him on nime aȝyfe. 7 ſoƿ-
ȝylð. 7 ȝebete xxx. ſcill ;

ſcore, or give the worth of the thing, and beſides forfeit 30 ſhillings.

Be neaplace ;

10. Giſ hƿa binnan ðam ȝemæpnum uper
ƿiȝer neaplace. 7 nȳð næme ðo. aȝyfe he
ðone neaplace. 7 ȝeȝylle ſiȝtiȝ ſcill. to
ƿite ;

Be leoð hȳȝene ;

11. Giſ hƿa hiȝ aȝenne leoðan bebiȝe.
ðeoƿne. oþþe ƿiȝe. ðeah he ſcylbiȝ ſy. 7
oþerȝa ſenðe. ſoƿȝylð hine be hiȝ ƿæpe. 7
ƿiȝ Goð ðeoƿlace bete ;

Be ƿam ƿe heoȝa ȝeoȝnȳſſe ȝeleoȝaȝ ;

12. Giſ ƿha beƿoƿan biȝeoƿe hiȝ ȝeoȝn-
ȳſſe. 7 hiȝ ƿeðð aleoȝe. ȝebete mið hunð
tƿelfȝ ſcill ;

Be ȝeoȝangenum ðeoƿum ;

13. Giſ ðeoƿ ſy ȝeoȝangen. ſƿelt he
ðeaƿe. oþþe hiȝ liȝ be hiȝ ƿepe mon aȳſe ;
ðeoƿaȝ ƿe haȝiȝ oþ ſeoƿon men. ƿrom ſeo
ƿon

that payeth them not by that time ſhall be
punished 40 ſhillings, and beſides pay the due
twelve times over.

Of the Priviledg of a Temple.

If any one guilty of a Capital crime ſhall
take refuge in a Church, he ſhall ſave his life,
and make recompence according to juſtice
and equity ; If one deſerving ſtripes take
Sanctuary, he ſhall have the ſtripes forgiven
him.

Of Quarrels.

If any one fight within the King's Court,
he ſhall forfeit all his goods and Chattels,
and it ſhall be at the will and pleaſure of
the King, whether he be not to loſe his life
alſo. He that fights in a Cathedral Church
ſhall pay 120 s. in the houſe of a * Senatour,
or another ſage Noble man 60 s. Whoſoever
ſhall fight in a Villager's houſe paying ſcot,
or any Yeoman's, ſhall be puniſhed 30 ſhil-
lings, and ſhall give the Villager 6 ſhillings.
And if any one fight in the open field, he
ſhall pay 120 ſhillings. If there happen a-
mong Gueſts a quarrel, and ſome of them
ſhall patiently take ill language, the reſt
ſhall be puniſhed 30 ſhillings a piece.

Of Theft.

If any one ſhall ſteal without the privy
of his wife and Children, he ſhall be puniſh-
ed 60 s. But if he ſteal, his whole family con-
ſenting, they ſhall be all given into ſervitude.
A child of 10 years old ſhall be accounted
acceſſory in theft.

Of claiming Juſtice.

If any Plaintiff ſhall require right to be
done him by a Senatour or any other Judge,
and the Defendant give no pledg, he (the
Judge) ſhall forfeit 30 ſhillings, and never-
theleſs within a ſevennight do him true ju-
ſtice.

Of Self-vindication.

He that on his own private account ſhall
take ſatiſfaction for a wrong done to him,
before he hath demanded publick Juſtice,
ſhall reſtore what he took away on that

Of Rapine.

If any ſhall rob within the confines of
our State, he ſhall reſtore what he hath tak-
en, and be puniſhed 60 ſhillings.

Of Men-buyers.

If any one ſhall buy his Countryman,
either bond or free, or guilty of a Crime,
and ſend him beyond Sea, he ſhall pay the
value of his head, and give over and above
ſufficient ſatiſfaction.

Of false Teſtimony and Pledge.

If any before a Biſhop give falſe witneſs,
or Pledge, he ſhall be amerced 120 ſhillings.

Of Robbers taken.

If a Robber be taken, he ſhall loſe his life,
or redeem it according to the eſtimation of
his head. We call Robbers to the number
of

ƿon hloþ oþ ƿif 7 þruttig. 7 riþþan hepe ;

Be hloþum ;

14. Se ƿe hloþ betogen ƿý. ƿerpicne ƿe hine be hund tƿelftigum hýða. oþþe ƿa ƿe bete ;

Be hepe.

15. Seþe hepteama betogen ƿý. he hine be his ƿerȝyls alype. oþþe be ðam ƿerpicne ; Se aþ ſceal beon healf be * hurlengum ; Deoƿ ƿiþþan he beoþ on cýninges benðum. nah he ða ƿerpicne ;

Be ðeoƿflege ;

16. Seþe ðeoƿ ofrlifþ. ƿe moƿ gecýþan mið aþe þ he hine ſcýlbiz ofrlôge. 7 na leſ ða gecýþan ;

Be ƿorſtolenum ƿlære ;

17. Seþe ƿorſtolen ƿlære ƿinbeð. 7 gebýrneð. ƿiþ he ðear he moƿ mið aþe gecýþan. þ he hit age ; Seþe hit ofſpýp. he aþ þ meoð ƿeoð ;

Be ceopliſcum þeoƿum ƿerangenum.

18. Cýpliſc mon ƿiþ he oft betogen ƿape. ƿiþ he æt ſýþerian ƿý ƿerangen. ƿlea mon hand. oþþe fœt of ;

Be cýninges geneat ;

19. Cýninges geneat ƿiþ his ƿer bið tƿelf hund ſcill. he moƿ ƿerian ƿor ſixtig hýða. ƿiþ he beoþ hurlengas.

Be ƿeoƿnan cumenum men.

20. ƿiþ ƿeoƿ cuman man. oþþe ƿrembe butan ƿege geonð ƿudu gonge. 7 ne hæme. ne hopen blaþe. ƿon ðeoƿ he bið to ƿroſianne. oþþe to alyſanne ; ƿiþ mon ðonne þaſ ofrlægenan ƿæper biððe. he moƿ gecýþan þ he hine ƿor þeoƿ ofrlôge. na læſ þaſ ofrlægenan gecýþan. ne his blaþeþ ; ƿiþ he hit ðonne dýrneþ. 7 ƿeoƿ beþ emb long ýppe. ðonne ƿýmeþ he ðam ceaban to ðam aþe. ðe hine moƿon his mægar unſýngian ;

ſlain party's friends by oath to acquit the dead from all guilt

Be ðon ðe monnes geneat ſtalige.

21. ƿiþ ðin geneat ſtalige. 7 loſige ðe. ƿiþ ðu hæbbe bonȝar mana ðone ðaſ angýlber. ƿiþ he næbbe. ƿýlð ðu þ angýlbe. 7 ne ƿý him na ðe gebingobne ;

Be ælþeoðiger mannes ƿlæge.

22. ƿiþ mon ælþeoðigne mon ofſlea. ƿe cýning ah tƿegen ðælaz ðaſ ƿeper. ðriððan ðæl ſunu. oþþe mægar ; ƿiþ he ðonne mægleaſ ƿý. healf cýning. healf ƿe ƿerð ; ƿiþ hit ðonne Abbud ƿý. oþþe Abbudſſe. ðælon on ða ýlcan ƿiran ƿið ðone cýning ; Wealh ƿapolȝýlða hund tƿelftig ſcill ; his ſunu hund ; Neb ðeoƿne ſixtig ſcill ; ðomhpýlcne mið ƿiſtegeum ; Wealeſ hyde mið

of seven men, from 7 to 35 a band, all above an Army.

Of a Band.

One accused to be among a band of Robbers, may purge himself by oath to the value of 120 hides of Land, or make him due satisfaction.

Of an Army.

One accused to be in an Army of Robbers, may purge himself according to the estimation of his head, or give satisfaction. But this purgation by Oath shall consist one half of † Housekeepers. But after the Thief is once in the King's Goal, he shall not have the liberty of purging himself.

† The word signifies also Communicants.

Of a Thief-slayer.

He that shall slay a Thief, shall make oath he slew him for his Theft only ; but nevertheless he shall not be exempted from all payment to his friends.

Of stolen Flesh.

He that shall find stolen Flesh and hide it, it shall be lawful for him (if he so dare) to depose by oath it is his own, but the Informer shall have his reward.

Of a Country Boor detected of Theft.

A Country Boor often arraigned for Theft, if he be afterwards convicted, shall have his hand or foot cut off.

Of a King's Villain.

A King's Villain's oath is valued to 60 hides of Land ; and if he be a Housekeeper, the estimation of his head is 1200 shillings.

Of a Forraigner.

A Forraigner or Stranger, if he wander in the Woods, and neither make a noise with his mouth or wind a horn, as a Thief he is to be judged to death or ransom ; And if any one demand of the slayer the estimation of the slain party, the slayer may by oath make out that he kill'd him as a Thief, and then he shall be free from any payment, either to the friends of the party, or his Lord : But if he hide the thing, and the fault be afterwards discovered, by that concealment he hath put it in the power of the

Of a Villain that committeth Theft.

If thy Villain steal, admonish thy Sureties (if thou hast any) to make satisfaction ; if thou hast none, thou must thy self make bare restitution, and abate him nothing.

Of a Stranger slain.

If any one kill a Stranger, the King shall have two parts of the estimation of his life, and the third his Children or Relations ; if he hath no Relations, the King shall have half, and his Companion half. In the same manner an Abbot or Abbess, if it be their concerns, shall divide with the King. A Welsh man paying yearly scot shall be valued at 120 shillings, his Son at an 100, a Servant some.

mis tpefom; Wealb gif he hæfð fīf hýðs.
he bið fīx hýnðe;

Be pite ðeofum;

23. Gif pite ðeof Englīre mon hine for-
falgē. hō hine mon. ⁊ ne gýlde hī hla-
forðe; Gif hine mon ofrlea. ne gýlde hine
mon hī mægum. gif hī hine on tpefmon-
ðum ne alýrðon;

Be cýpmanna on lante;

† Alias,
forstolen.

24. Gif cýpman uppe on folc ceapige.
eð þ beforan gæpnyrre; Gif † ðýrefeoð
mon at cýpmen beforð. ⁊ he hit næbbe be-
foran godum ritum geceapod. ge cýpe hit
be pite, þ he ne gerita. ne gertala næpe.
oppe gýlde to pite fīx ⁊ xxx. scill;

Be fūnsener ciber fortre;

25. To fūnsener ciber fortre ðý for-
man gearpe gerýlle fīx scill; ðý æftan
gearpe tpef; ðý ðriððan xxx; fýþðan be
hī pite;

Be ðeower onfeng;

26. Sepe ðeow gefehþ. he ah tyn scill.
⁊ re cýning ðone ðeow. ⁊ ða mægar him
fpeftan aþar unfæhþa; Gif he ðonne o-
þýrne ⁊ fepige peoppe ðonne biþ he pitef
fýlðig; Gif he æftan fýlle. eð he þ be
ðam feo. ⁊ be þam pite;

of the value of

Be þam ðe gearnunga bearn fepnyneþ;

27. Sepe gearnunga bearn gefteonap. ⁊
geheleð. nah re hī beaþer pepe. ac hī hla-
forð. ⁊ re cýng;

Be þam ðe hī fapnu onlæne;

28. Gif mon fpeopðer onlæne ofpum
cpre. ⁊ he lofge. be ðriððan eale he hine
gýlde; Gif mon fpepe. fýlle. healpe; Gif
mon hofr onlæne. ealne he hine gýlde;

Be ðam ðe flyman feopmige;

29. Gif mon cýplīrcne mannan flyman
feopmige teo. be hī azenum pepe gela-
ðige he hine; Gif he ne mæge. gýlde he hine
be hī azenum pepe. ⁊ re gefiþman eac fpa
be hī pepe.

Be þon ðe mon fīf bicge;

30. Gif mon fīf gebýcge ⁊ feo gýft
forþ ne cume. agýfe þ feoh. ⁊ forgýlð.
⁊ gebete ðam býngean fpa hī bophbry-
ce;

Be ciplīrcer monner lant hæpene;

31. Gif Wilīrc man hæbbe hyde lantef.
hī pepe biþ hund tpefctig scill; Gif he
ðonne healpe hæbbe. eahctatig scill; Gif he
hæbbe nan lant 60. scill;

Be

sometimes 60, sometimes 50 shillings; a
Welchman shall buy off a whipping for 12s.
a Welchman possessing five hydes of Land is
to be valued at 600 shillings.

Of one that hath lost his Freedom.

If any English man that hath lost his Free-
dom afterwards steal, he shall be hanged on
the Gallows, and no recompence made to
his Lord; if any one kill such a man, he shall
make no recompence on that account to his
friend, unless he redeem him within a twelve
month.

Of Buyers in the Land.

If a Buyer buy any thing among the peo-
ple he shall have witness of it, for if any
thing stolen shall be found with him that he
bought not with sufficient testimony, he
shall purge himself by oath according to the
value of the thing, that he neither stole it,
or was privy to the stealing of it, otherwise
he shall pay 36 shillings.

Of an Infant exposed.

For the breeding up of an Infant expo-
sed, the first year shall be given 6 shillings,
the second year 12, the third year 30,
afterwards according to his worth.

Of the apprehending of Thieves.

He that apprehends a Thief shall have
10 shillings, and the King the Thief, and his
Relations shall give their Oath not to re-
scue him; But if the Thief shall obstinately
resist or flee for it, he shall be counted gail-
ty of the fact; but if he will free himself,
he may do it according to the proportion
of the thing, and the greatness of the penalty.

Of him that hath Children in private.

He that hath Children in private, and
concealeth them, if they are killed, shall not
have the value of their heads, but it shall go
to his Lord or the King.

Of him that lendeth Weapons.

He that lendeth a Sword to another man's
Servant, and he kill himself, he shall pay the
third part of the value of him; if he lend
a Spear, he shall pay half; but if an Horse,
he shall pay to a penny what the Servant's
head was valued at.

Of him that shall entertain a Runagate.

If a Boor shall be accused to have given
food to a Runaway, he shall purge himself of
it according to the value of his own head,
which if he cannot, then he shall pay the va-
lue of his own and the Fugitive's head.

Of him that shall buy a Woman.

If any one buy a Woman, and perform-
eth not the bargain, he shall give the money
itself, and pay as much more, and neverthe-
less suffer such penalties as if he had viola-
ted his security.

Of a Boor that possesseth Land.

A Welch man that holdeth a whole hyde
of Land shall be valued at 120 shillings his
head; if he hath but half a hyde, at 80, if
none at all 60.

of

Be cýninges hofes Wealh;
32. Cýninges hofes Wealh se þe him mæg
geærneðian. ðæs þengyls his twa hund
scill

Of a Welch man the King's Quarry.
If a Welch man the King's Quarry is able
to carry a Message, the value of his head
shall be 200 shillings.

Be manslyhte;
33. Se þe on ðære fære se þe ðær mon
man ofslage. getrype hine be his fære
ðæs fleges. oþþe fære gebete be ðæs of-
slagenan þengyls; Gif his þengyls sý
twa hund scill. gebete mis firtig scill; And
ða ylcan riht soð man be þam ðe ofbopen-
nan;

Of Man-slaughter.
If any one shall be present at Man-slaugh-
ter, he shall purge himself according to the
estimation of his own head, or the head of
him that is slain, and if the valuation of his
head be 200 shillings, he shall pay 50 shil-
lings; the same Law shall be to them of the
Nobility.

Be ðeofrlyhte;
34. Se þe ðe of rlyht. he mot mis aþe
gecýðan. þ he hine fleonsne for ðe of
flege. 7 ðæs ðeasðan magas him fpepian un-
ceases aþ; Gif he hit þonne sýpne. 7 sý
ert yppe. ðonne þengyls he hine;

Of a Robber slain.
He that killeth a Robber shall depose by
oath that he slew him as a thief, flying,
and shall evidence it to his friends by the
oaths of men, not housekeepers; but if he
conceal the fact, and it be afterwards found
out, he shall pay the valuation of the dead
party.

35. Gif mon to ðam menn feoh geteme
ðe his ar aþ æt fpepian hæfð. 7 æt aþ æt
fpepian pille. fpepige be ðam pite. 7 be
ðæs feof þýpþe; Gif he of fpepian nýlle.
gebete þone mannan aþ twýgbote;

If any one be arraigned for other mens
goods, and shall deny the possession of
them by an oath beforehand taken, and shall
not fear again to swear to it, let him give
oath according to the greatness of the pe-
nalty and the value of the things. But if he
refuse such an Oath, let him suffer the double penalty of perjury.

Be þon ðe mon þe of fpepate;
36. Se þe ðe of fpepate. oþþe him mon
gefeorene agýfð. 7 he hine ðonne alæte.
oþþe ða ðýfþe geðýpne. þengyls ðone
ðe of be his fære; gif he ealðorman sý.
þolige his fære. butan him cýning anian
pille;

Of him that shall suffer a Thief to escape.
If any one apprehend a Thief, or have
him in custody, and suffer him to escape or
conceal his theft, he shall pay the price of
his head: If it be a Noble man, he shall lose
his Lieutenantship or Shirevalty, unless the
King pardon him.

Be cýplisce monnes betogennýsse;
37. Se cýplisce man se þe of betogennýsse
se þe ðýfþe. 7 þonne æt fpepian rýnnigne
geð. in ceape. oþþe elles æt openre fcyðse.
flea him mon hant of. oþþe fōt.

Of a Boor accused.
If a Boor often accused of theft, shall by
selling or any other way be discovered, his
hand or foot shall be cut off.

Be þon ðe riht gehýpan bearn hæbban;
38. Gif ceopl 7 his fýf bearn hæbben
gemane. 7 fære se ceopl fpep. hæbbe se
modor hine bearn. 7 feðe. agýfe hine mon
fýf scill. to fpepne. cū on fumeþa. oxan on
fintþan; Healsan ða magas ðone fpep-
fcol. of þ hit gefintþos fý;

Of Children begot in lawful marriage.
A husband, after he hath begotten Chil-
dren of his wife, dying, the mother shall
have the Children to breed up, and six shil-
lings for their maintenance; in the summer
a Cow, and in the winter an Ox, but the
next of kin shall keep the Firstlings of the
Cattel till the Children come to age.

Be unalýfsum fære fpepam his
hlaford;
39. Gif hpa fære unaleafes fpepam his
hlafordes. oþþe on oþre fære hine bercefe.
7 mon hine geacfige. fære ðær he ær fæf.
7 gýlse his hlafordes firtig scill;

Of him that shall depart from his Master without leave.
He that shall depart from his Master
without leave, and put himself into another
Service, shall return from whence he fled,
and pay his Master 60 shillings.

Be ceoplef feofþige;
40. Ceoplef feofþig fceal beon pin-
tref 7 fumeþer betýnes; Gif he bið un-
týnes 7 fceþ his nehgebures ceap mon his
agen gear. nah he æt ðam ceapenðan riht.
ac æfpefe hine út. 7 þolige þone æfpefð-
lan;

Of a Boor's field adjoining to his house.
The field of a Boor adjoining to his
house shall winter and summer be fenced, if
it be unfenced and lie open to his Neigh-
bour's Cattel, the Boor shall demand no
satisfaction for trespass, but he shall drive
the Cattel out, and sustain the loss alone.

Be

E c c c

Of

Be bonȝer onȝace ;

41. Bonȝer mon mot ætȝacan. ȝif he
pæt þ he niht beþ ;

Be ceopla ȝemænum land ;

42. Ȝif ceoplaȝ hæbban ȝærȝtun ȝe-
mænne. oþþe oþer ȝeðale land to tȝynanne.
ȝ hæbben ſume ȝetȝnes heora ðæle. ſume
næbben. ȝ ætten heora ȝemænan æcceaȝ.
oþþe ȝærȝ. ȝæn ða ðonne ðe þ ȝeatagon.
ȝ ȝebeten ðæm oþrum ðe heora ðæle ȝe-
tȝnes hæbben ðone æppolæn ðe ðæne
ȝeðon ſȝ. ȝ abidden him æt ðæm ceape
ſȝȝlc niht ſȝȝlc cȝn ſȝ ; Ȝif ðonne hȝȝ.
ðeora hȝȝlc ſȝ. ðe heȝȝ bȝece. ȝ ȝa in
ȝehȝȝ. ȝ ſe hit nolde ȝehealdan ſe hit
aȝe. oþþe ne mæȝe. nime ſe ðe hit on hiȝ
æcceaȝ ȝemetæ. ȝ oþȝlea. ȝ nime ſe aȝen
ſȝȝea hiȝ ſȝȝc. ȝ ðolige ðæȝ oþþer ;

Be puðu bæpnetæ ;

43. ðonne mon beam on puða ſoþbæpne.
ȝ ſȝȝȝ yppe on þonne ðe hit ðȝðe. ȝȝlde
he ſulȝice. ȝ ȝeȝȝlle ſȝȝȝȝ ſcill ; For
þam ðe ſȝȝ biþ ðeoȝ ; Ȝif mon æȝȝlle on
puða ſel manega tȝeoȝu. ȝ ſȝȝȝ þ eȝt un-
ðȝȝne. ſoȝȝȝ ðeo tȝeoȝa. ælc mið
ðȝȝȝȝ ſcill ; Ne ðeærȝ he ma ȝȝlðan.
pæne heora ſȝa ſeola ſȝa heora pæne ;
ſoþȝan ſeo eax biþ melða na læȝ eoȝ ;

44. Ȝif mon ðonne æceoppe ænne
tȝeoȝe. þ mæȝe ðȝȝȝȝ ſȝȝna unðer-
ȝenðan. ȝ ſȝȝȝ unðȝȝne. ȝeȝȝlle ſȝȝȝȝ
ſcill ;

* Clothing of a
Family.

45. Ȝaȝol hȝȝtel æt hiȝȝce. ſceal beon
ſȝȝ peninga ſȝȝȝ ;

Be huphȝȝȝe ;

46. Buphȝȝȝe mon ſceal betan mið
hunð tȝeȝȝȝȝȝ ſcill ; Cȝȝȝȝȝ ȝ biȝco-
peȝ. ðæȝ hiȝ ſice biþ ; Ealðoȝmannen. mið
ealhtȝȝȝ ſcillingen ; Cȝȝȝȝȝȝ ðeȝȝen.
ſȝȝȝȝ ſcill ; Ȝeȝȝcunðen mannen land-
hæbhenðen. ſȝȝ ȝxxx. ſcill ; And be þam on-
ȝacan ;

Be ſtal tȝȝhtlan ;

47. ðonne mon monnan betȝȝȝ. þ he
ceap ſoȝȝtæle. oþþe ſoȝȝto lenne ȝeȝeoȝ-
miȝe. ðonne ſceal he be ſȝȝȝȝ hȝȝa æt-
ȝacan ðæȝ ðeoȝȝe. ȝif he aþ ſȝȝȝ bið ;
Ȝif ðonne Engliȝ mon ſtalap. ȝa ſoþȝ
ætȝace be tȝȝȝealðum ; Ȝif hit ðonne biþ
ſȝȝȝ on ſtal. ne biþ ſe æth na tȝe mape ;
Ælc mon mot onȝacan ſȝȝȝȝȝ. ȝ pæȝ-
pæhtȝe. ȝif he mæȝe oþȝe. oþȝe ðe-
app ;

Be ſoȝȝtolene ceap beȝȝȝȝne ;

48. Ȝif mon ſoȝȝtolene ceap beȝȝȝȝ.
ne mot hine mon tȝȝman to tȝeoȝum
men ;

Be ſice ðeoȝum mannum ;

49. Ȝif hȝȝlc mon bið ſice tȝeoȝe
niȝan ȝetȝeoȝe. ȝ hine mon beȝȝȝ. þ he
hæbbe æȝ ȝetȝeoȝe. æȝ hine mon ȝe-
tȝeoȝe.

Of denying Security.

It is lawful for any one to refuse Secu-
rity, if he wot that he rightly doth.

Of a Boor's Pasture ground.

If a field of Common pasture or any o-
ther Land be possessed by many, and some
of them fence about their proper parts, and
the rest neglect theirs, so that the inclosed
parcel be eat up with Cattel breaking in,
they shall pay the damage whose ground
lay open, and the Masters of the Cattel shall
make satisfaction according to right and e-
quity. But if it be a great Beast that throws
down the hedge, and will forceably break in
at any place, and the owner cannot or will
not keep it in, then he that finds it in his
ground may kill it, and the Master shall have
the flesh, but lose every thing beside.

Of fire set to a Wood.

If any one shall set fire to a Tree in a
wood, he shall pay the whole penalty of a
thief, and 60 shillings besides ; for Fire is a
secret thief. He that is convicted to have
cut many Trees in a Wood, for the three
first Trees shall pay 30 shillings apiece, and
no greater penalty for any number whatso-
ever ; for the Ax with its noise betrays the
fact, and it cannot easily be concealed.

He that shall be convicted to have fell'd
a Tree, whose branches would have given
shelter to 30 Hogs, shall pay 600 shillings
damage.

The yearly * *Gafol* for a house shall be va-
lued at six pence.

Of the breach of Peace in a Town or Burrough.

The penalty of the Breach of Peace in a
Burrough belonging to the King or Bishop,
shall be 120 shillings ; In the Town of a No-
ble man 80 shillings ; in the Town of the
King's Minister 60 ; and in the Town of any
Boor that is a keeper of the peace, and pos-
sesseth land, 35 shillings : the like measure
shall be for the purgation of the fault.

Of the Accusation of Theft.

If it be laid to the charge of any, that he
either stole, or received stolen goods, he
shall free himself from the fault according
to the estimation of 60 hides, if he be wor-
thy to swear. An *English* man accused of theft
shall purge himself with a double number,
and a *Welsh* man shall be obliged to no more.
Besides, it is lawful for any to purg himself
by oath concerning the admission of thieves,
or the estimation of a slain party, if he can
and dare.

Of the Booty of Thieves intercepted.

If at any time stolen goods be intercep-
ted, none of servile condition shall be
admitted to the cause.

Of one that hath lost his Freedom.

If any one for a Crime being lately ad-
judged to servitude, shall be accused of theft
done whilst he was free, it is lawful for the
Accuser

Ɔeoƿis. Ɔonne ah ƿe teons ane ƿringelan æt him. besƿife hine to ƿringlum be hi ƿceape ;

Accuser to beat him once with stripes, and according to the value of the thing stolen away he may be forced to the Whipping-post.

Be unalýfeber mærtener onƿeng ;

Of Acorns or Mast of Oak eaten without the leave of the Lord.

50. Gif mon on his mærtene unalýfes ƿin gemete. genime Ɔonne ƿýx ƿcill. ƿýp ƿes ; Gif hi Ɔonne ƿap napon oƿter Ɔonne ane. geƿýlle æne ƿcill. ƿe ægen ƿri- ga. 7 gecýþe þ hi Ɔar oƿtonne comon be Ɔar ceaper ƿýpþe ; Gif hi Ɔar ƿpa napon. geƿýlle ƿtegen ƿcill ; Gif mon nime * æ- berne on ƿinum. æt Ɔnyringnum ƿic þ Ɔriððe. æt ƿýringnum þ ƿeoƿþ. æt Ɔý- melum þ ƿifte ;

If any one shall find Hogs in his Wood, eating of his Mast without leave granted to the Owner, he shall agree at first for 6s. and if this was the first time of their entrance, the Owner shall pay one shilling damage, and besides according to the value of the Hogs shall make oath they came not oftner. But if it appear they broke in at other times, then he shall pay two shillings.

* Alias, æferne.

He that takes Hogs to fatten in his Wood, of such as shall be three fingers deep in fat, he shall have every third Hog, of those that are two fingers deep every fourth, and those that are an inch deep every fifth.

Be ƿiþcunðer monner geþinge ;

Of the Petition of a Boor that is a keeper of the Peace.

51. Gif geƿiþcunð mon Ɔingap ƿiþ cý- ning. oþþe ƿiþ cýninges ealsopmannum. ƿop his inhƿan. oþþe ƿiþ his hlaford ƿop Ɔeoƿe. oþþe ƿop ƿriþe. nah he Ɔap nane ƿite næððene ƿe geƿiþ. ƿopþon he nolde him æn ýreles geƿcýpan æt ham ;

A Boor that is keeper of the Peace, if he desire any thing from the King or a Senator, in favour of his own family, or the Lord in favour of his Servant or Free-man, he shall not obtain any abatement of penalty, because he did not duly punish the offenders at home.

Be Ɔon Ɔe geƿiþcunð mon ƿýpð ƿopƿitte.

Of a Boor that is keeper of the Peace, and refuseth his Military service.

52. Gif ƿe ƿiþcunðman lant agenðe ƿýpðe ƿopƿitte. geƿýlle hunð ƿelƿtig ƿcill. 7 Ɔolige his lanteg ; unlantagenðe ƿýxtig ƿcill ; Ceoplice Ɔriƿtig ƿcill ;

he shall pay 60 shillings, a common Boor 30 shillings.

Be Ɔýpnum geþingþe ;

Of secret Villanies.

53. Seþe Ɔýpnum geþingþum betogen ƿý. 7 geƿicne hine be cxx. hyða Ɔæpa ƿin- ga. oþþe hunð eƿelƿtig ƿcill. geƿýlle ;

Whosoever shall be accused of secret Vil- lanies, shall purge himself after the rate of † Alias, 120 hides of Land, or shall pay as many shil- lings. † Alias, geclænþic.

Be ƿopƿtolener mannes ƿopƿenge ;

Of the finding of a stolen Man.

54. Gif mon ƿopƿtolene man beƿð æt oþrum. 7 ƿý ƿeo hans acƿolen Ɔe hine ƿe- albe Ɔam men Ɔe hine mon æt beƿeng. cý- me Ɔonne Ɔone man to Ɔar Ɔeasan býn- genne. ƿpa oþer ƿeoh. ƿpa hƿæþer ƿpa hit ƿý. 7 cýþe on þam aþe be ƿeoƿertig hisa. þ ƿeo Ɔease hans hine him ƿealde ; Ɔonne hæƿþ he þ ƿite aƿýlles mis Ɔý aþe. ægýre Ɔam agenð ƿneo þone man ; Gif he þonne ƿite hƿa þar Ɔeasan ýpfe hæbbe. cýme þone to þam ýpfe. 7 biððe þa honð þe þ ýpfe hapap. þ he him geðð þone ceape unberace- ne. oþþe geƿýthe þ ce Ɔease næƿpe þ ýp- ƿe æhte.

If another man's Servant be privily stolen away, and found with a stranger, and the party be dead from whom the stranger bought him, he shall go to the Tomb of the dead party, and there make oath that he bought him of him, and so he shall be free from all penalty, and the Servant shall return to his former Master. The same law shall be for all other things stolen ; but if he be certain that they were the goods of the dead party, he may go to law with him for them, unless the other will make oath that they never were the goods of the deceased.

Be ƿæppæhthe cýhtelan ;

Of him who is accused to have bore Mortal enmity.

55. Seþe bið ƿæppæhthe betogen. 7 he ætƿacan ƿille Ɔær ƿlaþer mis æthe. Ɔonne ƿceal beon on Ɔære hyndene æn cýning æthe be Ɔriƿtig hyða. ƿpa be geƿiþ- cunðum men. ƿpa be cýpliceum. ƿpa hƿæþer ƿpa hit ƿý ; Gif hine mon gylt. Ɔonne mot he geƿýllan on Ɔæpa hyndena geƿýlce monnan. 7 býpnan. 7 ƿeoþ. on þ ƿerþgylð ƿif he Ɔupre. ƿite Ɔeoƿne mon-

If one be accused to have bore mortal hatred to any, and upon that account the va- luation of the dead party be required of him, and he by oath averreth that he gave him not his death wound, he shall take the oath called the Royal Oath to the estimation of 30 hides, joyning to himself other Boors, keepers of the Peace, or of the common sort, But if he be found guilty of the fault, yet is

E e e e 2

monnan pyliscne man sceal beswipan be
twelf hyndum. swa ðeopne to springum. En-
glicne be feower 7 ðrihtig hyda;

is free for him to give any of his Compani-
ons for a gift a Sword and Breastplate, al-
though he be not able to pay the estimation,
A *Welchman* having forfeited his Liberty, let
him purge himself after the rate of 12 hides; an *Englismen* 34.

Be eower pynþe;

56. Eow bið mid hipe geonge sceape
scill. feow. of þ feowertyn niht ofer Ear-
tron;

57. Gif mon hwylcne ceape gebýgeð. 7
he ðonne on finde him hwylcne unhælo
binnan ðrihtig nihta. ðonne feowre ðone
ceape to handa þam syllende. oþthe sse-
rige þ he him nan facn on nýrre. Ða he
hine him sealde;

Be cýnlicet monner seale;

58. Gif ceowle ceap forcýlþ 7 beþeþ
into his ærne. 7 hefehþ hit ðær inne mon.
ðonne biþ se hit ðæle scýlþig. butan thæm
sif anum. forþon heo sceal hipe ealðre
hypan; Gif heo ðear mid aþe gecýpan. þ
heo thær forctolenan ne onbize. nime hipe
thane thriððan ðæle thære æhta;

Be Oxan;

59. Oxan horn biþ tyn pening pynthe;
Cū horn twega peninga pynthe;

Oxan tagl bið iii. peninga pynthe;

Cuf tagl bið sif peninga pynthe;

Oxan eage biþ sif peninge pynthe;
Cuf eage bið scill. pynþe;

60. Man sceal sylme to bepegapol agý-
pan at anum pynþan six pund pæga;

Be hýne Geoc;

61. Se ceowl se ðe hæfth oþþer geoc
ahýneð. Gif he hæbbe ealle on fode to
agýpanne. geceapige mon. agýfe ealle;
Gif he næbbe. agýfe healf on fode. healf
on oþrum ceape;

Be cýpic seate;

62. Cýpic seate mon sceal agýpan to
ðam hæ me. 7 to ðam heowþe. ðe se man
on biþ to middan wintra;

Be þon ðe mon to ceape forþæfe;

63. ðonne mon biþ týtclad betogen. 7
hine mon beswip to ceape. nah ðonne sylf
nan siht to sylanne beforan ceace. ðonne
zaf oþer man sylf his ceap fowe. swa he
ðonne geþingian mæge. on ða pæðene þe
him ga to handa. oþ þ he his ceap him gein-
nian mæge; ðonne betýþþ hinemon eft oþ-
re siþe 7 beswip to ceape. Gif he hine forþ
nýlle forctandan se þe him ær ceap fowe
sealde. 7 he him ðonne fowefeh þe. ðolige
ðonne his ceap se þe he him ær forsealde;

Be geþiscunðer monner fapa;

64. Gif geþiscunð man fape. ðonne moð
he habban his genefan mid him. 7 his smiþ.
7 his eals forþan;

Be land hæbbendum;

65. Se þe hæfþ twentig hyda landes. se
sceal tæcan twelf hyda gegettes landes
ðonne he fapan wille; Se ðe hæfþ tyn
hyda.

Of the price of an Ewe.

An Ewe with its young before the four-
teenth day after Easter shall not be sold for
more than one shilling.

If a man buy any thing that is unsound,
and find it out before 30 daies, it shall be ta-
ken again, unless the Seller make oath that
he knew not of the fault before he sold it.

Of the Husband that shall Rob.

A married man stealing any thing, and
hiding it in a secret place, after conviction
shall be held guilty of the theft, but his wife
not, for she was bound to obey her husband
as her Superior. But if the wife dare by oath
depote, that she did not participate of the
Booty, she shall be rewarded with the third
part of the things.

Of Oxen.

He that breaketh an Oxes horn shall pay
ten pence, a Cows horn two pence.

He that shall cut off an Oxes tayl shall
pay four pence, a Cows five pence.

He that shall put out an Oxes eye shall
pay five pence, a Cows one shilling.

Of yearly Barley every Season shall be gi-
ven 6 pound, &c. *Here wanteth something.*

Of a yoke of Oxen borrowed.

If a Boor shall hire a yoke of Oxen, and
hath Corn enough, he shall pay the whole
hire with Corn; but if he want sufficient
Corn, he shall pay half in Corn, and half in
other goods.

Of Church Dues.

Every one shall pay his Church-dues at
that place where he resided in the midst of
winter.

Of him of whom Pledg is required.

If at any time a Pledg is required of a
person accused, and he hath not to lay down
in pledg before his cause is heard, and ano-
ther will lay down pledg for him, upon con-
dition that the other may be in his custody
till he receiveth his goods laid down for
him, and the second time the accused be for-
ced to give Pledg, and the party that first en-
gaged will not again be security, and so his
cause fall, it shall not be restored to the Sure-
ty what he laid down in the first cause.

Of the departure of a Boor, keeper
of the Peace.

A Boor that is keeper of the Peace, if he
leaves his house and goes to another place
to dwell in, he shall have power to carry
with him his Overseer, his Smith, and a Nurse.

Of them who possess Lands.

He that possesseth 20 hides of land, and is
going to another place, shall leave behind
him 12 hides ready sown; he that holdeth 10
shall

hýða. 7e 7ceal tæcan 7ýx hýða. 7e7et7et7
lander; 7e 7e hæ77 þneð hýða. tæce oþ7e7
heal7e7;

66. 7if mon 7eþingap 7ýp7elander.
oþ7e mæ7e. to næ7e 7apole. 7 7eepaþ. 7if
7e hla7opð him 7ille þ 7anð a7æ7an to 7e-
on7e 7 to 7apole. ne 7eap7 he him on-
7on. 7if he him nan botle ne 7ýlþ. 7 ne 7o-
lige 7æ7a æ77a;

Be 7e7i7cun7e7 mon7e7 7æ7e of lan7e;

67. 7if mon 7e7i7cun7e7 monnan *aþ7ý-
7e; 7ý botle næ7 7æ7 7e7ene;

Be 7eap7e7 7ange mið 7leor;

68. 7ceape 7ceal 7ongan mið hi7 7lý7e
oð7 miðne 7omop. oþ7e 7ýlþ þ 7leor mið
77am 7e7ingum;

Be 7e7um;

69. 7e7 77ýhýnðum 7e7e mon 7ceal 7ýllan
to mon7ote xxx. 7e7ill. 7 æ7 7ýxhýnðum
eahtatig 7e7ill; æ7 77e77hýnðum hunð 77e77-
7ig;

the head of a Man valued at 600 s. 80 shall
head valued at 1200 shillings, an hundred and twenty shillings shall be subtracted.

Be 7o77e7e;

70. 7e7 7ýn hýðum to 7o77e7e. 7ýn 7æ7a
hun7e7. 7neð hunð hla7a. 77e77 amb7a 7ý-
li77e7 ealop. 77i777ig hlu77e7e7. 77a ealð
h7ý7e7u. oþ7e 7ýn 7e7e7a7. 7ýn 7eep7. 77e-
on7ig henna. 7ýn cy7a7. ambep7ulne bute-
7an. 7if leaxa7. 77e77ig punð 7a7a 7o77e7e7.
7 hunð 7e7on7ig æ7a;

Be 7e77ýh7e7lan;

71. 7if mon 7ý 7e77ýh7e7lan be7ogen. 7
he hi7 7onne 7ean7e77e be7onan aþe. 7
on7ace æ7. aþe mon mið 7æ7e 7i7e næ-
7enne. oþ þ 7e 7e7e 7e7o7e7en 7ý;

Be 7e77ýlþ 7e7o7e7 7e7e7e7e7;

72. 7if mon 7e77ýlþ 7e7o7e7 7e7e7e7. 7 he
lo7ige 7ý 7æ7e 7æ7m mannum 7e hin 7e7o7e7.
7eah hine man 7e7o7e7 ýmb nið7. nah him mon
ma7e æ7 7onne 7u77i7e; 7if hi7 biþ nið7
ealð 7ý77e. 7e7e7en 7a 7one 7ýlþ 7e hine
7e7e7e7e7. 77a hi7 7e7i77igian ma7on 7iþ
cy7ing. 7 hi7 7e7e7e7an;

Be þon 7e 7e7o7e7 Wealh 77i77e7e
man oþ77e7a;

73. 7if 7e7o7e7 Wealh Engli7e7e man
oþ77iþþ. 7onne 7ceal 7e 7e ine ah. 7e7onnan
hine to hanða hla7opð 7 ma7um. oþ7e 7ýx-
7ig 7e7ill. 7e7ýllan 7iþ hi7 7e7onþ; 7if he
7onne 7one ceap nelle 7e7e 7e7ýllan.
7onne mo7 7e hla7opð hine 7e77e7e7an.
7ýlþan 7ýþþan hi7 ma7a7 7one 7e7e. 7if
he ma7 bopþ hæbbe; 7if he næbbe. he7e7
hi7 7a 7e7an; Ne 7eap7 7e 77i77e7a mið
7e7onnan men 7ýlþan. buton he him 7ýlle
7æ77e of aceap7an. ne 7e 7e7o7e7a mið þæ7m
77i77e7an;

Be

shall sow six hides; he that hath 3 hides and is
a departing, shall leave half an one sown.

If any one hath hired Roods of land of
the Lord, and hath plowed them, and the
Lord not content with the rent and service,
requireth more work and duty than was
bargained for, the Tenant shall not be bound
to hold on those conditions unless the Lord
give him an House, neither shall he be pro-
hibited plowing.

Of a Boor keeper of the Peace banished.

If a Boor keeper of the Peace shall be * Alias,
banished for any misdemeanour, his house þonspire.
shall not be a refuge for him.

Of Wool.

A sheep shall not be sheared until Mid-
summer, or the Fleece shall be redeemed
with two pence.

Of the estimation of a Man.

Out of the estimation of the head of a Man
that whilst he lived is valued at 200 s. there
shall be subtracted 30 s. to recompence his
death to the Lord; out of the estimation of
the head valued at 600 s. 80 shall be subtracted;
out of the estimation of the head valued at 1200 shillings, an hundred and twenty shillings shall be subtracted.

Of Maintenance to be allowed.

Out of 10 hides of land for maintenance
shall be given 10 fats of Hony, 300 loaves,
12 gallons of Welch-Ale, 30 gallons of small
Ale, 2 grown Oxen, or 10 Weathers, 10
Geese, 20 Hens, 10 Cheeses, 1 gallon of But-
ter, 5 Salmons, 20 pound of Fodder, and an
hundred Eeles.

Of estimation by the head.

If any one be required to pay to the va-
luation of his head, and being about to
swear, confesseth what in words before he
denied, nothing shall be demanded of him
for penalty before he pay the whole value of
his head.

Of a Robber that hath been Amerced the
price of his head, and is taken.

A Robber having been punished the price of
his head, and taken, if he escape the same day,
the intire penalty shall not be again required
if he was taken about night; but if theit was
committed before the foregoing night, they
shall pay who took him before, as they can
agree with the King or his Justices.

Of a Welch Servant killing a free
English man.

If a Welch Servant shall kill an English
man, his Matter shall deliver him into the
hands of the Lord, or the dead man's Rela-
tions, or redeem him with 60 s. But if he
will not part with money, let him free his Ser-
vant, and let the friends of the slain sue for
the value of his life: If the freed Servant
hath friends that will uphold his cause, if
not, let him look to himself. It is not requi-
red of a Free-man to pay with Servants (un-
less he will redeem with a price the penalty
of Capital enmity) nor for a Servant to
pay with Free-men.

of

Be forþtoleneſ ceapeſ forþpeneſ ;

74. Giſ mon ceap beſeþþe forþtolene. 7
reo hand tȳmþ ðonne reo hine mon æt be-
ſeþþe to oþþum men; Giſ mon hine onfōn
nylle. 7 ſægh ꝥ he him næpne ꝥ ne ſeald. ac
ſeald oþer. þonne moſ re gecȳþan ſeþe hiſ
tȳmþ to þara handa. ꝥ he him nan oþer ne
ſeald. butan ꝥ ylce ;

Be goðſædeper oþþe goðſunu ſlyht ;

75. Giſ hpa oþper goðſunu ſlea. oþþe hiſ
goðſædeper. ſȳ reo mægboſ 7 reo manboſ
ſelic; Weaxe reo boſ be ðam pepe. ſpa ilce
ſpa reo manboſ deþ ðe ðam hlaforð ſceal ;
Giſ hiſ ðonne cȳningeſ goðſunu ſȳ. beſe
be hiſ pepe ðam cȳningeſ ſpa ſame ilce ſpa
ðæpe mægþe ; Giſ he ðonne on ðone ge-
onhȳpde ðe hine ſloh. ðonne æt ſealle reo
boſ ðam goðſædeper. ſpa ſame ylce ſpa ꝥ
pite ðam hlaforðe deð ; Giſ hiſ biſceop
ſunu ſȳ. ſȳ be healfum ðam.

the mony to be paid to the God-father, as it uſeth to be done, when mony is paid to the
Maſter for the death of his Servant. If a Biſhop's Son be killed, let the penalty be half.

Of things stolen and found with another.

Goods ſtolen and found with another, if
if he that vents them being called to an ac-
count, will not take upon him the goods, or
the ſale of them, and yet confeſſeth that he
ſold ſome other goods to the party, then it is
the part of the Buyer to confirm by oath, that
he ſold thoſe very goods, and no other.

Of the death of a God-father or God-son.

If any one kill a God-ſon or his God-
father, let him pay the ſame to the Relati-
ons as he doth to the Lord, to ſatiſſie for his
death, and his payment for the proportion
of the value of the ſlain is to be more or leſs
according as if payment were to be made
to a Lord for his Servant. But if the dead
party the King received at the Font, let ſa-
tiſſaction be made to him as well as to the
Relations : But if his life was taken away
by a Relation, ſubſtraction muſt be made of

BUt this King *IANA* is more eſpecially celebrated by the Monkiſh Writers of
thoſe times, for a great favourer of a Monastiſtick life, and a ſupporter of its In-
tereſt, as well by his own profeſſion of the ſame, as by large Revenues and great
Priviledges granted to its maintenance and honour. But the chief of all his works
was his ſtately Church at *Glaſtenbury*, a place ſo renowned for its ancient Sanctity,
as being the firſt Seat of Chriſtianity in this Iſland ; that our Anceſtors called it, *The*
firſt Land of God. The firſt Land of Saints in Britain. The beginning and foundation
of all Religion in Britain. The Tomb of Saints. The Mother of Saints. The Church
founded and built by the Lord's Disciples. In the firſt planting of Faith in this Iſland
there had been built, as hath been ſhewn in the foregoing Hiſtory, by *Joſeph of Ari-*
mathea, Philip, or ſome of their Diſciples, a little Cell or Chappel for the exerciſe
of Religion by thoſe Primitive Apoſtles. This being by this time decayed, was
afterwards repaired, or rather a new one built in the ſame ground by *Devi* Biſhop of
St. Davids, which alſo expoſed to ruine, was again kept up at the coſt and charges of
twelve Men coming from the North.

But now *IANA* having well ſettled his Kingdom, demolished that ruinous building,
and in the room of it erected a moſt ſtately and magnificent Church, dedicating it to
CHRIST and his two Apoſtles, *Peter* and *Paul*, gilding it throughout with gold
and ſilver after a moſt ſumptuous manner. Upon the higheſt coping thereof he cauſed
to be written in large Characters and golden Letters theſe Verſes.

*Syderei montes ſpecioſa cacumina Sion,
A Libano gemina flore comante Cedri;
Cœlorum portæ lati duo lumina mundi,
Ore tonat Paulus, fulgurat arce Petrus :
Inter Apoſtolicas radianti luce coronas,
Doctior hic monitis, celfior ille gradu,
Corda per hunc hominum referantur, & aſtra per illum :
Quos docet iſte ſtylo, ſuſcipit ille polo.
Pandit iter cœli hic dogmate, clavibus alter;
Eſt via cui Paulus, janua fida Petrus.
Hic Petra firma manens, ille Architectus habetur,
Surgit in his Templum quo placet ira Deo.*

Anglia

Anglia plaude lubens, mittit tibi Roma salutem,
 Fulgor Apostolicus Glasconiam irradiat.
 A facie hostili duo propugnacula surgunt,
 Quod fidei turres Urbs caput orbis habet.
 Hac pius egregio Rex IN A refertus amore
 Dona suo populo non moritura dedit.
 Totus in affectu divæ pietatis inharens,
 Ecclesiæque juges amplificavit opes.
 Melchi-sedech noster meritò Rex, atque Sacerdos
 Complevit veræ religionis opus.
 Publica Jura regens, & celsa palatia servans,
 Unica Pontificum gloria, norma fuit.
 Hinc abiens, illinc meritorum fulget honore,
 Hic quoque gestorum laude perennis erit.

Sion, whose lofty Turrets reach the skie,
 Two fair and blooming Cedars bear on high;
 The World's great Lights, Two mighty Thunderers,
 Paul from his mouth, and Peter from his Towers.
 Amidst th' Apostle's glorious Circle, he
 Excels in Doctrine, This in high Degree.
 The one unlocks the Heart, The other Heaven,
 And lets those in who there by Paul are driven.
 Paul is the Way, and Peter is the Dore,
 Who ope's what t'other's Doctrine did before:
 This is the Rock, but he the Builder is,
 To both of these, Temples and Altars rise.
 England rejoyce, Thee mighty Rome doth greet,
 Th' Apostles Light in Glascon now does meet.
 The same two Towers are rais'd against thy foes,
 To whose Protection, Rome her safety owes.
 These Blessings here for ever to endure,
 IN A did by his proper means procure.
 IN A, whose God-like Vertue constant is,
 Whose daily bounty does the Church increase.
 'Tis He, this work did to perfection bring,
 Our true Melchisedec, both Priest and King.
 A righteous Prince who Publick works redeems,
 Of Priests, th' Example, and the Glory seems.
 Departing hence, his worth in Heaven doth shine,
 His Name on Earth this Temple shall enshrine.

He

He gave moreover to it a stately Altar, Chalice, Censer, Candlesticks, Bason, Bucker, Images, and Plate for the Altar. The Gold belonging to it amounted to three hundred thirty three pounds weight, and the silver to two thousand eight hundred thirty five pounds weight, besides precious Jewels set upon the celebrating Vestures.

Sr. Hen. Spelman's Coun.
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Besides this, he granted large immunities and priviledges to it, and exemption from Episcopal Jurisdiction, as may be seen in his Charter of Donation yet extant. He founded also a School at *Rome* for the breeding up of *English* Youth; for the maintenance whereof, as likewise for other Charitable uses, he laid an Imposition throughout his whole Realm, which was at first called the *King's Alms*, afterwards claimed by the name of *Peter-Pence*. After which resigning his Crown, he went to *Rome* and took upon him the habit of a Monk, in which not long after he ended his daies, after he had reigned thirty seven years. *Ethelburga* his Queen, who by a stratagem not worth relating had brought her husband to give up his Crown, took upon her a Nuns Veil, and was afterwards Abbess of *Barking* near *London*, wherein she died.

E T H E L A R D.

An.Dom. 727.

ETHELARD, to whom *Ina* at his departure to *Rome* bequeathed the Kingdom, was lineally descended in the fourth degree from *Kenbald*, elder Son of *Cuthwin*, Son and Heir of *Geaulin* third King of the *West-Saxons*, though then in his minority put by the Crown. In the beginning of his Reign he had a Contest with one *Oswald* his kinsman, who pretended to the Right of succession; but the controversie was soon decided by the interest and power of *Ethelard*, and *Oswald* forced to quit his pretensions and Country to boot, leaving *Ethelard* in the quiet possession of his Kingdom, which he governed peaceably without any remarkable Action the space of fourteen years.

C U T H R E D.

An.Dom. 741.

CUTHRED, a Prince of the same Lineage succeeded; His first beginnings were troublesom, having to deal with *Edsbald* King of *Mercia*, a subtle and powerful Enemy, who not only with open war invaded him, but secretly encouraged Rebellion among his Subjects. But in the fourth year of this King's Reign they came both to a conclusion of peace, and with joynt forces set upon the *Welch*, and overthrew them with great slaughter.

Huntingdon.

Seven years after he was engaged in Civil wars with one of his Nobles, *Adelm* or *Ethelhun*, a good Souldier, but upon what occasion seditious is not mentioned. With him encountring in a set battel, he was almost overpower'd, though far exceeding in numbers, until *Adelm* receiving a wound, minded therewith of his disloyalty slack'd fight, and was at the same time vanquish'd and pardoned, and in token of trust, two years after in the wars with *Edsbald* the *Mercian* he received Commifion from the King, who repos'd much confidence in his Valour, which he so well executed, that at *Beorford*, now *Eurford* in *Shropshire*, *Edsbald* was put to flight with the discomfiture of his whole Army. Not long after he fought a battel with the *Welch*, of whom he obtained an easie Victory, and the year following died, after he had Reigned fourteen years. His only Son *Kinric*, a youth of a violent spirit, had been slain five years before his Father's death in a Mutiny of the Army, as is said, for his too rigorous discipline.

S I G I

S I G I B E R T.

SIGIBERT, no Issue being left of the former Prince, stepped into the Throne, An. Dom. 755. having neither Title nor desert; an insolent Tyrant at home, bold, and daring in wickedness, but in the field soft and cowardly. Advised of his miscarriages by *Gumbra* one of his chief Captains and best Counsellors, in recompence for his good will he barbarously slew him; But not long after driven out of his Kingdom by consent of People and Nobility, and flying into the wood *Andredswald* to hide himself in obscurity, he was discovered at a place called *Privetsford* by a Swineherd of *Cumbra*, and known to be the King, was there slain by him in revenge of his Master's death, after he had reigned scarce two years.

K I N W U L F.

KINWULF, after the death of *Sigibert* was with universal joy saluted King, An. Dom. 756 being of the Blood-Royal of the *West-Saxons*, and his Right unquestioned. The first experiments of his Reign he made against the *Welch*, whom in several fights he often discomfited, but in his twenty fourth year in a battel fought with *Offa* King of *Mercia*, at *Benfington* or *Benton*, he lost the day, and the Town also for which they contended. Afterwards governing ingloriously by the space of seven years, he at last came to an unfortunate end, which was thus occasioned.

In his latter daies growing loose and amorous, and conscious of the want of that Merit by which he formerly held secure, from Self-confidence he grew jealous of his Power, and fearing that *Kineard*, Brother of *Sigibert* the former King (a man of great Spirit, but who hitherto had behaved himself loyal) might at last revenge his Brother's expulsion, or usurp after his death, he commanded him to Banishment. *Kineard* seeming really to obey, yet intending nothing less, with a small retinue privately hides himself in the neighbouring Countries, watching an opportunity of Revenge, which he wanted not long; For the King resorting, as his custom was with a small Attendance, to a Ladies House of *Merton* in *Surry*, whom he much admired, he went by night and beset the place. *Kinwulf* first by perswasion from the windows sought to appease the Assailants, but that not doing, he sallies out upon them, and making at *Kineard* wounds him sorely, but overpowered with numbers, he is there fighting amongst them slain.

The noise of this great Accident soon came to *Oseric* and *Wivert*, two Earls, who not far off waited the King's return, who with some other Attendants hastning to the place, came up before *Kineard* could quite disengage himself from them, who still fought in their Princes quarrels. At their first approach *Kineard* stood upon his justification, excusing the deed by the injustice of his Banishment, and promising great Rewards if they would acquiesce in his proceedings. But they upbraiding his Treason, and rejecting his proffers with disdain, beset him round, who fighting in the midst of them, was there cut in pieces with above an hundred of his Followers.

The Body of King *Kinwulf* was conveyed to *Winchester*, and there buried. He is said to have founded the Cathedral Church of *St. Andrews* at *Wells*.

Ffff

BIR-

B I R T H R I C.

An. Dom. 787.

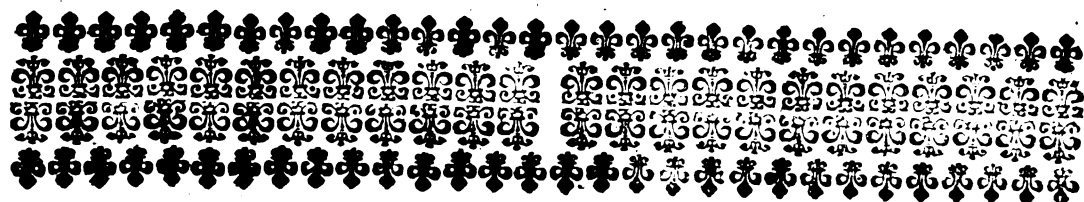
BIRTHRIC lineally descended from *Cerdic* first founder of this Kingdom, after the death of *Kinwulf* was advanced to the Crown, a Prince soft and easie, he was joynd to *Ethelburga* Daughter of *Offa*, the *Mercian*, a Lady of a haughty and wicked spirit. By her perswasion, or the King's own jealousy, *Egbert* a Prince of the Royal-Blood, whose Title was thought precedent to *Birthric's*, was constrained to go into Exile, which he was the more willing to do, for that he saw his life continually endangered by secret practices; At first he repaired to the Court of *Offa*, the only Warriour in those daies; but not safe with him, who had given his Daughter to *Birthric*, he went over into *France*, and served three years in the Wars under the victorious Emperour *Charles the Great*. The banishment of this Prince proved the exercise of his Vertues, as if it had been necessary that he who was to unite the *Englisb* Nation, and rise higher than his Ancestours, was first to be laid low in affliction, and run through many hazards. And it is to be observed, that in the building up of any Nation so high, the grandure is generally performed by men who have undergon the greatest difficulties, and been tried in the severest Fortunes, so that as truly may be said, as to the person of *Egbert*, and the *Englisb* Nation united by him, what was spoke of the *Roman*,

Tanta molis erat Anglorum condere gentem.

But after three years, *Birthric* being poysoned by a draught which *Edelburga* had prepared for others, *Egbert* is by publick voice recalled from banishment, and with universal Joy created King. But a further account of his Actions, as the first sole Monarch of *England*, I shall leave to be treated on in the second part, if God lengthens my daies, and this work be kindly received.

Edelburga fearing to be called to an account for what she had done, with as much Treasure as she could get together, flies beyond Sea, and received by *Charles the Great* is created Abbess; but afterwards detected of *Unchastity* is driven from her Charge, and wandring about the World unpitied, dies at last in extreme poverty in *Pavia* in *Italy*.

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